

# The Lutheran.

God's word and Luther's teaching will never perish.

## Seventeenth year.

1860—1861.

**St. Louis, Mo.**

Synodaldruckerei von Aug. Wiebusch u. Sohn.

1861.

# Register

## for the seventeenth year of the

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## Volume 17, St. Louis, Monday, August 21, 1860, No. 1.

(Submitted.)

### TO begin the 17th year\*).

Do not entrust yourself to the wild sea On an old, rotten vehicle; When the waves crash, they groan unhurriedly, The worm's sharp tooth gnaws constantly. Perhaps this time the waves will break and you will be cheated of your life's light.

The "Lutheran", good enough Was still until now his course and luck. The waves stubbed around the bow, Shattered and foaming they recede; But sixteen years already he defies wind and waves, They will finally shatter him defiantly.

The plan originates from ancient times, From the keel to the star, from the mast to the rope, Everything is equally clever for peace and strife. - Dock even the strongest structure must finally break; The sea wants duty, it wants and must take revenge.

So the enemy speaks now silently, now loudly, and hopes for our downfall.  
The new little ship he builds, He then, he hopes, inherits his fame and rank. And if the storms should only make us lose our way, to him it would be the dawn of better days.

But God is our confidence and strength and help in times of need, Therefore we do not fear, the sea cannot kill us.  
Readers will excuse the fact that the first number of the new volume appears without a preface. Illness has rendered me incapable of sustained work for several weeks, but hopefully the Lutheran will return to Professor Walther, whose arrival is expected daily, as of the next issue.

Th. Brohm.

Even if the world forgives with rage, If no mountain stands unshaken, Still the Lord's city remains merry.

God is with us in our ship. Defiance now! so it must remain. Even the cliff and the reef are ominous when we drift before the wind;  
The whole world cries out: Hui nuns ans, runter fährts mit Mann und Maus, Getrost, Gott hilft uns frühe.

At the helm sits the miracle man, whom wind and sea obey, The crew joins him and works without a care. And when once the mighty roar,  
That here and there the depths roar; Roar their praise still louder.

Time does not gnaw at this house, not worms at the supports: Quite indestructible is it by all means Bom ground to the tops, For "God's word and Luther's teaching Vergehet nun und nimmermehr." - Good luck on the onward journey.

(Sent in by Past. Föhlinger.)

### The Lutheran hymn according to E. Koch.

(Continued.)

Johann Frank, born June 1, 1618 in the town of Guben in Lower Lusatia, where his father, whom he incidentally lost in his second year, was a lawyer and councilor. The fatherless orphan was taken in by a close relative, the town judge Thiele, as his own child and had him educated in the learned schools of

Cottbus, Stettin and Thorn. Supported by relatives and friends, he was able to move to the University of Königsberg immediately around 1637 to study law. Here it was Simon Dach, who was appointed professor of poetry in 1639, who awakened and nurtured the poetic talent in him. Even if the lively young man did not yet belong to the poet's society of the "mortal minded", whose souls were Dach and Albern, he still revered his teacher and master in Dach throughout his life, who at that time praised Königsberg as the home of the Muses (the fine arts and sciences), after they had been driven out of the German regions by the war. As much as Frank would have liked to stay longer in the friendly circles of Königsberg, he gave in to the pleas of his anxiously grieving mother and returned to his hometown of Guben. There he settled as a lawyer and soon earned the trust of the general public, so that he was elected mayor in 1648 and mayor in 1661; in 1670 he even became the provincial elder of the Margraviate of Lower Lusatia.

In his many legal and official affairs, however, he did not let his noble gift of poetry lie fallow; for he held it in such high esteem that in a letter to Duke Christian of Saxe-Merseburg, who was his patron, as well as that of his kindred spirit, Father Gerhard's, he confessed it in a touching way: "Poetry is



the wet nurse of piety, a herald of immortality, a breeder of cheerfulness, a comforter of sadness, and a foretaste of heavenly glory." He was continually in friendly communication with his dear old roof, and with the two singers of his songs, Joh. Crüger, who was his compatriot, and Christoph Peter.

In his ministry, he had to experience manifold challenges from enemies and adversaries. God, however, whose faithful help he had experienced from childhood, was his confidence and comfort. A painful trial for him was also the loss of his equally pious and loving wife Anna, née Kastner, whose last sigh and funeral text was Ps. 25, 17. 18: "The anguish of my heart is great; lead me out of my troubles; see my sorrow and misery and forgive me all my sins. He honored her memory by the epitaph he made for her:

An image of godliness, the house's ornament and delight, the husband's heart and treasure, the daughter's consolation and Sleeps here in this tomb; the spirit went heavenward, Blessed is he who, like her, can hold you, Jesus.

Nine years later he succeeded her in death; a gout disease took him away in the 59th year of his life on June 18, 1677. He left behind an only daughter, the wife of the Conrector Elias Hänichen at Guben.

He claims with *deu* first rank among the church song poets of that time. In his spiritual songs we feel the blowing of the Christian spirit of faith poured over them in rich abundance and hear in them a childlike, pious tone of love and the noble, grainy simplicity of the biblical language. According to their inner content, his songs are most closely related to Gerhard's songs. As has already been noted above (in the previous entry), however, the subjective element has also come to bear more decisively in Frank than in Gerhard, and he therefore points in the later direction of spiritual poetry, in which the representation of inner experience is the main thing. - —

Jesu, my joy. This "song of defiance and consolation of the soul in love with God", written by Joh. Frank, the mayor of Guben around 1653, spread in a short time in all German lands, even beyond the borders of Germany. In 1667 Joh. Blume, priest at Hacken in Estonia, translated it into Estonian. In 1724 the Russian Czar Peter the Great had it translated into Russian, after he had become acquainted with it during his stay in Germany and had chosen it as his favorite song. Dr. Job. Anselm, a lawyer in Königsberg, translated it into Latin verse around the same time.

However, the introduction of this song was not without opposition. Dr. J. D. Arcalarius, senior of the ecclesiastical ministry at Frankfurt a. M., reports: "In his time, respected, especially gray heads, listened at first with impatience, when the The first time the consoling song *Jesu, meine Freude* (Jesus, my joy) was sung in the public congregation, for they had not heard it in their youth and thus found it difficult to learn it in their old age. But after the whole congregation had soon and joyfully learned it, they not only kept quiet, but also overcame themselves to see through their glasses what was so sweet and comforting about such songs, and soon learned through diligent practice what seemed impossible to them before, and just these became afterwards the most eager for such consolation, since they had once tasted its sweetness in the bottom of their souls." - At first, some of the ancients had another objection to this song; they thought that it should not be sung at all in a completely mixed congregation, for the sake of abuse, since most of those who sing this song are lying to God's face.

Blessed Spener sang this song every Sunday after lunch and called it the "holy Jesus lust."

The pious Baroness Maria Elisabeth von Schönberg of Schönberg in Saxony, who was known to the people only as "the Mother of Schönberg," had taken a granddaughter, Rahel Sophie, to live with her after the death of her daughter, who had been married to a Lord von Lüttichau. The child, only six years old, was soon one heart and soul with the godly grandmother. Once, four weeks after the local preacher, Gerber, had preached the funeral sermon to the grandmother, the child jumped up to him when he entered the nursery and told him that if he died, he would have to preach the funeral sermon to him, as he had to the grandmother; "*Jesu meine Freude*"-that was to be the funeral text and nothing else. The child laughed at this, for she sang it with a cheerful spirit and jumped to it; but the next day the dear, pious little daughter fell ill, and when Gerber visited her at her request, she prayed this very song and died under the last verse.

A prison preacher once held a devotional hour in a hospital room filled with the most dangerous patients. Among them was a locksmith's apprentice, whom he had met a few days earlier in a conversation as an impudent mocker. Now, however, his condition had worsened considerably, his throat was swollen, his eyes were bulging, and his speech was barely intelligible. When the song was sung: "*Jesu, meine Freude*," (Jesus, my joy) and the words in verse 1 were sung: "*Ach, wie lang, ach! lange ist dem Herzen bange, und verlangt nach dir*," (Oh, how long, oh, how long the heart is afraid and longs for you), the locksmith's tears ran down his cheeks and he stretched out his hand to the preacher. But he paid no attention and, after the song was finished, gave a short

lecture on Peter's words: "Lord, give me up, for I am a sinful man," Luc. 5:8, pointing out how Peter's faith had urged him to pray unceasingly: "Lord, come in to me," and then to compare the poverty of an unpardoned person with the riches of a pardoned one. Above this, the sick man's features were completely transfigured, he said to the preacher: "My heart is no longer afraid, the Lord Christ has come to me too, a poor sinner" and desired Holy Communion as a dying man. He desired Holy Communion as a dying man. After partaking of it, he prayed to the preacher with shining eyes and folded hands, to the great emotion of all present, the verse: "Jesus, I commend my body and soul to you.

A godly blacksmith H. from Westphalia tells of a severe state of anguish over his beatification, in which he had to spend many weeks completely depressed. Through constant contact with Christians, in which he had only heard and seen good things and had been protected from the excesses of youth, he had fallen into a state of security and spiritual somnolence, in which he had slackened in vigilance and prayer and had not fought his self-love and selfishness. In order to cleanse him from these defilements of the spirit, this severe chastisement came upon him, in that his sinful ruin suddenly became clear to him in its greatness, and he thought himself condemned and lost. When he wanted to flee to the Lord, it was as if a thick wall had been drawn between God and his soul. This inner distress increased from day to day, and at last he was troubled by the idea that the earth would open up under his feet. At this, his figure crumbled and he staggered around haggard and powerless, like a shadow. "So then," he continues, "when one morning I wanted to go to my forge, which was some distance from the house, the idea that this was my last walk and that the earth would swallow me up in an instant, became so invasive that I was almost not allowed to lift my foot. However, unaware of myself, I happily entered the forge, mechanically lit the fire in the forge and placed the annealed blade - always as if stunned - on the anvil and lifted the hammer into the hollow to strike it. As I struck the first blow on the blade, the darkness suddenly vanished from my soul, as if chased away by a storm, and with the fall of the hammer I sang to the hammer blows: "Depart, you sorrowful spirits, for my joyful One, Jesus, enters, etc." (V. 6.). All the pressure that had weighed so terribly on my soul was now gone, and my soul was overflowing with joy and delight. \*) —

Adorn, O dear soul. This anointing communion hymn was composed by Joh. Frank around 1649.

In Saxony - Meiningen at the beginning of the 18th century this song was called only "the prince's song," because the Duke Bernhard of Saxony

\*) The melody from D Moll: a a g f a d, a a h c sharp d cH is the original version in which Joh. Crüger invented it; he composed it at the special request of the poet, who was his intimate friend. Handel inserted it into his Cantata from the Day of John the Baptist, and Seb. Bach made the whole song the basis of a motet.

### 3

Meiningen had it sung to him every time for Holy Communion and sang it with very special pleasure for his soul. The court servant, who ordered it from the cantor, said only: "The Duke's song shall be sung. Nowadays, the same song is still sung in many congregations, for example, in the German Protestant congregation in Paris.

Avenarius, who was a preacher in Schmalkalden, tells in his song catechism from 1714 that there was a pious and wealthy citizen in his parish who had such a great love for this spiritual song,

that as often as he went to Holy Communion, he sent money to the cantor for a measure of wine, so that he might sing such to him during Communion.

At the beginning of the 18th century, a Protestant countess on a trip to Vienna in Austria came to a very special communion celebration. In the village inn, where they had to spend the night on the way, a whole table full of peasants sat together, as they often did, with a jug of beer placed on the table, to have Christian, edifying conversations and to enjoy Holy Communion together. The jug was intended to make them feel as if they were together merely for the sake of drinking, for they were strictly forbidden to celebrate the Lord's Supper after Christ's institution and to use the gospel freely. When the countess had found out their intention, she had the host express her wish to attend their devotional celebration by identifying herself as a fellow evangelical, and then sat down in the midst of them. There, this group of communants of a rare kind sang the third verse of this hymn with the deepest emotion of the heart and the shedding of many tears.

Soon after its appearance, this song has been publicly introduced almost everywhere in a very short time. Even the converted Malabars sing it in their tongues at Holy Communion. \*)

**(To be continued.)**

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(Submitted.)

## Traits in the Reformation history of northern Germany.

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### 2.

#### Duke Ernst the Confessor of Lüneburg and Urbanus Regius.

Duke Ernst of Brunswick-Lüneburg, now part of the Kingdom of Hanover, Duke Heinrich, surnamed the Middle, and Margaretha of Saxony, born June 24, 1497, became dukes of Brunswick and Lüneburg in their early youth.

**The melody g f e s f g as g (originally in ? major) is by Joh. Crüger. Winterseld says of it, "it shogelt in it the intimate longing for living union with thy Savior." G. F. Handel included v.4: "Hilich! wie Inniger!" with a magnificent setting in his larger Passion music, which he composed in 1716 under the title: „Jesus martyred and dying for the senses of the world." - —**

In 1512, under the supervision of Magister Ekberl Nithart from Minden and Spalatin, who was otherwise well enough known from the history of the Reformation, he moved to the University of Wittenberg, where he joined Luther with all his soul and was his faithful, grateful student, but also practiced in the sciences in such a way that he read and wrote Latin, for example, as fluently as his mother tongue. He stayed there for almost six years and then, on his father's orders, he set out on a journey to France, which, according to the custom of the time, was made by all German princes' sons, in order to acquire fine knightly manners in Paris and to become acquainted with the judicial system and the administration of the French Empire. But already in 1520, his father, who was about to resign from the government under the emperor's ban, called him back to hand over the rule of the country to him and his brothers.

Ernst dismissed his brothers and took over the government alone. The country was in indescribable disarray, overloaded with debts without proper administration, the object of constant attacks by the neighbors. We will leave aside these worldly affairs, which the duke ordered with great faithfulness and insight, and stick to his activity in spiritual matters. He himself was the reformer of his duchy; his faithful assistant Urban Regius completed and ordered what he had begun.

How the pure doctrine of the Gospel first took root in the Duchy of Lüneburg cannot be proven. This much is certain, that next to the Elector of Saxony, Duke Ernst was the first German prince who had it preached in the churches of his country. In 1524, we already find a Lutheran congregation in his residence town of Selle, and we have news of a religious discussion which a physician from Zwickau, Wolf Zyclop, who later lived in Magdeburg, held with the prior of the Franciscans, Matthias Teufel, at the duke's court; We also know that in the same year the former monk Gottschalk Crusius from Brunswick, whom Luther once called a godly man, and Johann Ondermark from Ghent, who had been Luther's house and table companion during his stay in Wittenberg, taught there. From that time we also have a strange letter from the duke to a Catholic clergyman who kept a chaplain for his office and complained that he preached strange doctrinal lectures and a faith that was not in harmony with the statutes of his church. The duke

replied that he had asked the chaplain to report on this and would then see how the matter stood; incidentally, in such perilous times, a true shepherd should not leave his flock to a hired servant, but should feed it himself with fidelity, so that it would not look as if he were seeking only the "fruit and wool of the sheep."

We see that Duke Ernst first wanted to let the pure doctrine gain ground in his country through the preaching itself, before he as sovereign himself came out with orders for it. When this had happened, however, he felt that he had to use the power given to him by God. In 1525, he demanded of the "Landschaft" (landscape), consisting of the high clergy (bishops, elders, etc.), the nobility and the cities of the country - which at that time took the place of the Landstände (estates) now found in the German states - that Lutheran doctrine be permitted everywhere, that the monasteries be reformed and that the church and monastery estates be administered more appropriately. It is understandable that the clergy, who were "annoyed by this request," as the duke's chancellor wrote, did not want to agree to it; but also the nobility did not want to agree everywhere at first. They were willing to tolerate Lutheran preaching, but they feared political disadvantages from the abolition of monasteries and benefactors. However, Ernst soon succeeded in eliminating this resistance, whereas the clergy stubbornly fought against all demanded innovations and looked for assistance and protection. Therefore, they established contacts with the duke's father, who had gone to France, and asked him to return and take over the government from his son. He wrote that at the moment he liked the old faith better than the new, but basically they were both useless; he believed what God had given him in his heart, and he had enough of that - but because he was annoyed that his son had refused to make such changes in the principality during his lifetime. For Duke Ernst, this return was the hardest blow that could have come. His filial duty and his obligation to the country, which was also endangered to the utmost in political terms by the return of Duke Heinrich, clashed with each other. Finally, after careful consideration and with the consent of his brothers and other princes, he declared that his father should only be allowed to be present in the country if he freed himself from the emperor's authority; if he made an agreement with his neighbors; if he behaved honestly and properly toward his wife (whom he had repudiated for the sake of a loose wife), as befitted a pious Christian prince before God and all the world; and finally, if he did not incur any new debts. Duke Heinrich was furious about this and replied that it was not a stone's throw to go from the Eight to Spain (where the emperor was staying at the time) to settle the matter; the neighbors were as much to blame for the disputes as he was; he wanted to put aside all anger against Frau Margaretha - that was his wife's name - as he had already offered her; but he had to have money. It already looked as if he would gain a firm foothold in the country and then the Reformation would immediately be under-

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had been pressed. There he deprived himself of all the advantages he had gained. Duchess Margareten died, and immediately thereafter he married his previous courtesan. This completely alienated him from the hearts of his children and outraged the estates. Soon he saw that he would not be able to do anything, so he returned to France, thus freeing his son from great worry and depriving the clergy of the last prospect of success in their resistance.

Even before his departure, the Estates had agreed by a majority vote at a Diet to promote the spread of Lutheran doctrine in the principality with all their strength. As this decision gave the duke the power to proceed with all vigor within the country, he also armed himself against any attack from outside and joined with his brothers and Duke Philip of Grubenhagen the alliance concluded by Philip of Hesse and John of Saxony at Gotha for mutual defense in the event of an attack on the part of the Romans. In 1527, he met with Luther in Torgau on the occasion of the wedding of his cousin, Elector John Frederick of Saxony, to Princess Sibylla of Eleve, and discussed church institutions with him. Here Luther already recommended Urbanus Regius to him, but it was not yet possible for him to win him over. So he had to tackle the work alone. From monastery to monastery and from monastery to monastery he went himself and almost no place in the country was passed by him. He also succeeded beyond expectation. Even among the monasteries and founders, few dared to resist him; among the monasteries only a few founders and the rich Benedictine monastery at St. Michael's outside Lüneburg mentioned in the earlier article, among the nunneries only Lüne, Ebstorf, both near Lüneburg, and Wienhausen, located not far from Selle. From the latter convent he had to free his sister Apollonia, who was educated there, with cunning; in Lüne he was even personally attacked. When, on the Sunday of Misericordias Domini 1528, he and his entourage began to sing German psalms after the end of the sermon, all the nuns left the church, then returned with pans full of lighted leather, fur and glass, and forced the duke to leave the church because of the smoke and stench, but only succeeded in having him continue the sermon outside in the churchyard before an even larger audience. All attempts to reach an understanding failed, no matter how often they were renewed, and neither amicable persuasion, such as Urban Negius repeated many times later, nor severity (the nuns were denied the sacraments and forbidden to receive anything, including letters of reprimand) failed.

**At this meeting, Ernst complained to Luther about the increasing sinful and foolish custom of drinking at the courts and the ever-increasing drunkenness. Luther replied: You princes and lords should do something about it," and Ernst replied: "Of course, dear doctor, unfortunately we do it, otherwise it would have stopped long ago.**

forbidden to return to the monastery with their own) had some effect. It was not until around 1670 that the monastery adopted Lutheran teachings. In 1538 the duke sent a letter to the nuns of Ebstorf, which has been preserved for us, in which it says: "Because I could not answer for it before God and my conscience that you, in the hardening of your hearts, put aside the beatifying word of the Gospel to the annoyance of others, I sent you a preacher and my printed admonition. But you have rejected both. Therefore I earnestly command you to enjoy the sacrament according to the institution of Jesus Christ and to follow the teaching of the preacher with a faithful heart, so that you may not feel that the salvation of my soul is too dear to me to tolerate your insulting contempt of Christian understanding any longer. Thus my princely office commands it. Otherwise, I am not meant to take away your temporal sustenance, but to behave towards you in all honest and Christian matters duly and graciously." And we must not think as if the Reformation had been carried out only through violent measures in the pliant monasteries. We have before us the testimonies that the force of truth, which lay in the letters and admonitions of the duke and his preachers, overwhelmed the hearts. Thus, to take just one example, with the pious Abbot Heine in the monastery of Oldenstadt, situated in the Lüneburg Haide, who was already inclined to Luther's teachings in 1523 and whose correspondence with Luther from the year 1520 has been preserved for us. "Always I must, Luther writes to him, give thanks to God and my Savior, who has let his Bright Word shine even in that uttermost corner of the earth." Then he answered the abbot's question, whether duty to the Lord required him to leave the monastery, in the negative; he said that the pious old man, if he was not expected to say mass or to perform some other church service contrary to the word of God, could confidently remain in his monastery, where he could serve his Lord with prayer and reading of the Holy Scriptures, instruct the younger brothers, and continue on the path of knowledge. But the abbot did not suffer in the monastery for long; he left in 1529 with all but three of his monks. It was left to Urban Regius to carry out the Reformation in the aforementioned monastery at St. Michael's and in the largest and most noble city of the country, Lüneburg itself.

(To be continued.)

(Submitted.)

## A mother and three daughters.

The above-mentioned mother is Emilie Antonio, Countess of Schwarzburg - Rudolstadt, born Countess of Oldenburg, her three daughters find Sophie Juliane, Christiane Magdalena and Ludämilia Elisabeth, known as a noble songwriter! of our church. From her come the precious songs: JEsus, JEsus, Nichts als JEsus; Schaff in mir, Gott, ein reines Herz; Ich bin I want to be happy in God; Oh, who would be in heaven, and so on.

In 1638, Emilie Antonie married Count Ludwig Günther von Schwarzburg-Rudolstadt, a well-traveled, experienced gentleman and, as a contemporary historian says, a faithful, mild father of his subjects, who was especially concerned about the preservation of pure worship, and became a widow in 1646. Appointed by her husband's last will as "guardian" of her children and regent of the country, she fulfilled her profession with rare fidelity. Her funeral orator praised her, saying that no one had ever seen her leave with a dejected face, and reported how she had fulfilled her duties as regent and mother while always looking to the Lord. Traces of this are still to be found. We still have the ordinances she issued, by which the "Useful Questions on I)r. Lutheri Katechismus" were introduced in the schools, the Lenten examinations with the adults and the convents of the preachers were prescribed; many other occasional and still preserved notices to her officials testify to her zeal to improve parish and school places, to build and maintain churches. And besides the care for the salvation of the subjects, she did not forget the care for her own soul. There was no more regular and devout visitor of the church service on Sundays and weekdays in the whole country than the princess, who sanctified every day by morning and evening devotions, to which her entire servants had to attend, and enjoyed the sacrament diligently and never without devout preparation, to which all other business had to take second place. With care she watched over the education of her children, a son, Albert Anton, and the above-mentioned three daughters, who were joined by her niece, Emilie Juliane, Countess of Barby, a fatherless and motherless orphan, who later became the wife of Albert Anton, the poet of "Who knows how near my end; Until here God has brought me; To God be praise, the day has come" and others. Ahasverus Fritsch, the author of the songs: Ists oder ist mein Geist entzückt; Schönster Immanuel, Herzog der Frommen u. a. was appointed by her to the court master of her children and under his guidance not only the hereditary count but also the countesses increased in understanding of the pure doctrine and in other knowledge in such a way that the latter could even read Latin works of famous theologians in the original language and even conduct a Latin correspondence with the great learned man of God Johann Gerhard in Jena. It was especially Ludämilia Elisabeth, who distinguished herself by her unusual knowledge, as well as by her seriousness and gentleness of mind, so that an old, proven servant of the house, Chancellor Lenz, often exclaimed: Would to God, Fräulein Ludämilia Elisabeth should only be a Count of Schwarzburg! And besides these occupations, they learned from their mother, who was a master in all female arts and fer

The main activities were the production of delicate handicrafts and the preparation of healing juices and medicines, which were administered to the sick who often came in large numbers and from far away to the Heidecksbnrg (the castle near Rudolstadt), and never without comforting encouragement.

The Countess continued this life when, after her son had come of age, she handed over the regency to him. With her daughters and her niece she went to her widow's residence Friedensburg and here they waited with each other of the house and the altar of their Lord, cared for the sick, the poor and the orphaned, comforted each other under the heavy cross, which came to their hands more than once. Until the death of their mother in 1670, they lived together in harmony. When she had fallen asleep praying the third verse of the song "Wenn mein Stündlein vorhanden ist" (When my hour is at hand) and the verse Rom. 8, 38.30, and the funeral sermon had been preached to her on the Tert prescribed by herself: "If your law had not been my comfort, I would have perished in my misery, but your comforts gladden my soul" (Ps. 119, 92; 94, 19), the three of them went home.), the three daughters went to live with their brother, who in the meantime had married Emilie Juliane, at Heidecksburg Castle, and here, after much hard suffering, a prospect of joy arose when, at the beginning of 1672, Christian Wilhelm, Count of Schwarzburg-Sondershausen, a noble God-fearing gentleman, asked for the hand of Countess Ludāmilia Elisabeth and this was also promised to him. But the Lord had decided otherwise. The measles disease broke out in the area around Rudolstadt and also found its way to the castle. At first the oldest countess, Sophie Juliane, was seized by it. Soon having reached the certainty that her end was imminent, she turned only to the one who alone could light her way through the valley of death and did so with such confidence and joy that her confessor, who did not leave her side during the last four days of her life, had to testify at her coffin that he had never seen such heavenly devotion and such holy love for Jesus in anyone during the 22 years of his office. At her bedside we find Ludāmilia Elisabeth, caring for her in faithful sisterly care and offering her from her words what she needed, but also, like all those present, taking comfort from her herself. For words of joy and strength poured from the dying mouth, testifying to the life that this now departing soul had led in the mortal body. With the prayer of the bystanders, the last hour approached. "My JEsus remains mine; if I did not have him, where would I remain?" spoke the dying woman shortly before and: "With JEsu I fight; with JEsu I conquer and overcome; with JEsu I triumph." When, shortly before her departure, her confessor asked her if she still heard him and wanted to fall asleep alone on her dearest JEsu, her last thought was: "With JEsu I fight; with JEsu I conquer and overcome; with JEsu I triumph.

tes word: "loud JEsus." - For the leichtenterte she had chosen the words from the song: "Wie schön leuchtet der Morgenstern" ("How beautifully the morning star shines"): Come, you beautiful crown of joy, don't stay long, I wait for you with longing.

She was not to remain alone for long in this blessed state. A few weeks later, Christiane Magdalena, her younger sister, was stricken with the same illness. At first, those around her were not worried, even though the sick woman herself spoke of her imminent end from the beginning. How true she spoke of it was soon to become apparent. All the applied medicines and faithful care did not bring the disease to an end. At the bedside stood her brother, who seemed to have been dearer to the sister's heart than anyone else, and together with the faithful servant of the word, who had also stood by Countess Juliane in her last struggle, he spoke to her in a comforting manner. Although she had just received the holy sacrament of the altar before she fell ill, she desired it again and said: "If I am not worthy, Jesus' blood will make me worthy; even if I do not have a strong faith, I still have a true faith; a small child can hold a pearl just as well as a grown man. She wants to receive it first on the following day, but soon she does not want to wait so long, because, as she says, "she wants to have a quiet night," and when she is fed and watered with the true body and blood of the Lord, she starts to sing: "Now rejoice, dear Christians of mine. Thus passes the following night and the other. When someone tells her that she will get better, she replies: "It is good to live in heaven. Then, when she begins to weaken, she says goodbye to her brother, whom she asks to stay with her until the end, orders her burial herself, orders the funeral text Ps. 116, 7, 8, 9, and when she prays aloud once more: "This is the will of God, Father, Son and Holy Spirit," she gradually becomes quiet and lets her soul be fetched home by the Lord in the early hours of March 12, 1672.

Ludāmilia Elisabeth had not been a faithful nurse to the last sister as she had been to the first, she had only been able to show her love by greeting her from her own sickbed. She did not experience the end of the sister, she herself was already close to her end when it came. It was the same illness that had thrown her onto the bed of death and whose course was soon clear enough to her. She also hoped that "the Lord Jesus would do with her as he had done with her sister" and asked her family that no one should choose another sister.

She knows for sure that she will be able to give hope. What she composed herself in good days must now be a comfort to her and hers; her own songs, especially a song of baptism, refresh her. She receives the sacrament with heartfelt eagerness, and the Lamb of God strengthens her through his body and blood, so that she can "be seen as a holy person".

I thank God that He has given me this illness; He always beats me when He loves me," and then adds: "I have by no means endured as much as I should, according to my merits. Praise fills her mouth that God has given her the grace to be educated in the "right, true, Christian, Lutheran church," so that she may not doubt her blessedness; the songs of the church: "Out of deep distress I cry to you; JEsu my joy; O head full of blood and wounds," are the staffs by which she confidently approaches her death. She bids farewell to her own not with a heart full of emotion, but with a joyful heart; she thanks her fiancé for his love and faithfulness, calls down upon her brother and his house the blessing which God bestows upon the righteous, asks her sister-in-law, Emilie Juliane, "with whom she is more than sisterly beloved," for her faithfulness "even in death." "I have my JEsu in heaven and you on earth," she says, sends her greetings to her sister Christiane, whom she still believes to be alive, and when she once again rejoices that she should still today sing the Holy, Holy, Holy with the dear little angels and come to her JEsu, yes, to God Father, Son and Holy Spirit, she begins to sing: "O Lamb of God innocent" and "Rejoice greatly, O my soul." Emilie Juliane and her confessor prayed before her and when she was asked if she still missed it and still held her JEsu in her heart, she could still quote her favorite word from Jeremiah 31:20 and answer: "I will not leave my JEsu, he will not leave me, he cannot leave me, I am his Ephraim" and later she could even comfort the bystanders with her own song: "Oh who would already be in heaven". One of her servants marvels at her cheerful appearance and she replies: "I leave the world and long for my heavenly bridegroom; I must go to my bridegroom, I cannot stay any longer, It is Jesus, the Lamb of God, From him nothing shall drive me away". Thus noon approaches; in the court church the bell is rung for the hour of prayer, and it is also held before the bed of the Countess at the behest of Count Albert. The dying woman refreshes herself once again, confirms with her "yes" everything that is said to her and waits in peace for her journey home, which takes place immediately after one o'clock noon on March 12, 1672. The funeral sermon was preached to her on Phil, i, 2. 3.

Is this homecoming of the three sisters not the entrance ceremony of three wise virgins to the marriage of the Lamb?

(Submitted.)

The Baron vom Stein.

That the Prussian minister Freiherr vom Stein, who helped to liberate Germany from the



The fact that he rendered the most important services during Napoleon's second week, was a great statesman and one of the most loyal friends of the fatherland, is well known and as long as German history is taught and loved, his name cannot be forgotten for that reason alone. But for the Christian it is sweet to hear that this man, adorned with all the advantages of birth, wealth, and intellect, everywhere gave honor to the one from whom he had everything, and with faithful confession adhered to the Lord, in whom alone he found the foundation of his life and the strength of his work. The story is known of how he once unabashedly chastised a prince who unfortunately had little of a German nature about him, the Duke of Saxony-Weimar, for the dirty speeches he made in the presence of young officers, so emphatically that one of those present afterwards thought he would rather endure a hail of bullets in battle than such a speech by Stein, and the Duke himself dared not say a word in reply, but thought it best to depart soon. But that this piety was not merely an outward respectability, but was rooted in the Lord Christ, whom he had grasped in faith, may be shown by a few passages from his letters.

To a distinguished man, the Baron von Gagern, father of Heinrich von Gagern, much mentioned in the latest German history, who wrote to him that in a serious illness he found comfort in the book of the pagan worldly wise man Cicero: *De Natura Deorum* (of the nature of the gods), he answers: "In the serious and solemn mood, in which the expectation of the approaching home put you, you took Cicero's *De Natura Deorum* at hand -! Could the disciple of the Greek worldly wise men, the Roman statesman then tell you more of the land that beckoned you than the Crucified and Risen One, by whose grace alone we are justified?"

To the same Mr. von Gagern he replies to another letter, in which the latter had been discussing matters of faith: "According to your letter, you find yourself separated from me by Prussianism and faith, that is, in other words: separated for time and eternity. You rightly say: "One does not take faith like a pinch of tobacco," for I miss all and every similarity in this simile, and it belongs to those that do not even limp, let alone walk. But one does not rationalize faith any more than one snorts it, but one asks for it from God on one's knees in deep humility and complete self-denial. Try this, since reasoning and snorting have helped nothing."

When a new hymnal was to be produced in the province where Baron von Stein stayed on his estates in the last years of his life, he wrote about it to the synodal president there: "First of all, the hymnal must be in accordance with the Christian creed, for he who Does a singing commission, a consistory, or an association of individuals have the authority to deviate from this general confession of faith on their own authority? He who doubts it should leave the pulpit and the lectern and not act against the profession given to him. Furthermore: one should choose old songs up to the beginning of the 18th century, because the later age, also for the most part ours, is not a religious one, but a scientific, industrial, commercial, politicizing, gossiping, insolent and highly vain age. Vanity is what Mr. Burke, a great English statesman, calls the source of all vice, the apostle of all virtue.-I would therefore select from among the thousands of excellent old songs and not change them for the reasons given above, to which must be added that so many generations have found in these old songs consolation, edification, and an asylum against unbelieving, cold, and dull preachers who recited their vapid machinations with adverse or ridiculous gestures and great complacency."

When Stein felt his end approaching, he sent for his confessor and received him, saying, "Pastor, you see here a poor sinner who desires to be justified by the blood of JEsu Christ."

We know well that the Lord Christ gains nothing by it and becomes nothing more by it, whether some noble people give Him glory or not; but in view of the words which are written about the noble according to the flesh, one rejoices every time when one sees such a noble according to the flesh at the same time lowly and poor in spirit.

## Two stories of church songs.

1. should it seem at times.

(By Christoph Tietze, or Tilius.)

In August 1787, a righteous, God-fearing farmer, Jakob Conradt from Großaspach near Bücknang in the Kingdom of Württemberg, cut down a fir tree in the forest, which he had bought to build a house. But because the sun was high and shining in his face when he looked up, he was mistaken about the direction in which it would fall. He wanted to escape when he saw it suddenly fall against his position, but the tip of the fir hit him in such a way that it cut off one foot and one hand and tore the flesh from his bones in several places. He lay miserably mutilated on the ground. The news of the horror quickly spread through the village and reached the ears of his faithful wife. Lamenting and wringing her hands, she staggered out to the unfortunate man. On

the way, close to despair, she cried out in the most intense pain: Oh God, what shall I comfort myself with! Then she plucked the little son, who was walking by her side, by the garment and said: "Mother, don't you know what you have taught me to pray so often?

I can be comforted by him. When the need is greatest, He is more than fatherly toward the child.

Through this encouragement, the wailing mother was ashamed and wonderfully strengthened. Looking up to God in faith, she ran to meet her mutilated husband, who was being carried along on a stretcher. She was so firm in her faith that she could walk beside him all the way and comfort him with godly sayings. Even when her husband died soon after and left her six living children, she remained upright and the Lord was her rod and staff. She, who had to comfort a child, became from then on a very kind comforter of all unfortunate and suffering people in the village, so that her memory is still blessed.

who knows how near my end.

(By Emilie Juliane, Countess of Schwarzburg-Rudelstadt.)

In the town of Unna in Westphalia, a terrible fire once raged for two days. The boys from the Latin school had to pull the prayer bells day and night. At last Balthasar Urbau stood at the bell rope. Then, in the evening of the second day, another boy came and announced to him that the fire was over and that tomorrow school would start again. Balthasar rejoiced at both pieces of news and said, "I kaun my lection, the song: who knows how near my end." As he pronounced this, the stone through which the bell sträng passed, and which had become loose through the long ringing, fell down and crushed the boy. As he died, he once again pulled the bell shut and rang his own death knell.

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(Submitted.)

### **A witness of Christ before the Reformation.**

In 1463 there was a terrible death in Leipzig, in and outside the city over 8000 people, and among them 29 monks died in the Pauline monastery alone. There was an old monk named Martinus Drentzick, who announced the day and hour of his death beforehand, and when he was asked by the abbot where he thought he had a merciful God, he answered: "Dear father, I am very unlearned, but I have had the habit that when the other brothers were singing, I would take a part of Christ's suffering and death for myself, contemplate it heartily, and give fervent thanks to my Redeemer and Beatificator for his merit. I will remember only this righteousness and satisfaction for the sins of the whole world. I consider all my righteousness and good works as dung in the streets against the eternal treasure which my Lord Christ asked me to acquire through his death." The abbot's eyes glazed over when he heard such a confession from the monk, and then he comforted him and said: "Dear brother, you have

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a good reason for blessedness, and because you trust in the righteousness of your Savior, you will certainly not be put to shame with your hope. And then, when the hour he had proclaimed came, the said monk passed away gently and blessedly in God.

(From a Leipzig chronicle.)

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(Submitted.)

### A good confession. - —

Eberhard von Holle, Bishop of Lübeck and Verben, Abbot of the Monastery of St. Michael in Lüneburg. Michaelis in Lüneburg, one of the most distinguished instruments for the spread of the Reformation in northern Germany, made the following public confession of the Sacrament of the Altar on one occasion: "I believe and confess from the innermost abyss of my heart before God and all men that the conceived, born, died, risen, ascended to heaven Christ, who sits at the right hand of his Father, in the holy reverend supper in all places where the same is kept by passing divine command and appointed order, according to his two natures in one undivided person, true God and man truly present, and with blessed unchanged bread and wine from the hand of the servant (but incomprehensible, inscrutable, supernatural and insensible way) the true, essential sacrificed body and shed blood of JEsu Christ on the cross, at the same time by worthy and unworthy, believers and unbelievers, but to a great differentiated end with bodily mouth received and enjoyed, by believers to blessedness, by unbelievers to judgment and eternal damnation; and all this according to and by virtue of the expressed words of the Son of God, our eternal, heavenly, almighty Speaker and Spokesman, and then of the holy three evangelists as well as of the great apostle St. Paul. Paul, in a clear and unconquerable testimony".

If only the Romans had had many such bishops and abbots, then we would not have had to complain about the dispersion of the Church!

### Germans in the United States.

The total number of Germans in the United States according to the census of 1850 was 5,688,620. This makes 24 per cent. of the whole population; 30 per cent. of the white population. Pennsylvania supplies the largest proportion of Germans, for there are 1,132,733 of them there; in Ohio, 930,781; in Indiana, 855,360; in Missouri, 800,000; in New-York, 526,428. Estimated German population in 1860: 7,461,724.

(The Missionary.)

Pope Hadrian VI

had two cities painted on a panel, one Utrecht, where he was born, the other Leuven, where he was

\*) I.e. more explicit.

He had written about it: "Utrecht planted me, Louvain watered me. 1 Cor. 3, 6. But below it was Emperor Carl V's picture, with the words: "And the emperor has given it to flourish. Then someone wrote under it with chalk: "In this, then, God has done - nothing!"

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## The evening school

appears from the first number of the new (already seventh) year in an enlarged and more beautiful form for the annual price of 1 dollar. The Lutheran has already made the cause of the Evening School his own, even though it is not or does not want to be an actual church, confessional newspaper, and it must be highly desirable to him that this excellent newspaper not only remains as a welcome guest in the families where it already is, but is also taken up in quite a few families. It would certainly not be an annoying, but an interesting, entertaining and instructive guest. The name of Pastor Fick in Collinsville, Ills. as editor of the evening school, guarantees that it will not only remain true to its present tendency, but will also only increase in inner content. Would to God that we could bring the evening school into every Christian family in the country! And if we achieved nothing other than banishing the ungodly German newspaper literature from the homes, we would already have gained immeasurably. Many fathers of families who claim the Christian name commit the irresponsible recklessness of taking the almost without exception godless German political newspapers into their homes, laying them open in their family rooms and letting their adolescent children read them. Indeed, an incomprehensible lack of conscience! If they only satisfy their curiosity about the political events of the day, they can watch with equanimity that their children's souls are being poisoned by nefarious shameful newspapers and that the foundation is being laid for their future apostasy. Will not God demand blood from their parents even for the sake of this recklessness of the children? You can't say: I can't learn about the events of the world from a better newspaper; there is none. The evening school also satisfies this need by giving a condensed overview of the most important events in the world every two weeks. As long as we do not have a political newspaper edited according to Christian principles, the daily history of the Evening School is quite sufficient for a frugal reader.

Therefore, whoever wants to destroy the devil's kingdom in his own part and help to build God's kingdom, let him do his part so that ungodly leaves are driven out of the families by the introduction of the evening school. Surely a good work, pleasing to God! The publisher, from whom orders can be placed, is Mr. M. Niedner in St. Louis, Mo.

## The Luther Association.

The honorable members of the Luther-Verein are informed that the 3rd volume of the Luther Library is ready and is already sent out. If someone should not receive his own, then he should please give notice. Who still wants to become a member, send in name and money as soon as possible. The 4th volume is already in print. The first 3 volumes are always available from our agent L. Volkeuing in St. Louis, each in the dozen 3 dollars,

individually 35 cents and 10 cents postage.

The Board of Directors of the Luther Association.

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## General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio and others. Synod of Missouri, Ohio a. St. will, God willing, hold its meeting from the second Wednesday in October, i. e., from October 10 to 20, 1860, at St. Louis, Mo. The Synod members in question intend to call at the Store of Messrs. Heinicke & Estel, 26 North Main street, on their arrival in St. Louis.

F. W. Husmann, Secretary.

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## Church News.

The pastor of the Town of Lebanon, Watertown, Wisc., Mr. L. Geyer, having received and accepted a regular call from the Lutheran congregation of Zion, Carlinville, Macoupin Co, Ill, was installed on the 10th Sunday after Trin. (August 12) he was solemnly installed in his new office by the undersigned.

The Lord Jesus Christ, the shepherd and bishop of our souls, crown the ministry of this servant of his with rich blessings. Amen.  
St. Louis, August 18, 1860.

G. Schaller,

d. z. President of the Western District of the Synod of Missouri, Ohio, et al. St.

After Mr. C. Engelder, until then a pupil of the seminary at Fort Wayne, had received and accepted a call from the Lutheran congregations at Olean and Wellsville after having passed his exams, he was ordained by the undersigned on behalf of the Reverend President of the Eastern District of our Synod on June 5 in the midst of his congregation at Olean with a commitment to all the confessional writings of our church and inducted into his office.  
Address: Rev. C. Engelder, Olean Oattaraugus Co., 17.

L. Dulitz.

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## Receipt and thanks.

For Joh. Nicbling by Mr. Past. Stnndach from the Women's Association L 10.75, from H. Lohmann 75 EtS., , from W. Lohmann 25 EtS.  
511,75

For H. Evers from the Mrs. Reichard from the Gem.

d. Father Engelbert!) by Prof. Crämer 1.00 For Jakob Hoffman" from the Women's Association of the Rev. Mr. Past.

Hügli \$2.00, from the comm. of the same \$2.15- -- 4.15

For Conr. express funds from Mr. Griebel from Past. Hus- mannS Gem. \$3.00, from Mr. Bradhage ibid.

50 CtS., from Mr. Hartmann from Past. Schuh- mannS Gem. \$1.00 4.50

For Wich. Kahler by Mr. Past. Jul. Nenz in Fort Wayne for board money \$4.00, from Mr. W. Schu- berth in Cincinnati \$5.00> 9. 00

For F. Greener of the young man's percin to Frohna, Perry Co., Mo. --5 ,00

For L. Lochner from the youngsterS-Verein to Frohna, Perry Co., Mo. 10.00

For H. Evers of the comm. of Hr. Past. Schwan zu Cleveland, Ohio, \$3.00, from the Jrauen-Vcrein das. \$3.00, both by Mr. Ernst Poch, furthermore from the Jünglingö-Verein of the same community \$5.00 -- 11,00

## Get

For the California Mission:

From the comm. of Mr. Past. Fritze 5,00

From Mr. P. Claus 0,50

By Mr. Past. Keyl 6.83

"" Teacher Habermchl 3,50

"" Nupple 15,60

"" Past. Grützel 3,45

From Baltimore close-up club 5,00

From the Misflons-Casse der Gem. des Hrn. Past. F.

W. Föhlingcr 10,00

From Mr. F. W. Gorseger in New-York 1.00 Bon N. N. that. IM

By Mr. K. Neithardt, Port Richmond, St. I.... 1.00 Bon N. N. the. 3.00

By Mr. Past. Heid 4,00

namely

from Ab. Fruth \$1.00, from Mrs. Witzgall \$1.00, Mrs. Rasp 50 Ctö., G. Joachim 50 CtS., H. Priode 25 CtS., Joh. Threß sen. 20 Cts., and from Past. Heide himself 55 CtS.

Th. Drohm.

». To pay off the debt of the ConcordiaCollege construction:

Don Hrn. Past. Geyer, Carlinville, Ill. \$10,00

From Mr. Gottl. Kricke by Mr. Past. Steinbach, Milwaukee, WiSc- 2.00

By Mr. Past. Dnlitz, Buffalo, N.-A. 5.00

b. To the Synodal Treasury of Western Districts:

Bom Dreieinkgkeits District in St. Louis, Mo. .... 11,35

From the Centkasse of the Gem. of Mr. Past. Löber, Frohna, Perry Co., Mo. 7.00

From the comm. of Mr. Past. Geyer in Carlinville, Macoupin Co, Ill, to the journey of the Districtpräses 6.00

A. Roschke.

1. For the California Mission: Don the parish in Adrian 1.50

2. for the Synodal-Missions-Casse: by Mr. Past. Trautmann 10,00

Thereby from the school children - - - \$3,27 In the church were found 2,00 DaS Ueberemige ist von der Gemeinde.

3. for Mr. Past. Röbbelen: Don of the parish in Adrian 1,50

4. for the teachers in the college: Bom women's club in Adrian 12.00

From the cent fund of the municipality in Adrian 10.00 5. To the maintenance fund for verw. Mrs. Prof.

Biewend:

From the congregation of the Rev. Lemke 3.74 Monroe, Mich., August 17, 1860.

W. Hattstädt, Cassirer.

For the school seminary in Fort Wayne: Don Mr. P. Lochner as proceeds from the emergency bulletin 2.00 From Hm. Past.

Günther's congregation 5,00

From Mr. Past. Franke's congregation as a collection

on the child baptism of Mr. W. Stückcl 5.00 Prof. Ph. Fleischmann.

a. To the general synodal treasury.

From Mr. Past. L. Dulitz in Buffalo 1.00

From the Synodal-Casse Westl. Districts of Mr. E.

Roschke 50,00

From Mrs. Körber in Cape Girardeau 3,00

For the general pres:

By Hrn. Past. Otto Hanser in Carondclct 1,00

From the congregation of the Rev. A. D. Stecher in Sheboygan, Wisc. 2,00

By Mr. Past. F. Steinbach in Milwaukee 18.81 and namely:

\$10,00 Ostcrcollecte der St. StephanS-Gem.

6.06 from the cent fund of the same Gem.  
2.27 by Mr. Past. Steinbach himself.

d. To the Synodal Missionary Fund:

From the Lreieinlgkcits District of the Gein. in St. Louis - 6.55

From Mr. Past. L. Dulitz in Buffalo 5.00

Through Mr. Past. F. Lochner, Milwaukee, in Missions-  
hours collected 8.55

From the confirmands of Mr. Past. F. Steinbach in Milwaukee 1.42

From the community of Mr. Past. H. Löber in Frohna -- 3.53 e. To the college maintenance fund

for the Lehrcrge:

By Mr. Past. Hugo Hanser of St. Michaelis-Gem. in Wilcottsville 1.05

From the Trinity District of the Gem. in St. Louis- 11.00 " Immanuel's "" " " 11.00

From Mr. Past. L. Dulitz in Buffalo 5.00

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. L. Geyer from Mr. Fr. Witte in Wisconsin 5.00

6. to the maintenance fund for Prof. Biewend:

Through Mr. Past. L. Geyer from Mrs. Wagner in

Wisc. 00.25

By Mr. Past. Hugo Hanser in Johannisburg, N.-A., collected at a baptism of children at Chr.

Whiting head 1.50

By Mr. Otto Hanser in Carondelet \$2.00

By Mr. Past. F. Steinbach in Milwaukee 11.00

namely:

\$9.00 Pentecost Collecte of St. Stephen's-Gem.

2.00 from Mr. Past. Steinbach himself.

From the congregation of the Rev. A. Franke in Addison, Ills., Collecte on 9 Sonnt, after Trin. 11.50

F. Böhlau, Cassirer.

For the **Lutheran** have paid:

The 13th year:

Mr. J. G. Schmidt.

The 14th year:

The gentlemen: J. G. Schmidt, Past. Thalberg, J. Haushalter, H. Krükeberg.

The 15th year:

The gentlemen: Past. Thalberg, G. Heinicke, Dkctr. Bück, I. Boger, J. Haushalter, C. Müller, Past. E. O. Wolff, Past. H. Lemke, Ed. Bühring 2 Ex., H. Krükeberg, Maschof, W. Holle.

The 16th year:

The gentlemen: Past. H. Hanser 4 Ex, J. Stolz 4 Ex., I. Christgau, Past. Dr. Gotsch, J. Gotsch, Alb. Kraus, D. Ohlemann, L. Schneider, F. Köbn, J. Brandt, Past. F. Ruff 14 Ex., M. Hammel, G. Schröder, M. Förster, L. Schmidt, A. Grabmann, Aug. Backhaus, J. Behrendt, E. Wetzel, H. Nagel, F. Niemenschneider, C. Felbhusen, Dietr. Bück, J. Bvger, H. Bahde, C. Kohlmeier, C. Koch, G. Schröder, J. Lischeid, J. Haushalter, Past. F. Schumann, F. Flemming, W. Sievers, Past. F. H. Warnke, Tappert, Keitsch, Kruse, Toy, J. Kern, Ch. Nicbling, V. Toussaint, C. Müller, Militzer, W. Müller, A. Vogel, Past. E. O. Wolff, Past. H. Lemke 2 ex-, A. Bohn 21 ex-, Ed. Bühring 2 ex-, H. Krükeberg, J. Poppcl 28 CtS., Büstrin, Maschof, J. Frickenschmidt, W. Holle.

The 17th year:

The gentlemen: Bro. Gerlack, H. Engelking, Past. J. H. Werfelmann 2 Ex., W. Witt, V. Toussaint, Past. J. A- Darmstätter, Ed. Bühring, Past. J. G. Lieb, Past. F. Lochner \$1,72., I. Dettmann, I. Frickenschmidt.

Martin C. Barthel.

## Where is Joseph Mirly?

The same is a shoemaker of his trade; - comes from Upper Austria - has been here in the country for about 6 years and moved away from Chicago about 4 years ago and is now said to live about 12 miles from St. Louis. Anyone who can give further information about him is requested to do so at the address:

6. mim,

l'oeuüontus, Oaxs Oäraräsan, Oo.,

## Books ads.

The Concordia College Academic Bookstore has in stock:

W. Beste, Die bedeutendsten Kanzelrcdner der älter" lutherischen Kirche. Volumes I and II, hardcover, together \$2,60 without postage. For every 12 copies, 1 copy free.

It is available from the undersigned agent of the local Lutheran Central Bible Society at the prices quoted:

Complete Bibles, Dr. Hopf edition.

1st, corpus, large octavo in fine gilt edges, dopp.

Case @\$2 ,50

2nd, corpus, large octavo, bound in pressed leather G 1,00 3rd, petit small octavo, fine gilt edges, dopp. Futt.

(splendid binding) @2 ,00

4th, petit, small octavo, fine gold engraving dvpp. Futt. G 1,75 5th, " ,, " bound in pressed leather G 0,65

6th, Corpus, large octavo, New Testaments in ge

pressed leather @0 ,35

7th, petit, small octavo, New Testaments in pressed

Leather @0 ,30

Altenburg New Testaments.

The copy bound in pressed leather (K § 1,75 The dozen, on 6 month credit18 ,00

"" against building cash15 ,00

" ,, raw copies12 ,00

Raw specimens, with purchase of 50 pieces against

Baargeld @075

B E. Ed Bertram, your oü llelme!^s Ustel, 8t. I/OUI8, No.

### Changed addresses:

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St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

Volume 17, St. Louis, Monday, September 4, 1860, No. 2.

## **Eulogy**

via  
**Matth. 10, 32.**

Your Royal Saxon Finance Council

**Franz Adolph Marbach**

held on 9 June 1860

Dr. Friedrich Ahlfeld,

Past. at St. Nicolai in Leipzig.

In the name of God the Father, and of the Son, and of the Holy Spirit. Amen.

Beloved friends and sufferers in the Lord. Here we are at the tomb of a dear, highly pardoned man, whom the Lord called home, still far from the seventieth year, which is the usual goal of life according to the Word of God. If we look over his whole life up to the last days, we cannot write a better heading over it than the word of the Lord Matthew at the tenth:

"Whoever confesses me before men, him will I confess before my heavenly Father." (Matth. 10, 32.).

With these words we return several decades in the history of our national church. The time is not far behind when the word of the only begotten Son of God, who became man in order to make us rich through no poverty, was silenced in the country. About the most precious good of the evan

The silence was profound about the righteousness by grace, acquired for us through the holy, innocent, bitter suffering and death of our Lord Jesus Christ, grasped by us in faith. Only now and then an old despised witness, a chancellor on the roof, lonely shouted this message of grace and peace into the night. But the hunger for the bread of life - and the grace of Jesus Christ is life - had not yet died. There were still many in the land who felt that one would not be satisfied by the bland, marrowless food that was served to the poor people as gospel. They realized that they were in the same situation as the hungry man (Isaiah 29:8), who dreamed that he ate, and when he awoke his soul was empty; and the thirsty man, who dreamed that he drank, and when he awoke he was still weak and thirsty.-There arose a man in the land with great gifts and powers, who preached the Lord and his free grace mightily. The joy of such a witness was so great among the poor hungry souls that they did not see the abyss and death that was hidden behind the lively preaching in this man's heart. He did not preach the Lord so that the glory would be given to the Lord and to the highly praised Triune God; he himself wanted to have the glory. We clergy are not masters of your faith, but fellow helpers of your joy. He was a lord of the faith of the congregation and therefore served not the Lord but his own pleasure.

and walked in the sins of the flesh. Among those who joined this man, but did not recognize the abyss in him, was also our departed friend. Not long before, the Lord had awakened him from the life of the world and drawn him to Himself; in the first ardent love, he put all the great gifts with which grace had endowed him into his service. In the opinion that the proclamation of the true message of salvation would not be given room here in his homeland, he decided to emigrate to America together with that leader and many others. Even if he was mistaken in this opinion, it was nevertheless a sincere, brave confession to his Lord. For the sake of Jesus Christ, he gave up the prospects opened to him by his rich gifts in the fatherland to become a poor farmer over there. He crossed the sea with his wife and child. The whole way is marked with burial mounds of his children. He buried two before he left the homeland. One was sunk into the sea, and a dear man, whose brother is standing here at the grave, sang a song of victory to this child on the sea and a song of comfort to the older ones, which ascended so high and mightily into the unfathomable sea of mercy that it also poured out peace over the grave in the depth of the sea. On the other side, he had to dig two new graves, and when he returned after three years, he had to bury another hopeful son. The Lord left him only one. That hurts. But the greatest pain hit him



but in another place of the heart. Already on the sea during the raid to America, his eyes were opened on the man on whom he had relied the most among all people. And soon after his arrival there, it was clear to all emigrants that he had used the Lord as a cover for his selfishness and lust. Here in his homeland he had despaired of a prosperous future for the church; over there it was to be rebuilt anew, louder and more youthful. And now the man who was respected as its most excellent pillar was rotten wood. Thousands would have gathered under this terrible disappointment and would have suffered shipwreck in the faith itself. He stood firm. When people are unfaithful, the Lord remains faithful. More and more intimately and clearly he clung to this alone. He ate his bread there as a hardworking farmer by the sweat of his brow. The man, who had been mayor in one of the most important cities of our fatherland, cleared the primeval forest there with his kind, and cut and sawed his cords of wood daily. Above him and in him stood the dry wood, which shall never be cut, on which the Prince of Life bled for him and for us. - But he came again; he was still to build the kingdom of God here in the fatherland.

help. He was not ashamed to confess the error of his emigration. But his God and Savior had not let him make the long and long journey of tribulation in vain. The "Only to You, Lord Jesus Christ, My hope is on earth" was unshakably imprinted in his heart. Our precious basic evangelical doctrine, that we are justified by grace alone, by the precious merit of our Lord Jesus Christ, and are justified again by the faith with which we take hold of this precious jewel, had become an inalienable property of his soul. He confessed this before high and low. He stood on the center of the cross, from which life goes out to all four ends of the world. From there he judged all processes and phenomena in the whole area of the church. From there he had the delicious clarity that distinguished him from many thousands. From there, he also rejected all efforts that wanted to place the focus of life elsewhere than in righteousness by grace. - It was his main concern in his life that that star in the night should not be obscured by false wisdom and the deceitfulness of his own flesh. Therefore, the dear word of God was his first thing in the morning and his last thing in the evening. That is why he was so sharp and conscientious in confessing his own sin. That is why he was so diligent in punishing his pastor when he noticed that an evil root wanted to take root and branch out in his heart. - Because he himself had experienced the sweetness of mercy so deeply, because he himself had clung so firmly to the

When he stood on a holy pillar, he also wanted to awaken others to such faith. He spoke to many on their way of sin and unbelief. He asked many where they finally wanted to go. He has become an impetus for many to seek the salvation of their souls. He has confronted many with sharp words, but because love shone out and he wanted to draw them down to the source of life, which refreshed him, his

Do not violate the word. - He also confessed the Lord, who held him and carried him on this side and the other side of the sea and on the sea, in an earnest, godly Christian walk. He was a faithful husband and a support for his wife, on whom she leaned confidently. He was a faithful father. Next to his salvation, nothing was more important to him than to place his only remaining son on the cornerstone.

on which he himself stood. He

was a loyal servant to his king and master and a fatherly superior to his subordinates. Oh how gladly he helped! How gladly he wanted to help those who had gone astray and those who had come back!

again on solid ground! How faithful he was to his friends. Even if the whole world broke the baton over them, he still held out, and then stood by them all the more firmly. - In such a living confession he stood firm to the end. As the Lord has given so many a clearer or less clearer idea or hint of their near end, so also to him. For a quarter of a year he had been saying that his days were numbered, that his end was not far off. A friend asked him, as one is wont to ask, what he was doing. He replied, "I'm packing up, my departure is not far off." And so his departure was sudden. We, his older friends, probably mostly thought: "This spry, strong man will accompany you to the grave"; and now we accompanied him here. On Sunday, afternoon 3 o'clock, I stood at his bedside. His consciousness had retreated deeply, like the sap of a tree retracts into the earth in late autumn. When he heard my voice, he began to stammer: "Holy Communion. That was what was occupying him in the depths. When we had prayed together on his bed, he concluded with a clear "Amen. Yes, Amen, this seal of faith and the dear Lord's Prayer, was the last word I heard from him.

In the last days no clear sound came up from that depth. I do not know whether our prayers and words of encouragement have penetrated down there. - Thus, dear sufferers, he has confessed the Lord. But did the Lord also fulfill his promise to him:

"Whoever confesses me before men will confess him before my heavenly Father? Yes, he did it honestly; for all the promises of

God are in him Yes lind Amen. Poor he came back from America to the fatherland, to which he had turned his back. Then God raised up two men here, friends from his youth, who helped him.

helped him in sincere, uncolored love for the outer life to lay a foundation on which he could stand. He always remembered them with the deepest gratitude. He started again small and inconspicuous. But he who is faithful over little, God sets over much. He gave him the trust of his authorities and gradually helped him to the respectable office, which he administered until the end. The Lord confessed to him in his inner life. He gave him certain testimony in the Holy Spirit that he was God's child. He confessed him in the last battles. The waters of life also flowed down with him into the dark depths and refreshed his soul in the hour of separation. And what shall we say of him now? - He has entered into the joy of his Lord; the Son has confessed him before his heavenly Father, he has forgiven him all his sin, he has given him the imperishable and unfading crown of eternal life. And now, beloved mourners, let us turn our eyes for a moment to ourselves. Everybody asks himself at this grave: "What do you stand on? Do you also stand on the word of God, on the cross of your Savior, on his great merit?" Everything else you can stand on: your own righteousness and strength, other people's work and help, world and money, and

Honor and glory are as changeable as the dust here at our feet. Tomorrow they may be swept away and washed away to another place by the wild current that is always rushing against us. Only the grace of God in Jesus Christ lasts forever, only the word remains standing, even if heaven and earth pass away. - I still ask you: "Where are you going? Have you thought about packing?" There is a double packing. First we have to tie up all our sins, desires, plans, earthly loves, idols and the like in a big bundle and put it under the cross of Christ with the confession: "I consider everything as damage against the exuberant knowledge of Jesus Christ, of my Lord, and count it as dirt, that I may win Christ." Such packing must be followed by a second, which consists in seeking the Lord's face daily, taking peace from the Prince of Peace daily, having also ordered one's house here in an earthly sense, being ready to go home daily, and with

Paul can say in truth, "I desire to depart and be with Christ." He who stands thus has packed up. If you have to answer "No," do it soon, for the Lord can come today. He does not hint at the end to everyone, or he who has lived without him does not understand his hint. But he who has packed in that double way can go confidently. His Savior will confess him before his heavenly Father, and in this confession lies all blessedness. - And now we thank Thee, merciful Triune God for all grace

We thank You for the love and kindness You have done for our departed brother. We thank You that You accepted him in Christ Jesus as Your child and made this childship a conscious, blessed possession for him. We thank You that You did not let the light of faith go out in him under all the storms of life. We thank You that he was allowed to refresh himself once again with the holy sacrament shortly before his illness. We thank You that even in his illness, in the darkening of his powers, You kept alive in him the one thing that is need and thus gave him a blessed and happy end. We pray that You will give the body a gentle rest here in the earth and let it emerge glorious and incorruptible on Your great day. - Faithful God and Lord, Father of orphans and Provider of widows, graciously take care of the two bereaved. Grant to the widow that she may lean on Your word with all her faith, draw living comfort from it, and take Your promises always as yes and amen. Give the son a firm inheritance from the father, that the confession to You may become his treasure and the walking in Your ways his joy. Dwell in the house, as thou hast so long lodged therein. Thou wilt teach us all to remember that we must die, that we may become wise. Let us obtain our salvation with fear and trembling, in Christ Jesus our Lord. Amen.

To the I. We did not think we could withhold the above eulogy from our readers. Even those who did not know the same man at whose grave it was delivered will not read it without great edification. Those of us, however, to whom he was known, dear and precious, and there is no small number of them, will be awakened by this to praise God that he has led this fellow pilgrim of ours, with whom we have spent an important part of our pilgrimage, to heavenly glory. May the Lord help us one day to die the death of this righteous man and may our end be like his end! D. derz. Ed.

(Submitted.)

### How does the singing of the preacher at the altar satisfy you?

This question is not as important as the question: Are you a Christian? - or: What is the saving faith? But it is almost as much the same as asking: Do you also understand how to use Christian freedom correctly? - and in this respect it is well worth to be presented and answered here.

A Lutheran who has grasped the doctrine of Christian freedom and knows how to use it will answer the above question: "The singing of the preacher at the altar pleases me quite well, not because it tickles my ears, but because it is an old, edifying custom of our church; and since it is a middle thing, i.e. neither commanded nor forbidden, but free, i.e. of love and wisdom, I do not want it to be a part of my life.

If it is left to the Christians to practice it or not, I am not at all infatuated with it, as if I could not be without it, but where love for the weaker demands it, I also let it go.

Others answer this question differently. Some are weak; they are not used to this ceremony, and have heard much about it being Catholic, but they are good, pious people who let themselves be guided when they realize that, for the sake of love and good order, they must sacrifice their own sense to the sense of the congregation. Some, however, are stiff-necked, bitterly hostile to altar singing and detest it with such inexplicable hatred that they are able to leave the sermon and sacrament, as well as their congregation, rather than tolerate the pastor singing antiphons, collects, communion words, etc. at the altar. The more it is made clear to them that altar singing is a mean thing that a Christian can use without any burden to his conscience, the more stubbornly they rebel against it, probably also trying to incite the weak against it, and judging the others unkindly. These obstinate cross-headed people naturally answer our question, "We don't like it at all." But they are glad when it is put to them, because it gives them the opportunity to vote against it with their "no" and to vote out the hated altar chant to the Lutheran church altogether, where possible.

Why do they hate the altar chant? Has he shown them any mischievousness? Or what is the reason of their hatred?

First, they say, "This is Catholic." So this singing should be catholic. Catholic is a good sound, which shall not fade away with us; for it is our sincere endeavor that with us everything be truly Catholic, right according to the manner of the faith of all Christians, as it has been everywhere, in all and at all times, and that we in no way deviate from the faith and life of the general Christian church. If, then, altar singing is catholic, i.e., such an ecclesiastical custom that is compatible with the general Christian faith, is not contrary to it, and has always and in very many places been valid among Christians - as the opposite cannot be proven - then altar singing is not unjust. But the opponents of altar singing understand by "catholic" not the truly catholic, but the Roman Catholic. That, of course,

is another matter. For as eagerly as we strive to be truly Catholic, we flee all that is Roman Catholic. If one could prove that the altar chant is Roman Catholic, that is, such a ceremony which is closely connected with the confession of antichristianity and with the denial of justification by faith alone (such as bowing before the images, kissing the saints, relics, etc.), then we would have to avoid this ceremony with all diligence. But the altar chant is not such a

Roman Catholic confession ceremony, as singing in itself, counting the words, cannot be such at all. For singing in itself is a mere melodic sound that accompanies the words, and in itself is neither anti-Christian nor Christian, neither good nor evil, but only becomes right or wrong through the words that are used. The sound of the altar chant in itself is therefore not a hair's breadth worse in the mouth of a Roman priest than in the mouth of a Lutheran pastor, and not a hair's breadth better in the mouth of a Lutheran pastor than in the mouth of a Roman priest. The only difference is that the words of the altar chant of a Roman priest belong to a wrong service, but those of a Lutheran pastor belong to the right service. So if our Lutheran altar chant sounds similar to the Roman altar chant, but does not serve false doctrine and superstition, but the right service, it is never Roman Catholic, and we can use it without any hesitation according to Christian freedom, and we do not have to fear that it will become Roman. This danger lies elsewhere. If we want to avoid the danger and beware of papism and antichristianity - as we must, if we want to be blessed - then let us approach it from a different end than that the innocent chanting at the altar should be shouted out as Roman and fled, or in other church customs we should strive to be as dissimilar as possible to the Roman ones, avoiding crucifixes, kneeling, etc., as the Roman Catholic does. Crucifix, knees, etc., as the iconoclastic and Anabaptist spirit causes many of the reformed sects to do. One seeks to escape the ever more threatening dangers of antichristianity more and more by the conscience becoming freer and freer from the compulsion of the law, giving less and less to the word and reputation of men, but being more and more firmly bound in the word of our one Lord and Master Jesus Christ. Then no giving and ceremony, if it only does not hinder the gospel and the faith, will disturb you in conscience; then you will become strong and gentle enough to tolerate a liturgy, no matter how rich and similar to the Roman one, if it only does not deny the pure doctrine and does not give offence to the weak, because you are free in conscience from any work of the law, hanging only on the word.

On the other hand, the opponents of altar singing say: "The altar prayers or collects must not be sung, because prayers should not be sung but spoken, because the Lord says Luke 11:2: When you pray, speak; so he does not say: sing. Accordingly, the altar prayers also must not be sung, but spoken." You who speak in this way, you have truly given little thought to your words beforehand. According to you, it is not allowed but forbidden to sing prayers, and yet you yourself sing prayers from the hymnal, such as "Our Father in heaven", "Our Father in heaven", "Our Father in heaven", "Our Father in heaven" and "Our Father in heaven".

melreich," the beautiful song in which Luther put into rhyme the Holy Prayer. Our Father in rhyme. You forbid that one should not sing prayers, and yet you sing them yourself. Look, you little Pharisee, how excellently you can dissemble. For herewith a threefold hypocrisy or lie is committed. The first lie is that God has forbidden to sing prayers. When Christ says, "speak," he does not mean to say, "you shall speak, but you shall not sing." Christ is not a master of ceremonies; he did not come to make laws, teach prayers, and institute church ordinances. He has given his Christians complete freedom to say or sing the Lord's Prayer, to sing it at the altar, by the pastor, or in the nave of the church by the congregation, from hymnals or from agendas; to pray it softly or loudly, quickly or slowly, in German or English. He lets the form be as it pleases most, only his word and the faith he wants to have unadulterated. The other lie is that one makes such a supposed ban on others a conscience. For if one says that Christ did not permit but forbade the singing of the prayer, and therefore does not suffer and forbid the singing at the altar, then one makes such a supposed prohibition a conscience to other Christians and forbids them to sing at the altar just as strictly as, for example, stealing according to the seventh commandment. But this is the devil's doctrine, just as it is the devil's doctrine to forbid to marry and to avoid the food that God has created. Only the devil can forbid Christians to praise God with their tongue, either by speaking or singing, because God has given man the ability to speak and sing with his tongue, and God wants to be honored by his creature. To rob God of such honor is the devil's office; he tempts not only by complete deprivation of speech and voice, but also by his lies and murder, lying to man that it is forbidden to sing prayers. No true Christian listens to such doctrine of the devil, who as a sheep of Christ listens to his shepherd's voice alone, which also calls to him this word: "Speak among yourselves with psalms and hymns and spiritual songs, sing and play to the Lord in your heart." Singing lifts up the heart to God's praise and gives wings to words so that they soar like eagles and lift up the heart and make man forget all his misery, as happened to the three singing men in the furnace of fire, and to many a martyr who sang his death song to himself. The devil knows this, that is why he is so hostile to Christian singing; but he should not shut us up, not even through his servants, who want to forbid singing prayers. The third lie is that those who pretend that the singing of prayers is forbidden, sing prayers themselves. In this way, they prove that they are lying speakers of lies and that they have burnt mouths in their conscience. Through this contradiction with themselves, they could most easily come to the realization of their error.

Thirdly, the opponents of altar singing say: "The singing at the altar is neither sung nor spoken; but such a mixture of speech and song does not sound beautiful; it sounds much better when everything is spoken at the altar and nothing is sung." The Collect tone or the melody of the altar chant may sound somewhat strange to some who have never heard it and have no taste at all for beautiful ecclesiastical forms, especially if there is no good singing. But to immediately reject altar singing for this reason is a bit too immodest and presumptuous. A thing that one does not understand must be learned, and only then can one judge it, and so it is with this singing. It is intentionally the most simple kind of singing, imitating the melody of speech with few notes, so that the words sound more powerful, solemn and sublime. The melody of a corbal or an aria would not be suitable for this purpose, because the words could not be heard so clearly; rather, the collegiate tone is the only suitable melody, because it accompanies the words of an individual, the pastor, in the simplest way, and distinguishes them from congregational singing. There must be a difference between congregational singing and the singing of the pastor. In an oratorio or sacred concert, the melody of the choir is also different from the melody of a single singer who sings solo or recitative. According to the rules of musical art, altar singing must be exactly as it is, and every expert calls it beautiful precisely because it is a singing speech and a spoken singing. Therefore, the opponents of this chant, who judge only according to their highly developed hearing and taste, should first learn before they allow themselves a judgment, then they would also call this chant beautiful. As far as it is said that it is more beautiful if everything is spoken at the altar and nothing is sung, the answer is as follows. The Lutheran liturgy has the Protestant principle that the congregation confesses aloud to the words of the pastor, joins in, and that in this way a lively interchange takes place between congregation and preacher. This is very much to the liking of the silent listeners and spectators of both the Roman Catholic and most Reformed congregations. According to our liturgy, the congregation responds to the intonations and collects of the pastor, and one can see from I Corinthians 14:16 that the amen of the congregation was already customary in the time of the apostles. If the congregation withholds its amen, this is quite unseemly and against all ecclesiastical custom, and has the appearance that the congregation does not want to acknowledge the prayer of the pastor. Since the responses or responsories are sung by the congregation or the choir, and not spoken, it is against all rules of musical art and against all good taste if the pastor deliberately speaks rather than sings his words. It is an ugly stagnation and disturbs all harmony and

It is a harmony when the pastor's speaking alternates with the congregation's singing; without it being an inequity to deny the pastor, who would also like to raise his voice in praise, to sing, while the congregation may not allow itself to be deprived of singing.

Fourth, the opponents of altar singing say: "Not all preachers could sing; so it would not be possible to introduce this singing. Even if at one time a preacher served in a congregation who could sing, there might easily come after him one who could not sing." It is clear from this speech that those who make it only do not want to, otherwise they could well introduce altar singing. For they should know that no order of worship is so unalterably fixed that the rule once made allows no exception. A congregation has the power to establish rules and the power to make exceptions; but in order to avoid possible obstacles, a congregation would have the power to establish no rules and regulations at all, but it would not be pious because it would be cowardly; then a congregation would not be allowed to build a church, because it would be possible that it would burn up one day; or it would not be allowed to meet as a congregation at all, because it would be possible that the individual members would all die one after the other. It is just as foolish when mau pretends that one could not introduce altar singing because not all preachers could sing. If the danger is not greater, then one dares it confidently and lets the pastor who can sing, sing; if one comes after him who cannot sing, then the singing is forbidden by itself. But then, of course, it must also be true that he cannot sing, that singing is completely denied to him by nature, and that the cause of his inability to sing is not only neglect of this beautiful gift of God. With some diligence and faithfulness, even a pastor who is less gifted in singing can manage to sing the simple collects, and it is not praiseworthy to let his old Adam go so unrestrained in such and similar matters of external discipline. Of course, the priest's lips should preserve the doctrine, so that it remains pure, but this does not mean that a preacher should pay no attention to appearance and be as careless, clumsy and foolish as possible; the doctrine that a preacher should preserve also includes the word: "What is pleasant, what is well said, is possibly a virtue, is possibly a praise, think about it.

To the fifth, the enemies of altar singing say: "One must beware of innovations, and stay with the old." This is true if the old is good and the new is not better but worse than the old. The addiction to novelty, which sometimes seeks after this, sometimes after that favorite idea, is a childish and often very dangerous bad habit. If, however, the new is better than the old, why should one

Do they cling so tenaciously to the old and not bring the sluggish flesh out of its accustomed track? It is not difficult for a Christian, who changes by renewing his mind, to change also in old habits, if it is pious. Therefore, if one recognizes that altar singing is better than none, one can confidently dare to innovate in this. And actually, altar singing is something new only for those who did not know it before; in itself, it is much older than mere chanting at the altar. For Luther's opinion was not that the altar chant should be discarded and regarded as a piece of papist leaven and swept out of the church. He retained all good, old church customs that were not contrary to the Gospel, and did not ask whether an outward resemblance to the Roman customs remained in some parts, for he was completely opposed to the Anabaptist and iconoclastic sectarian spirit that sought the reformation of the church in it. The reformation of the church sought to overthrow all customs and traditions that had applied under the papacy, without distinction, and to decry as anti-Christian everything that had a certain resemblance to the Roman, as still happens today with the reformed sects, which cannot have their worship and churches bare and sober enough.

Luther was not of this mind; rather, in his German Mass and Order of Divine Service of 1526, he stipulated that not only collects and words of the Lord's Supper, but also epistles and gospels should be sung at the altar. He did not want those who wanted to follow this order to make a necessary law out of it, but rather to base it on Christian freedom, according to their own liking, as, where, when and for how long things should and should demand it, as he then urged to publish this, not that he wanted to rule anyone in it or govern it with laws, but the complaints and annoyance that went over the various ways of the new mass, that everyone made his own, whereby Christian freedom was used only for his own pleasure and benefit, and not for God's glory and the neighbor's betterment; This order should now benefit the neighbor, as we then, according to love, as St. Paul teaches. Paul teaches, we should strive to be of the same mind, and to the best of our ability, to be of the same manner and disposition, just as Christians have the same baptism, the same sacrament, and no one is given a special one by God. Luther, therefore, does not make his liturgy a law for any Christian man; but it is evident that he considered his order of worship to be the best, otherwise he would have established another, and he considered it to be the best, not out of obstinacy, but because even in such external things he was given wisdom and understanding to examine everything and to keep the best. He was an enemy of all singing and sound that only tickles the ears, but a great friend of true spiritual music and singing. He said that because the devil was a sad spirit, who. Luther said that he made people sad and therefore could not stand cheerfulness, which is why he begged for the furthest thing from music; do not stay where one sings, especially spiritual songs. Luther himself also practiced the art of music and composed beautiful melodies. Therefore, his order of worship, as it existed in Wittenberg, can be considered the most beautiful and best and can be taken as a model, as it was also valid in the heyday of the Lutheran Church almost throughout Germany, and is still valid in part, e.g. in Saxony; but where it was not valid, as in Southern Germany, the influence of the Reformers may have been active. Thousands of our fathers of faith have for centuries used the altar chant as an edifying ceremony, and we now want to call it an innovation when this ceremony is introduced, and want to call it the old, with which one must remain, which has only arisen in more recent times, since unbelief has made the ecclesiastical forms lifeless and mutilated them? If the worshippers of the modern church customs have a right to stay with their supposed old, the worshippers of the old church customs have even more a right to stay with their true old. In addition to purity of doctrine, we should diligently seek to preserve good church customs and traditions for our children, lest we become indifferent to the doctrine and traditions of the Lutheran Church, as most Lutherans in this country did when they surrendered to the influence of the reformers, and are now Lutheran in name only.

Now these are the reasons that the opponents of the altar chant put forward. Many of them may use them out of weakness, but many out of stubbornness. Now all these five reasons have their reason again, namely that one misunderstands the doctrine and use of Christian freedom. They have heard that a middle thing is neither commanded nor forbidden, so they think that this is Christian freedom, that they act in such matters entirely according to their own will and arbitrariness; so if they do not like the altar chant, they would be quite right according to Christian freedom to reject it and also forbid others who like it. But this is not Christian, but carnal freedom. Since one makes his self-will and arbitrariness a commandment for himself and others, and thus falls into works righteousness and thus under the curse of the law, for those who deal with the works of the law are under the curse. On the other hand, it should be so that one does or does not do average things that are neither commanded nor forbidden by God, solely for the sake of love, depending on what is pious and beneficial for the neighbor, and that in doing so one does not act according to his carnal will and self-will, but breaks his own will, which is contrary to love and order, and armors the old Adam.

Who now of the dear readers in wrong legal opinion so far stood, and from  
If you have fought stubbornly against the innocent singing of the preacher at the altar, consider that up to now you have hated and persecuted a completely innocent thing and an edifying ceremony for no reason. You have done it like one who, out of fierce armor, goes to war against a harmless straw man. Dear, rub your eyes and take a closer look at the monster; then you will recognize your delusion and let it go.

And what then? Do we now fight for the altar chant with as much zeal as we used to fight against it? No! Otherwise, that would

mean coming out of the frying pan into the fire, and the old saying would come true: "When the sick one got sick, he never got worse. For the zeal for ecclesiasticism that is emerging today, when people boast about their ecclesiastical order and despise others, is also evil. For it is not possible to make someone a Christian by works; neither doing works nor refraining from works can make us righteous before God. But that would be a step forward, that you become freer in conscience from every work, and ever more vigorous in the exercise of Christian freedom, and let nothing bind your conscience so powerfully as the word, which makes you free before God in faith, but a servant to your neighbor in love. Then your strange hatred of a permitted ceremony will give way, and you will perhaps be the first to desire it. In this way, it could come about that singing would take place at all Lutheran altars. Of course, it is not necessary for the true unity of the Christian church that uniform ceremonies be held by men everywhere; but for this reason uniformity of ceremonies is certainly not to be diligently avoided, but rather, in accordance with Christian freedom, to be striven for.

(Submitted.)

### **Traits from the Reformation history of northern Germany.**

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#### **2.**

Duke Ernst the Confessor of Lüneburg and Urbanus Regius.

(Conclusion.)

As is well known, Duke Ernst is one of the princes who, at the Imperial Diet in Augsburg in 1530, made and signed the good confession before the emperor and the empire, which, under the name of the Augsburg Confession, forms the basis of all the confessional writings of our church. From his faithful and steadfast appearance on this occasion he bears the honorary name of "Confessor." There in Augsburg he had come into contact with Urbanus Regius (actually called König), who was born of minor parents in Langenargen on Lake Constance in 1490, had first been a Carmelite monk, then studied in Freiburg in Breisgau, then in Ingolstadt, and had been one of the most intimate students of Luther's notorious opponent, Johann Eck, until he was taken by Luther's word and turned to the Gospel.



Ernst appointed him general superintendent of the principality. Such a man, rich in learning, pure in his conduct, of unshakable loyalty to the recognized truth, mild towards weakness and ready to take strong action immediately, where he saw only obstinate rigidity in the adherence to abuses, was just the right person to order the ecclesiastical being, which was not yet moving with certainty. Ernst knew this well. When, on his return from Augsburg, the courtiers crowded around him and asked what he had brought back from the Diet, he answered: "An inestimable blessing for the country and its people, a man whom I respect more highly than the treasures of all princes. When, after two years, Regius received a call from Augsburg to return there, Ernst heard it with deep emotion, raised his fingers to his eyes and said: "I do not know whether I would rather miss one eye or my doctor, for I have two eyes and only one Regius. Then turning to the latter, he added: "Dear Urbane, stay with us, you may well find someone who will give you more money than I, but none who will listen to your preaching better." Regius stayed, and out of gratitude the duke gave him the house at Selle, which until then had only been used as a servant's quarters, as his own.

The ecclesiastical affairs in the city of Lüneburg itself first occupied the activity of the Regius. The way in which the Reformation broke out in this city is so interesting and provides such a clear insight into the life of the time that we hope to do the friendly reader a favor by recounting it.

As in other German cities, the townspeople embraced the Lutheran doctrine at an early stage, while the city council strictly adhered to the Roman Church and tried to suppress any further progress of the Reformation by force. When the citizens of the city with their wives, children and servants moved in large numbers to the neighboring villages, where Lutheran preaching took place, the city council was annoyed; it first forbade the attendance of foreign churches under severe penalty and, when this did not help, had the gates of the city locked on Sunday mornings. The citizens' request for the admission of Lutheran preachers was met only with a brief reply that they wanted to be careful. Then, at the beginning of 1530, the Pleban (head priest) of St. Nicolai promised that German songs would be sung during Lent. When the first week of Lent came, the pleban did not keep his promise and a priest came to the altar to say mass in the old way, the congregation began to sing German psalms, so that the priest was frightened and grabbed the chalice and the monstrance, hurried back to the sacristy with them, and only after the crowd had lost its way, came out again and celebrated the sacrifice of the mass. But things turned out differently. On the following Sunday, in the church belonging to St. Mary's Monastery, the priest began the sermon with the words: "What enters the mouth does not sin, say the Martians. Did not Adam break God's word when he ate the apple? And the man of God, which went to Bethel, and should not eat nor drink, till he came home, and was torn by the bears? What do you Martinians (as the Lutheran-minded were called) say to this?" Suddenly the congregation sang the song: "Oh God from heaven look into it and have mercy on it," and although the priest intervened with a loud voice

When the monk shouted, "Silence, I will preach to you about the faith," he paid no attention, but continued to sing until the monk left the pulpit and did not return. Eight days later, in the same church, a long monk entered the pulpit and again began to scold the Martinians, whereupon the congregation drove him away with singing.

On Shrovetide evening, however, a group of journeyman craftsmen got together, threw on white robes, and, carrying horse bones in front of them, marched with crosses, flags and bells as if in solemn procession into the red gate and through the streets of the city. When they came to the house of Mayor Lütke von Dassel in Bäcker-Straße, he thought it was the priests of Our Lady with the indulgence, took off his little cap and folded his hands in prayer. Since it appeared that the carnival people had played this prank, the council ordered the journeymen to leave the city immediately. This was done. But on the market the citizens gathered and told the council that if he wanted to chase away their servants, he should do the same to them, because the former had not sinned, but only mocked the idolatrous splendor of the priests during the carnival and thus had not broken their necks. The council replied that since the servants had obediently left, the citizens should also calm down; moreover, the former could return after three or four days. This quieted the displeasure, whereupon the citizens with friendly words asked the council for the prescription of Lutheran preachers, as it had been done in Hamburg, Lübeck and other places. The council did not answer. But when Mid-Lent approached and the clergy made an effort to purchase palms to consecrate them according to church usage on Palm Sunday, voices were raised among the citizens and journeymen that they wanted to help the priests consecrate the palms so that their heads would feel it. The town council heard about this and summoned the congregation to the town hall, saying that their parents and forefathers had been satisfied with the parish priests until then and had held them in high esteem, so why did they not want to suffer them now? The burghers replied that they had no objection if the noble noblemen who sat in the council wanted to take priests and monks into the house with their wives; but the common burghers could not stand them if they did not want to preach the gospel and live according to it. The quarrel lasted from eight in the morning until four in the afternoon, and finally the council agreed that trade should be suspended until after Easter, adding that if the clergy wished to consecrate palms, they could do so at their own risk. But immediately thereafter a mandate was issued with the threat of severe corporal punishment against anyone who offended a priest. This fanned the discord again, so that on the day before Palm Sunday the congregation was again summoned to the town hall and remained there for nine hours, finally allowing the consecration of palms, but at the same time demanding all the more emphatically

the appointment of Lutheran preachers. Apparently the council conceded, but soon the rumor spread that he would not go along with it, but had rather secretly prescribed some judges to make short work of the recalcitrants. There was hot blood and now the citizens enforced what they had asked for earlier. The council itself had to summon Magister Steffen from Hamburg, who was soon joined by five other Protestant preachers, and at Ascension Day, the town had to be rebuilt.

In 1530 a sharp order was issued against all priests who would still say mass in public or secretly in a church. But when that Steffen had to return to Hamburg before the factual matters were settled, there was again a lot of disorder and Romanism began to stir again. Then a request was made to Duke Ernst to send Regius to Lüneburg. He did not arrive until the spring of 1531, since the duke could not do without him sooner, and it did not escape his notice that the clergy, who still inhabited their monasteries, still had a large following, especially among the noble families of the city. Therefore he said to the council: "Honorable, dear sirs, I note and see quite well that no great seriousness is meant here in the evangelical cause, because priests and monks still practice idolatrous hypocrisy with their followers. Therefore, let your priests and monks be summoned to the town hall and some of the citizens, so that they may openly confess the truth and what their minds are like. And when Regius, after having explained his doctrine, asked the Catholic clergy: "Gentlemen, you have heard my words, what do you think now, are they right or wrong?" and no one answered, Heinrich Lampe, a citizen, said: "What do you think now, gentlemen, of the doctor's sermon? Is it a devilish doctrine, as you have said, or what do you now speak?" Then the questioned replied that he himself might answer for them, whereupon Heinrich Lampe turned to the sitting council with the words: "Dear sirs, here stands a bunch of unlearned clergymen who know nothing to reply." This gave rise to laughter in the council and among the citizens, and the former ordered the monks to be silent and not to let any useless speech against the preachers be heard, since they could not refute them.

After Regius had drafted an ecclesiastical order containing regulations on appointments to the ecclesiastical office, its administration, supervision of church property, etc., he left the city of Lüneburg and returned to Celle at the request of the duke. But during his absence the monks raised their heads again, so that he returned and, in order to control the blasphemy of his opponents, requested the town council, at the request of the citizens, to schedule a public religious discussion in German in the main church at St. John's and to summon the Catholic clergy to it by force of expulsion. This was done. But on the appointed day two Catholic clergymen, a monk from the city and a member of the nearby monastery of Bardowick, arrived, who knew nothing more to ask than whether one could be saved without good works, and whether women could also preach and baptize. Now the citizens saw that the Romans themselves had lost their cause, and it was no longer difficult for them to obtain from the council a ban on the holding of all Catholic services in the churches. Shaareuweise the monks left, only in a monastery remained their five, who clung to their faith until death and to whom emergency maintenance was rolled. Before he left, Regius summoned the citizens to the princely court and gave them a strong exhortation to stand firm by God's holy word. The monastery properties, which were confiscated, were not added to the municipal assets on his order, but were used for the payment of the church servants, maintenance of the almshouses and infirmaries, and the like.

As here in the city of Lüneburg, Regius also had to complete the Reformation in the rich and powerful monastery of St. Michael's outside Lüneburg, inhabited by noble Benedictine monks and not under municipal authority, and here he still had to struggle with very special difficulties.

As early as 1529, Duke Ernst had sent the monastery an ecclesiastical order he had written (called the "Book of Articles"), with the request to follow it, and when Abbot Boldewin von Marenholz replied that this order could not exist with the rule of St. Venice, Ernst replied that he had indicated to the estates of the principality at the provincial congresses that God's truth had become known and that he, as the rightful authority, must take care to make this truth clear to the subjects; The book of articles had not been refuted by the Romans, and the estates had decided to abandon the Catholic heresy. Mau should therefore accept it and hand him a list of the monastery properties. The abbot replied that one could not get lost, nor could one accept a doctrine condemned by the pope and emperor, that the duke's preachers were not legally consecrated; moreover, at the Diet of Speier in 1526 any change in religious matters was forbidden until the next council, and that it was also against the duke's sovereign duty to change the status of the monastery. Not satisfied with this answer and full of concern for the wealth of the monastery, he endowed respected scholars to refute the Lutheran doctrine and concluded a covenant with a large number of Brunswick and Old Moravian (in the present Kingdom of Prussia) knights, whose forefathers had endowed the monastery, that they would not consent to any change of the monastery "in honor of God and for the good of the common knighthood". Thus the dispute dragged on. From the year 1530, only a delicious letter from the duke to the monastery in his own hand remains. "If we," he wrote, "were strangers to you and unburdened by your care, we would let it go and not dispute much; whoever would be throttled, would be throttled. But we are driven by a divine Amr, a fatherly heart and faithful love to warn, protect and defend you from danger and ruin. We have Christ as mediator and intercessor between us and the heavenly Father; but you take the office and honor of Christ and give it to another. With faith we press toward heaven, you with works. We have relied on mere mercy, you on merit. Unity, discipline and love was our monastic system, now they look little to these things, seek only ceremonies and chants without spirit and fruit. With fear and trembling we handled the sacrament, your priests with presumption and drunkenness, not without public annoyance, vice and disgrace." In July 1531 he himself came there with Regius to negotiate with the monastery. Here we meet Regius in heavy combat. The duke's lawyers had the plan to confiscate all monastery property to pay off the prince's debts and increase the sovereign's income, and thus also to deprive the monastery at St. Michael's of its income by force, even to make a start with it. It cannot be denied that they had already won the ear of the duke, but he said that it was unheard of that a few monks should have such a large property and income in such a disgraceful life of a knave, thereby dishonoring the Almighty and annoying their neighbor, should kill. Regius admitted this, but maintained that the possessions of monasteries and founders could not be used for secular purposes; if the religious remained in the monastery, they had to be given the necessary maintenance for their lifetime, even if they remained Catholic, because the authorities, even if it was the duke, could not do violence to any subject; If they were to die out, the revenues of the monasteries could only be used for the improvement of the parishes, whose previous income was not sufficient for the maintenance of married priests, for the foundation of schools, for the support of the studying youth, for the maintenance of widows of the churches and school servants. The influence of the pious general superintendent on the noble duke was so great that he countered the temptations of his secular advisors and fully accepted Regius' intentions. Thus he spoke out against the Benedictines in Lüneburg, but in vain. Still in January 1532 Abbot Boldewin knew how to obtain an imperial letter of protection, and it seemed as if no reformation of the monastery was to be thought of for a long time, even if the monks had to suffer many mockeries outside their monastery because of their monastic costume. Against all expectations, Lutheranism found its way in. During Regius' presence in Lüneburg in 1532, the prior of the monastery, Herbord von Holle, and several monks had often discussed with him, and on the Monday after Nicolai (December 9) they had Holy Communion served under both forms before an altar of the monastery church. The Conventual of Münchhansen saw this and reported it to the Abbot, who found it incredible, wants to convince himself, goes from the abbey to the lector and when he sees that the truth is reported to him, he, seized by anger and pain, hurls the church keys down into the choir. Hardly returned to the abbey, he sinks to the ground struck by the blow, and dies after two days. On the day of his death, Herbert von Holle was elected abbot and the old faith was now gone. On the day before Christmas, the first German song and the first Lutheran sermon were heard in the ancient monastery church. Even if Herbord von Holle once again became weak under the multiple confusions and entanglements he had to endure with the duke, the archbishop of Bremen and bishop of Werden, the council of Lüneburg, and even with the emperor himself, and believed that he and the monastery could only be preserved by returning to the Roman church, Regius' exhortation was so powerful that it immediately eliminated all wavering. The monastery remained in existence, of course, but the budget was restricted, each monastic brother was promised a fixed income, opened benefices were given to poor church and school servants, poor boys were kept in schools, and so on. This reformation and transformation of St. Michael's had the most far-reaching influence on a large part of the country.

Regius exerted the greatest influence through the visitation of all churches, founders and monasteries in the Furstenthum, which took place around 1540. We have its fruit before us in the duke's orders and decrees, which everywhere eliminate the evils noticed by Regius and introduce laudable orders, which had been missing until then. On March 25, 1541, Regius died, after the church, with the exception of a few small monastic communities throughout the country, had gained a firm foundation through his faithful service. had won. The gratitude of his master, to whom he had been a faithful and frank advisor, followed him beyond the grave. \*) What he sowed did not perish. In 1543, Duke Ernst carried out a visitation of all churches in his own person, "a bodily visitation," as he says, and the order issued as a result of it still exists. The church discipline, the handling of the ban, the observance of the holidays, the income of the pastors and the regulation about engagement and marriage are determined in it. His faithful concern lasted until 1546, which was strengthened by prayer and the action of the divine word, and was constantly refreshed by the correspondence with Luther. "Righteous love for God and his word, zeal in punishing wickedness, patience in bearing bitter offenses, was, as contemporary historians say, to be found in him; he was reverent toward the aged, compassionate toward the infirm, merciful toward the meager. One became pious when one was near him." He died on January 11, 1546.

**A reminder from Luther to congregations thinking of calling a preacher.**

Grace and peace in Christ. Honorable, prudent, dear Lord'. At your request, I will gladly send you preachers in the most conducive manner, but kindly ask that you mean that poor journeymen may not arrive in these difficult times with such remuneration as in Brunswick. Otherwise, it pleases me from the bottom of my heart that an honorable council and community want to adhere to the same Brunswick order, and I ask God to give you grace and help in this, and especially that you take it with a united heart and mind, otherwise it would be much better left undone. Further, you will know how to deal with the money (travel money), whether you will borrow it or not. For it is difficult for them to travel to your service on their own money. Hereby God be praised. Amen. At Wittenberg, Sunday after Lucia 1530, Martin Luther.

Not to mention other valuable gifts, I certify the correct receipt of the K20.00 received from Mr. Eißfeldt in Milwaukee and the K81.00 that reached me through Mr. F. Böhlau with heartfelt thanks and blessings. From now on, I ask that everything that is still kindly intended for me be placed in the hands of my dear friend, Mr. J. H. Bergmann in New York, because I am about to return to Germany on medical advice, at least until a better recovery. Should it please God to separate me forever for this fleeting life from the dear community, in the midst of which I have received more and more of God's gracious blessing in the mystery of the Gospel, just as the eyes, mouth and hands of my fellow redeemed have overflowed with it, then herewith, before I go to my chamber of rest

After Regius' death, Ernst issued the following handwritten letter to his chancellor: "Since the almighty God has demanded the highly learned Urbanum Regium of the Holy Scriptures to be a doctor in this world, we want to take care of his faithful and diligent service, which he has shown to us and to the common church, and give his widow Anne, who has been left behind, 40 florins a year for the rest of her life, plus 6 hectares of rye, so that she may maintain herself and her children all the better. And because she is gifted with many children, we want to maintain four children, two sons and two daughters, for four years. If we also find in such a time that one of the sons is sent to study, we will support him with an ecclesiastical fief.

praise and thanksgiving to the Lord, and bidding a friendly good night to faithful brothers.

K. Röbbelen.

Stapleton near New York, on Aug. 6, 1860.

## General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio and others. Synod of Missouri, Ohio a. St. will, God willing, hold its meeting from the second Wednesday in October, i. e., from the 10th to the 20th of October, 1860, at St. Louis, Mo. The Synod members in question intend to present themselves at the Store of Messrs Heinicke L Estel, 26 North Main street, on their arrival in St. Louis.

F. W. Husmann, Secretary.

## Message.

Professor Walther returned from his transatlantic trip on August 28, not only happy but also recovered from his physical ailment. From the next issue on, he will again edit the Lutheran himself.

## Altenburger Bibelwerk.

First volume:

The five books of Moses to Job (inclus.) XXVIII. and 724 pages.

Subscription price: \$2.00; - Store price: \$2.25.

To be obtained from

A. Wiebusch and Son,  
St. Louis, Mo.

At the last quarterly meeting of the German Lutheran Bible Society here, Aug. Wiebusch and Son presented the just completed **first volume** of the *Altenburger Bibelwerk* in a very good binding for inspection. This first volume, in external design, printing and paper of the already reprinted New Testament of the same biblical work completely equal, and moreover decorated with a successful woodcut and Familienregister, contains first of all the text of the biblical books from 1. B. Moses to Job, according to the Hopf'schen edition, then the relevant Summarien M. Viti Dieterichs, the prefaces and final prayers Franzisci Vierling, Luther's prefaces and marginal glosses, prefaces to the entire work of V. Dieterich and Fr. Vierling 2c. Whoever knows the previously published N. Testament of the Altenburger Bibelwerk, printed by Mr. Wiebusch, and has used it regularly for a longer period of time, will not need to be recommended and praised for the high merits and the extraordinary usability of this famous work, which is actually, as hardly any other, a book for home services and home edification, who will undoubtedly welcome the appearance of this first volume of the Old Testament with the same joy as the local Bible Society, under whose supervision the work is printed. May the delicious book, which has already brought unspeakable blessings, find the spread that it deserves for the good of the Church, and may it thus be made available to the publisher, who spares no sacrifice and no effort, and who has already published the

The second volume has been started, it will soon be possible to complete the whole work.

The German Evangelical Lutheran Bible Society of St. Louis, Mo. Bibelgesellschaft zu St. Louis, Mo.

G. Schaller, d. z. Chairman.

### Received

in the Preachers' and Teachers' Widows' and Orphans' Fund.

1. contributions from the pastors and teachers: Föhlinger (1), Iüngel, Merz, Steinbach, Wolf, Laib, Dr. Gotsch, Rauscher", Hugo Hanser, Otto Hanser, Schumann, Kühn, Fricke, Schuster.

2. in gifts:

By Mr. Past. Junget from Mrs. M. H.? 1.00 " the same from N. N. 1.00

From St. Paul's Parish in Fort Wayne 2l .8li

„ „ Gem. des Hrn Past. Swan 1 .28

By Mr. Past. Dr. Gotsch, collected from Mr. W. Wiener's Kindtaufmat 5 .00

of the community of Mr. Past. Fricke 10.00 I. F. Bürger.

### For the California Mission

The following contributions have been received by Mr. F. Bohlau since mid-July and are hereby acknowledged:

By Mr. C. Piepenbrink, of two members of Mr. Past. Rupprechts Gem. P 2, <10

From the congregation of the Rev. Tramm in Laport, Ja. 3, 12 "Hrn. Past. Daib2, 00

„whose DrceinigkeitSGemeinde 11 „^3

„ St. JacobusCommunity 4 .65

By the same from N. N. 2,00

Through Mr. C. Piepenbrink, the contribution from the Gem. of Mr. Past. C. Fricke, has already been collected and allocated to this fund 34 .25

By Mr. Geo. Willner in Washington City, Collecte der DrceinigkeitS Gemeinde dort 16 .00

" Hrn. Past. "auer von^Gerh. Mvning0 50

„ Mr. Westermann in "t. Louis from the Gem. dcS Hrn. Past. G. LinkPleasant Nidgc, Madi- son Co., Ills., Collecte at the missionary feast on Trinity Day 42 .00

" Hrn. Past. A. Lehman" by A. Jäckcl 50CtS.,

N. N. 5<>CtS., Jacob Wärther 25CtS. 1,25

By H. Heitmann, from the Gem. of Hrn. Past.	
A. Franke, Addison, Ills.	1,00
By Mr. Past. Kühn in Zanesville, O., from	
Messrs. Theo. Stenler \$1, W. Ruth L1 2,00	By Mr. A. Bergt in Frohna, Mo. 0,50
From the collection of Mr. Past. Heid14	,50
By Mr. Past. W- Hattstädt1	,50
Collecte der Wern. des Hrn. Past. Cock13	,30

Theo. Brohm.

The undersigned certifies that he has received the following gifts for the support of Hcrru Missionary Baierlein and his Juchen building in Cutdaioire, East India, and expresses his sincere thanks to the donors.

From the municipality to Washington\$3	.00
„ Mr. Echullebrer C. Muller in Maysville, Mouro^ Co, Ills.	1,65
" whose schoolchildren1	,35
" G" Pfeiffer in Philadelphiai	,00
„ the Gcm. Jonesville by Past. Ulinkubcrg5	.00
" I. Dorfmeieri	,00
" Hagcnberg1	,00
" Past. W. Bergt in Fuldou Co., Ohio0	.59
Child purchase guests of Joh. Leiniger daselbst3	,41
" Past. Kleincgus in Perrysburg, Wood Co, O.	
and his community5	,51
„ Joh. Deeg in Bndgcwater, Mich.	1.00
" N. N. in Cincūmāti0.	50
" of the community to Adrian, Mich.	2,00
" Bungle in Monroe, Mich.	1.00

**Summa- \$28.01**

At the same time, I hereby correct that in No. 20 of the 16th volume of The Lutheran, a dollar is acknowledged as given by S-S at Milwaukee for Missionary Baierlein, and it should read: J.J. at Milwaukee.

Ferd. Siv crS, Inth. Pastor. Frankenlust, August 21, 1860.

In addition, the Cassirer of the General Synod for Mr. Missionary Baierlein has received:

By Mr. Past. F. Sievers\$3	,00
„ " „ Gräbner, St. Charles1	,00
„ the schoolchildren deS Mr. Teacher Herthel the. 3,00	
" the community of Mr. Past. Bvhdc by means of Hrn.	
C. Piepenbrink5	.80
"I. H. Succop, by means of Mr. Past. W. Bartliug 0,50	
„ Ungcn., by means of Mr. Past. Brohm2	,00
„ Mr. Past. Stubnatzy'S Gem., mediated by Hrn.	
Past. Miracle, by D- Werfelmann \$1.00, F.	
Werfelmann 50Cis., Mrs. 9t. N. 50Cts. 2,00	

## Received.

n. To the general synodal treasury:

By Mr. Past. Hahn, Benton Co, Mo, by H.		Home SukhK	2,00
From the community of Mr. Past. Baumgart, Okaw, Ills. 17,63			

For the general pres:

From the comm. of Hrn Past Baumgart^10	,00
" " " " A. D. "tcher in	
" " " " Town Wilssn, Collecte on Il. zi. '15 in. 2.00 " of the Gem. of Messrs. Past. L. Dulitz in Buffalo,	
N. I.	10,00

b. To the Synodal Missionary Fund:

By Mr. Past. F. Sievers, by Abraham Loßl in Frankenlust\$-	,25
"Hrn. H Lanemann in Ehester, Ills, from the evang. luth. St. Johannis (Äcm of Hrn.	
Past. Eirich the., Collecte in Mission Hours 9.65 „ Mr. Past. A. Lange, Cooks Store, Mo. 11.00	

6. to the college maintenance fund for teachers' salaries:

By Mr. E. Roschke, from Friederike Bauer in St. Louis1	.00
--	-----

ä. For poor students and students in Concordia College and Seminary: No contribution.

6. to the maintenance fund for Prof. Biewend:

By Mr. Past. Hahn, Bcntvn Co., Mo., from Unnamed50	
Bon der Gcm. des Hrn. Past. C. Stürken in Lo- gansprt, raised by means of ciner Collecte6 ,12	
From the comm. of Mr. Past. Hügli in Detroit 5.10 and namely:	
\$4.10 from his municipality, 1.00 from Hru. Kunbingcr.	

F. Bohlau, Cassirer.

## Get

from the Synodalcasse Northern District:

From Hrn Past. W. Hattstädt xr. 17. Aug. \$63,74 uub indeed:	
\$10.00 to the general synod treasury,	
10.00 for the general pres,	
10.< 0 to Lynoral Missivncasce,	
3.74 to Cassr sur verw. Mrs. Pros. Biewend,	
22.00 to college maintenanceScasce, 8.00 to levy.	

F. Bohlau, Cassirer.

For Mr. Pastor Röbbelen

Since February 25, the following gifts have been received by me and will be specifically acknowledged by me afterwards, so that each of the dear donors may see whether his contribution is correct.

From the following in St. Louis: W- Metz \$10, L. S.	
\$5, A. S. \$5, Hellmann \$1, H. W- Bünqcr \$5, N. N. \$10, N. N. \$10, A. N. \$5, M.	
C. B. \$2, A. B. Tsch. \$5, teacher Gotsch in Neu Bremen 50Cts.	
„ Hrn- BrvclMnu.1 in Illinois \$1.	

" " Past. F. Böling §1.		
By Mr. Bast. A. Lebmänn, from his congregations: in Manches": Mo.	\$12,25	
in Baltwin, Mo.	2.40	
from ihmselfdst35		
„ Mr. Past. F. W- Richmann		
on C. Steffen's wedding5	,25	
from Unnamed25		
		\$81,00
Further:		
By Mr. Past. F. B. in St. Louis3	,00	
By Mr. Past. H. Löber m Frohna by himself nnd his congregation6	,00	
Collecte from the comm. in Saginaw City by Mr.		
Gco. Streeb5	,00	
By Mr. Pastor Multanowsky through Mr. I. C.		
Lvhr in Carlinvrlil2	.00	
Collecte from the municipality there2	.25	
Bon Hrn. Past. W. -Lcholz in Minden2	.00	
By Mr. Past H Miracle in Chicago from a-		
Readers of the sermon by Rev. Röbbelen		
in thvrnton dams1	,00	
Collecte of Zion's congregation dcS Hin. Past. A.		
Hoppe in New Orleans25	,00	
By Mr. Past. I. Bcmreuthcr1	,00	
"Mr. H. Heidmann in Hin. Past. A. Frankens		
Municipality0	,50	
By Mr. Past. W. Hattstädt5	,00	
„ H. Miracle		
from Niedfclld50CtS	.	
by some readers of the sermon50CIS	. 1.00	
By Mr. Past. W. Hattstädt1	.50	
		F. Bohlau.

## Addresses

Rev. ss. 0HL8LX, k. 0., Dana, Oo,

The receipts of Mr. M. Barthel will be in the next number.

## Volume 17, St. Louis, Monday, September 18, 1860, No. 3.

### Municipal Election Law.

We used to be very pleased that while Pastor Löhe in Germany denied the congregations the right to elect all church servants, Pastor Grabau here in America still granted this right to the congregations. We were pleased that the congregations here could live in quiet, unchallenged possession of at least this most important right, and that we were thus not forced to start a fight over this treasure so dearly won for us by the Reformation.

That Pastor Löhe really denies the congregations the right to elect their pastors can be seen, among other things, from a writing of his which he wrote in 1849 and which bears the following title: "Aphorisms on the New Testament Offices and their Relationship to the Congregation". In it Löhe writes, for example, the following:

"Acts. 14, 23. We find that Paul and Barnabas appointed elders (pastors) to the new churches in Lystra, Iconium and Antioch, without any mention of the churches' participation in the election of the elders. \*) - And not only apostles themselves appointed pastors to the churches, without any active participation of the churches.

That in that passage in the Greek original text a value is used, which however indicates that the congregations have carried out the election, we will prove later. (The Luth.)  
The apostles were also able to set the elders, like apostles. Also evangelists and apostle disciples could, like apostles, appoint elders and continue and complete the work of the apostles. Whoever was set as presbyter (pastor) of a church by them - or by apostles - could and had to recognize himself as set by the Holy Spirit according to Acts 20, 28." (p. 56) In the following, Löhe admits only this much, because the apostles and evangelists moved around and therefore did not personally know the people whom they had to make preachers, so the congregations were asked before the election for their testimony about those to be elected, on which occasion the congregations could of course also have brought forward "wishes, requests, and a respectful proposal," yes even "a request and denial can be thought of within the limits of a testimony." (p. 57.) "But, Löhe continues, "the final discretion and the final decision about the person to be elected lay with the one who had the commission to appoint (the pastor). After all, his was the work, and to his love, wisdom, and responsibility was left the measure in which an infusion of the congregations should take place." (p. 58.) In what follows, Löhe even asserts that it is even less appropriate in our time than in the time of the apostles to grant the congregations the right to vote. "No!" he exclaims in what follows, "an unconditional right of suffrage of the congregation is not only unapostolic, but also highly dangerous. . . Let the congregations be permitted and unhindered to assert their testimony of the one to be elected, to express their wishes, but let them also realize that it is not their right to strive against the wise discretion of the one who has appointed (the bishop). The appointor can be absent, and his procedure can be brought to the synod - a whole community does not have to be helplessly delivered to the sovereign action of a single one. \*) But if the one who has appointed is honest and up to his task, he has an interest in carrying out his office well, and his actions may be more blessed to the congregations than those of an easily seduced crowd that is not familiar with what it should have and receive from the office. If the first congregations did not elect, the decision was there in the hand of A wise and pious pastor, how much more must the same be true of our corrupt congregations!" (p. 59. 60.) The reason why Löhe argues so decisively against the right of congregations to vote is his false doctrine of the ministry. He rejects the biblical teaching of the Lutheran church that Christ gave the office to his whole church and that the preachers can only use this general office publicly.

\*) That sounds quite nice. But since Löhe teaches that actually only the pastors decide in the synod and that their decisions have legal force (118-120), according to Löhe's teaching the congregations remain completely in the hands and arbitrary power of the preachers as far as the choice of preachers is concerned. (Luth.)



They are to be administered publicly as servants of the church. Rather, Löhe believes and teaches that preachers form a special privileged class of people, a special status in the church, a "holy aristocracy," a certain ecclesiastical nobility and priesthood. Just as only the children of nobles are nobles again, or only those who are made nobles, Löhe thinks that only a pastor can make a pastor again; and just as in the Old Testament only a priest's son could become a priest, so only ordination by a clergyman makes one a clergyman. Löhe writes, for example: "Everywhere in the New Testament we see that the holy office produces the congregations, nowhere that the office is only a transfer of congregational rights and authority, that the congregation gives the office. The ministry stands in the midst of the congregations like a fruitful tree that has its seed by itself; it replenishes itself... As long as the presbytery (the pastors) remains in examination and ordination, it is right and will be able to be defended, that it completes itself and reproduces itself from person to person, from generation to generation. Those who have it pass it on, and those to whom it is passed on by the holders also have it by God. . . The ministry is a stream of blessing which pours out from the apostles to their disciples, and from these disciples onward and so downward into time." (p. 71. 72.) But while Löhe does not want to know anything about an election of preachers by the congregations, he strangely admits according to Apost. 6, he admits that the congregation, on the other hand, has to elect the deacons or almoners. He writes: "Notice how quite different the installation of deacons (Acts 6) is from the installation of pastors! For this (the election of pastors) the multitude of believers, the congregation, is not (?) consulted; it is entirely in the hands of the appointing apostles and evangelists, who call in the congregation and members of the congregation at their discretion and according to their own needs. On the other hand, for the introduction of the diaconate, the crowd is called together, the plan is presented to them - although in the imperative form (because the apostles are the Lord's representatives\*) -, they give and testify their approval. And how do you bring up the deacons? They are elected by the congregation, presented to the apostles and ordained by them, according to the norm of the necessary character determined by the apostles. One could call the presbytery (the pastors) a holy aristocracy (the rule of the nobles!) of the church, while in the election of the deacons something democratic-

It is quite wrong when Löhe claims that the holy apostles established the good ecclesiastical order of the office of alms-giving in Christ's stead by command. If this were so, the office of the almoners would be one commanded by God, which every congregation would have to establish if it did not want to disobey God. (The Lutheran) (the rule of the common people) lies." (S. 86.)

When Pastor Löhe wrote this eleven years ago and we read it, we were quite shocked. For with this he took away from the Christian communities the most precious and important right they possess. The poor German congregations are groaning under the godless rule of thousands of unbelieving preachers forced upon them, who for more than half a century have robbed them of their orthodox church books, catechisms and hymnals, and in exchange have imposed unbelieving books and preached the most wretched human doctrine instead of the Word of God. Instead of fighting to free the poor, shamefully tyrannized congregations, deprived of faith and blessedness by the preachers, Löhe rather fights to keep the congregations in their chains and praises it as the right help for them if the preachers continue to keep all power in their hands and the congregations remain in the old slavery. But so. Although, as I said, we were shocked eleven years ago when we read the above, it was still a great comfort to us that here in America no one, not even Pastor Grabau, dared to deny our local congregations the right to elect their preachers; for even in the infamous pastoral letter which Pastor Grabau circulated-

In the first part of the book, the author explains that, although the book has been published in German and many important rights have been denied to the congregations, they have been granted the right to elect their preachers.

But times are changing and so are the people. Recently, the "Sixth Synodal Letter" of the Buffalo Synod came into our hands. In it we find that this synod, headed by Pastor Grabau, began in its last year's meeting to shake up the right to vote in congregations. In that synodal letter we read the following:

"An unfortunate state of affairs was considered, which has unfortunately arisen in many congregations in church elections, e.g. of presbyters and church fathers, and this consists in the fact that the office of preacher as such is completely deprived of its rights, as a result of which unfortunately so much mischief has already arisen. If, for example, church leaders or church fathers are to be elected and appointed, then the election, in particular, is completely given over to arbitrariness and chance, and even placed in the hands of the partheimachers, and besides this, the error prevails, as if the office was based on the votes of the majority; this is contrary to the entire Christian doctrine and the apostolic model of Acts Cap. 6.

For first, in this way the entire election and installation is given to only one state in the church, namely the household, under its power, and second, that right which is reserved to the preaching office in Acts 6 is trampled upon. Cap. 6, is trampled upon; for

there the election of the congregation is not a legal act, in which the authority of the church is not reserved.

It is a mere Christian expression of brotherly and public trust, which in our circumstances we can best bring to light by the pastor, together with the existing churchwardens, proposing a number of pious and useful men for this profession and leaving it to individual members of the congregation to elect one or the other in addition to this proposal, whereby their integrity, fitness and usefulness are presupposed. The election on such a proposal, however, does not have a deterring power, but only a designating and signifying power. This is followed by acceptance to such a calling through the preaching office, which acceptance is an appointing power, and according to which the office is to be conducted in accordance with our church ordinances. In this way, all suspicion, all dishonest election, and

The church will do away with all presumption and excess and do justice to the word of God. Should the case arise that in a number of church members apart from the? If it should happen that a number of church members should elect someone apart from the proposal, this election must be subject to the examination and approval of the pastor and the existing churchwardens, so that no unsuitable and unfit person is elected to this calling through mere obstinacy or partisanship. (S. 40.)

Dear readers, as you can see from the above, the Buffalo Synod does not stand still, but unfortunately, instead of going forward, it goes backward. In the past, it conceded the right of election to the congregations, here it denies it to them. It still speaks of election by the members of the congregation, but it declares that this election is not an election, but "a mere Christian expression of fraternal and public trust." And even this sham election is not to be complete for the congregations, for the candidates to be elected are first to be presented to them by the Lord.

The church will be proposed to the pastor and his churchwardens, and it will be "left to individual members of the congregation" (which one, is not said yet), except for this proposal, to elect one or the other. The following sham election shall then of course also have "only a designating or signifying power". Those elected in this way are not to be regarded as presidents or church fathers and as such only confirmed and solemnly appointed to their office by the preachers; no, the preachers are to make them so only by their appointment. Of course, in the congregations of the Buffalo Synod things may be sad, especially during elections; the Synod itself says that "so much mischief" has already occurred. But instead of the synod following the example of the apostles, who understood best how the matter should be conducted in Christian order (but who, as we read in Acts 6, first informed the congregation about the election and

Instead, the Buffalo Synod departs from the apostolic model, limits the election by the congregation as much as possible, declares it to be "a mere expression of fraternal and public trust" and ascribes to it only the power to designate \*) or to designate those whom the preachers are to make ministers only afterwards by their installation. Yes, the Buffalo Synod clearly states that it thinks that when the congregations exercise a right, and even when the apostles have let them exercise it, this is always a dangerous thing; there is always abuse, mischief and disaster to be feared; Therefore, every right must be curtailed as far as possible for the congregations, but as much right and authority as possible must be given to the pastors, for they are all good, pious, holy, wise people; if one takes away the rights of the congregations and gives them to the pastors, then "all suspicion, all dishonest electioneering, all presumption and excess will be eliminated, and the word of God will have its right." \*\*)

It is true that the Buffalo Synod, in the same meeting in which it is now also taking away the right to vote from the congregations, has once again put us, namely the entire Missouri Synod, under the ban †) and has publicly denounced all fraternal fellowship. Probably she wants to explain that we now have no right to attack and refute her false teachings. But since Luther, although he was under the Holy Father's ban, still continued to attack the Pope's errors and tyranny, not in order to convert the Pope and the papists, but for the sake of God's dear children, so that they would not be deceived and misled; so we, too, although we are under the Buffalo Synodal ban, will none the less continue to discover and punish the errors of the Buffalo Synod, in order to punish all those who have rejected the

The Jesuit Lorinus (died 1634) once used the same excuse.) Of the same, Gerhard writes in his interpretation of the Acts of the Apostles: "Incidentally, the Jesuit Lorinus seems to be annoyed that here (Acts 6) the election of the deacons is attributed to the whole crowd. So that no one notices from this example of the first church with what injustice the clergy among the papists took the election of the church servants to themselves alone, the Jesuit remarks: Under the name of election in this passage Apost. 6. only the designation is understood, not the highest right of election!" From this we see anew, as we have already widely demonstrated earlier, that the Buffaloes regularly agree with the Jesuits in the points in which they depart from the Lutheran doctrine.

The Buffalo Synod hopes that no layman will read Acts 6:1-5 or, if a layman reads it, take his reason captive under the obedience of the pastors.

†) The fact that the Buffalo Synod repeats the curse and ban on us so often shows that they themselves realize that their earlier ban was not strong enough. Probably we are now cursed in Buffalo as in Rome annually on Maundy Thursday together with all Lutherans. truth, to warn against them and to protect them. And we now consider this all the more necessary, the more important and sacred the right of the Christian congregations is, after which the Buffalo Synod is now also sacrilegiously stretching out its hand, and we call out to all congregations: Take good note of what they want to rob you of, for you truly have a great good at stake here!

(To be continued.)

(Submitted.)

### **As a warning.**

We have been told that a certain Spindler, a native of Mark Brandenburg, is officiating as a Lutheran pastor in Lower Saginaw, Mich. and a certain Mockwitz not far from Decorah, Iowa. Both were at our local seminary for a time. The former was sent to us by a fellow minister, the latter by a Lutheran pastor in Pa. Although the former had a sufficient formal education, it soon turned out that he was a mechanical head, had no sense and understanding for theological things, and was not able to grasp the Lutheran doctrine sufficiently. When he was sent on a trial basis to the school teachers' seminary, the same result unfortunately emerged. We were just about to dismiss him when, after an unsuccessful catechesis judged by justice, he beat us to it and left the institution with expressions of anger and insulted arrogance.

Even less was the talent of Mockwitz, who, after his dismissal from us, entered the preparatory institution of the preacher's seminary in Columbus, but was also dismissed there for lack of sufficient aptitude. It could easily be that incompetent subjects claimed that they had been here at the seminary; for Mockwitz had already written to the Norwegian pastor Koren, lying, that he had spent three years in St. Louis, then here and in Columbus. Unfortunately, there are enough Lutheran congregations or settlements that are far too lazy or careless or indifferent to demand testimonies of morality and efficiency from such loose journeymen and spiritual vagabonds. For, God be lamented, it is a common fact that even Lutherans entrust their souls and theirs to such circulating chatterers, who are driven by the devil of arrogance, for about a year, while they would have misgivings about giving them their horse for several days, out of just concern that Their Lordship might make off with it. It is a great wrath of God that such loose,

careless people treat their immortal souls, so dearly bought by the blood of the Son of God, so lasciviously, that they load themselves with such mostly morally corrupt tramps and self-running preachers, so that they preach to them, and after that the rulers chase them. And again it is a judgment of God, that such lazy, mostly drunken and

The people of the city, who are the most depraved fellows sent by God in his wrath and by the devil for the contempt of the preaching ministry, and who occasionally pretend to be Lutheran preachers, always find such loose people, who feed and clothe them for a while in return for their idle talk, until they get tired of them and chase them away again.

As far as the two named people are concerned, we can, of course, as long as they were at the seminary, not accuse them of anything morally defamatory in the common sense; but two things are certain. First, that they are quite unfit for the office of preacher, partly because of lack of natural aptitude, partly because of their ignorance of Christian Lutheran doctrine. Secondly, that they are not true Christians; for if they were, they would have true self-knowledge that they are unfit to teach others; they would also have the fear of God and conscience enough not to run contrary to God's word and order into the preaching ministry, to their own and others' ruin. Since, as I said, they could easily plead that they have been here in the seminary, and since we must also be concerned that ignorant or careless people are not deceived by them, it is a matter of heart and conscience for us to publicly warn against them; Also, that by omitting such a warning, we do not make ourselves accessories to other people's sins, for otherwise God would take into account what these two wretched people, imbued with laziness or arrogance, do to themselves and to others.

At the same time, an urgent request is made anew to our dear brothers in the ministry to make a longer observation and more exact examination before they send us young people, especially those who came over from Germany in the twenties and above and only recently. As far as the examination of their natural gifts is concerned, we have given in No. 2), Volume 14 of the "Lutheran" sufficient hints and instructions for such ministers who need them, which therefore need not be repeated. However, as far as the examination of the prevailing attitude of such young people is concerned, it is absolutely necessary that the pastor, if possible unnoticed by them, carefully observe their prevailing attitude for a longer period of time. In particular, it will be advisable to obtain more frequent and more precise information about their professional loyalty from their employers and breadwinners, be they English or German, and also to find out with what kind of young fellows they have fellowship and friendship, how they spend their Sundays, and what else. For to display Christian knowledge and pious phrases in these and those conversations with the pastor is now cheap enough, and whoever wanted to draw a conclusion from this about the Christian attitude of his sub-speaker could easily be deceived. That such deception has already taken place several times, however, is unfortunately only too

Certainly; for not a year has passed in which we have not had to dismiss young people from the seminary again, whether because their gifts and educational abilities were too small, or because they did not prove themselves in the spirit. Now we, who have to teach and lead here according to our profession, do not want to think particularly of our own tribulation and heartache, which naturally comes over us in such cases of emergency of dismissal; and indeed, we have enough trouble, work and cross without it. But what is much more important is that the Christian church suffers great damage if more and more young people of good gifts but insincere disposition are sent here, in whom that longer observation and examination of their conduct has not taken place; For how easily could it happen that, while learning the form of the pure doctrine, they feigned a few years with their wall and took on the appearance of their godly parlor companions and fellow-singers, so that they also deceived our eye, which is not that of the heart-brother; But within, they remained arrogant, selfish, in short, unconverted people who, in their later calling and ministry, did not feed his sheep in the love of Christ, but sought only their own benefit and honor from their flock. But when such hirelings and hypocrites crept in more and more, who became more and more lazy bellies the longer they lasted, and only carried out their ministry as a craft, and were rather flour feeders than pastors, then our dear church within our synod would certainly have to go into cancer; for through such shepherds and teachers, no discerning, truly faithful and truly godly congregations can arise and exist according to their essential core. Therefore, it is important that all of us who care for and cooperate in the appointment of church servants and the spiritual care of the church - and this is also done by the brothers who send us pupils to the seminary - turn off our eyes and do not fall asleep, lest in the end the enemy sow weeds among the wheat while we are asleep. For the fact that Judas himself was among the apostles is only comforting for those who, in a human way, have done all they can with diligent attention, so that through their fault no false brothers, false teachers or hirelings are among them.

Also with regard to the sending of recently confirmed young journeymen of about 14 to 16 years of age, we would like to urge the I. We would also like to urge the brothers in office to be careful and diligent and not to let themselves be determined and bribed unilaterally by good gifts of memory and intellect; for even if these themselves are brilliant, it is and always will be much more important that, despite all kinds of temperamental naughtiness, there is a righteous foundation of fear of God, an incipient experience of sin and grace, an attraction to Christ and His Word, a reverent and moral behavior toward parents and teachers, conscientiousness, a desire to read doctrinal books, a peaceful nature toward brothers and sisters, and an understanding of the world.

The first thing to do is to see and judge with bright eyes, not to indulge in all kinds of fantasies and hopes. Here it is also necessary to look at the facts with enlightened eyes and to judge, but not to indulge in all kinds of fantasies and hopes of the future in this or that well-meaning way, as if that righteous approach of a godly nature would already form under the constant teaching and discipline of the divine word at the seminary. The facts and experiences here also speak against this; for we have also had to dismiss several such boys who, far from living up to those well-meaning expectations, rather proved to be mangy sheep in a very dangerous way, and did not change significantly through the teaching and discipline of the divine Word. Finally, we must also remember that we are workers at an educational institution and not at a conversion center; for there have also been cases of morally depraved boys being sent to us, whose care requires an entirely different arrangement than it can be according to the plan of our institution; since, moreover, there are far too few teachers and educators available for the 71 pupils we now have, who are so very unequal in age and education.

May the brothers and sisters in the ministry and the Christian parents take up and consider the above words of love and seriousness with love and seriousness. In doing so, may they not forget to take a close look at the shape of our times; for it is obvious and evident how almost everywhere the pleasure-seeking, frivolous, worldly nature is creeping more and more into our older congregations and spreading more and more in our younger ones. There is a need that, as far as it can be prevented, no carnally minded, dishonest, and where possible, also no superficial young people come into the preaching or school ministry, who would probably only be blind watchmen, dumb dogs and loose whitewashers. Rather, the first thing to do is to call upon the Lord with all earnestness, that he may raise up more and more shepherds and teachers after his own heart, even among the young people, to feed his sheep and lambs. Then, however, it is of great need that we Christians who have grown up, parents, preachers and teachers, awaken in ourselves the gift of discerning the spirits, as far as it still exists in the church, to recognize those gifts, and to distinguish them from those who have only the appearance but not the essence; For there will never be a lack of those who may

have excellent formal gifts of memory and intellect even for spiritual and theological things, and yet bear no repentance toward God and no true faith in Christ in their hearts, to whom, therefore, theology is also a matter of the head but not of the heart, and the service of the Word and in the church only a matter of the belly and of honor but not of love.

However, it is not our opinion that these words of request and exhortation will make some of our brethren, who are already inclined to be anxious and too timid, to forget this.

The work of faith and this labor of love for the church. For it is easy for a fearful conscience to think that it is better not to send any young journeymen at all than to send one who will not prove himself later. But we can gladly testify to these very brothers that we have mostly received the most capable young people from them, just as the tenderness of conscience never excludes the sharpness of the task of examination, and always includes diligence in the closer observation of the young journeymen. God help us and them that they will send similar godly and gifted young men to our institution, who will prove themselves just as they have done and are still doing.

Fort Wayne in September 1860.

On behalf of his colleagues W. Sihler.

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(Submitted.)

## **Church News of Northern Wisconsin.**

D. II. p. Trin, the newly built friendly little church of the Lutheran St. John's Parish at New London, Waupacca Co., Wisc., served since Pentecost 1850 from Oshkosh as a branch, was solemnly consecrated to the service of the Triune God. In the morning the undersigned said the consecration prayer and preached the consecration sermon on Gen. 28, 16 - 19. In the evening Mr. Cand. Chr. Kränzlein preached on the Gospel of the day. With reference to the editor's note attached to a KirchWeihnachtsbericht in Jahrg. XV, No. 26, p. 205 of the "Lutheraner," I take the liberty of noting the following recently about the origin of this small congregation:

Already in the years 1857 and 1858, the former pastor in Oshkosh, Rev. Martin Stephan, had also visited New London several times with the salutary preaching of the Gospel. The following longer vacancy of the pastorate in Oshkosh, during which the pastors Lochner, Abner, Steinbach, Wagner and Brose faithfully took care of the now preacherless congregations, seemed to be the right tempo for a neighboring preacher of the "neo-Lutheran" synod of Wisconsin, to take possession of the Oshkosh parish and all its branches by a bold coup d'état, to play what he had thus acquired into the hands of the "neo-Lutheran" company business of Wisconsin, and then, crowned with new laurels by the head of the house, to rest comfortably in Oshkosh. Immediately this gentleman was on his feet, "out of heartfelt love and mercy, taking care of the poor souls first bound in old Lutheran chains by Missouri and then utterly neglected." As far as Oshkosh itself was concerned, his ardent desires remained unfulfilled and his diplomatic skills had no effect; on the other hand, he had more luck at first in the branch parish at Winchester and also in London. Many were still lacking too much of the

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The people did not have the necessary knowledge, faithfulness to the confession and the ability to preach the sacraments, so that they could not have resisted the urging of such a zealous applicant in the long run. Enough, he knew how to work the people for so long and to animate them for himself by all kinds of mirror-images, that they really let him preach several times and administer the sacraments (and these in the most frivolous way), without, however, calling him properly. Savers, after these two congregations had learned of the imminent reoccupation of the Oshkosh preaching post, they too declared that they would gladly return to their old and rightful relationship and be served from Oshkosh by a leftist preacher from the Missouri synod. Preacher of the Missouri Synod. But that businessman was eager to thwart this plan. With the intention of throwing sand in my eyes about the relationship of the two congregations to me and the Oshkosh parish office at that time, and to prevent me from coming into contact with them, this gentleman visited me a few days after my arrival in Oshkosh and told me quite openly: "he wanted to travel to Winchester, or London, the same day, in order to distribute the Holy Communion in the former congregation. In London, on the other hand, at the express will of the Lutherans there, he wants to help set up a proper congregation; I therefore no longer need to bother about them, etc.". Since I have now been informed about the components and conditions of my field of work by Mr. Past. Stephan as well as by members of the Oshkosher congregation, as well as about the popular practices of the Wisconsin Synod, so with God's help I did not allow myself to be blinded and blinded by this preacher's loving and caring encouragements, I confessed to him my doubts about the truthfulness of his statement and asked him as kindly as urgently to refrain from all further (including the present) unlawful and sinful interventions in my office and field of work, since in the other case I would be forced to testify publicly against him. However, the neo-Lutheran preacher insisted on his pretensions and his authority, scolded our Missouri Synod, laughed at me and walked away with the scornful words: "the big crowd in London will gather around him," to which I finally replied: "I will gladly leave the crowd to him, but the congregation will remain in Christ's hands.

Of course, I considered it my duty to immediately oppose this announced plan of flibustering on the spot, to convince myself of the true state of affairs and, if necessary, to faithfully warn all righteous Lutherans of both congregations, who had not yet been informed of my arrival in Oshkosh, against the Wisconsin preacher as against a false teacher; for he had documented himself as such in my presence by the following statements: "1. the question concerning the adoption of our symbols, because or in so far as The claim that they agree with God's word is a rationalistic phrase, which he (the Wisconsin preacher) does not deal with at all. - 2) Whatever truth there is in our time, truth is nowhere; it might be in God's word, but no one has it, leads it, teaches it, he does not and I (the undersigned) do not fully understand it.

come. It is therefore foolish and inappropriate to love to always insist on pure doctrine, since no preacher can be quite sure whether he is leading it. (Note, dear reader, this is neo-Lutheran teaching!) The dear God, who now gave me the will for my project, the same faithful God also gave the success. Since I could no longer use the steamboat without traveling together with the "New Lutheran", a parishioner from Oshkosh drove me the same day by land to London, 32 miles away, where I arrived the next morning, 24 hours earlier than the Wisconsin man, who was still traveling in Winchester, I called together the parishioners from the bush, most of whom were busy chopping wood, told them the reason for my coming, much to their astonishment, and then learned from them that they had sent the Wisconsin pastor not a letter of invitation but a letter of refusal, so that his statement to me was only a gross lie. - In the afternoon I preached for the first time in London. For the following morning, another service was scheduled, and when I was about to go with the people to the Presbyterian Church, the Wisconsin man, not a little affected by my presence in London, did not appear ashamed to see himself now as an obvious liar to me, but still cheeky enough, in spite of my request, to enter the church with mocking remarks, in order to endanger the devotion and attention of some listeners by his presence, of course. By the way, he preferred to leave immediately as a result of his failed speculation, after his last hopeful anchor, to suspect me as a stomach monkey, did not want to find a reason either. Now the small New London congregation appointed me as their preacher and pastor and since then I have been visiting them on average every 5-6 weeks. However, the Lord had planned other salutary trials for it. Here, too, it was like the fish net in the likeness of Christ. The gospel had been caught by many, who were soon revealed as rotten fish by the evil smell they began to spread. After half a year, more than half of the church members fell away, because they could not live as such in obvious works of the flesh with impunity as they wished. They gathered together, forced the congregation, which had dwindled down to 15 members who were able to vote, out of the church, which had been given over to

them for holding services.

They did everything they could in the hope of destroying them. But the Lord did not leave the weak congregation in His mercy. Purified by tribulation, they went to the church building with one accord and with a confident spirit, amidst the mocking laughter of their enemies. And the merciful Lord God allowed her to succeed. His name is praised for all his undeserved goodness. May He strengthen and preserve a small group of people who serve Him through righteous faith and true love, and protect them from all evil. So now the church belongs to Christ. And to whom does the large group belong? Note that the "New Lutheran" once spoke true. Admittedly, the group did not revolve around his own valuable person, but around that of his, in a likewise by Mr. Past. Stephan and regularly served for a long time and recently requisitioned to London, worthy colleague and business successor, but what does it help; the New Lutheran Synod has good hopes for new growth and acquisition. Nevertheless, I would gladly have kept these old stories to myself and not published them, if my congregations and I would not still have to suffer from the unholy neo-Lutheran practice of the Wisconsin Synod and if the last vestige of hope for its abolition had not vanished. Not only to London, but also, mocking all my urgent ideas and admonitions, into the Winchester congregation, that business successor, as a well experienced house Irishman, has crept, has set up an opposition congregation, has strengthened the malice of carnal people who have left us, has confused the consciences of ignorant and weak persons by lying pretenses about our synod, my doctrine and my life, in sum, has brought unspeakable heartache upon our congregation. Even Oshkosh has not been spared by this man. A man banned from the local congregation, drowned in obvious vices and detested even by respectable worldly children, the Wisconsin man admits without further ado to the enjoyment of the Sacrament, and when questioned by me about this sacrilegious act and asked for justification, he gives me the answer in an abusive letter "I understand nothing of such things, have nothing to ask and to ask for justification, am a Jesuit, therefore he will not answer me to such a question, etc.". I do not want to think about many other poisonous and defamatory accusations against the Missouri Synod and my poor person. Certainly, the above will suffice to give all faithful Lutherans once again information about what is actually to be thought of the article "New Lutheranism" in this America fabricating "new doctrines and articles of faith", which has emerged in recent times from the allegedly "Lutheran Synod of Wisconsin". We have now seen some samples of this again, namely shameful practices,

But on what do you want to learn from



such practitioners conclude? Without doubt to

a lazy one, which must be all the more lazy, the less there is any talk of doctrine at all in the Wisconsin Synod. (I once asked the aforementioned successor in business, "Why did last year's Wisconsin Synodal Report not say a word about confession and doctrine? Answer: "We have spoken of doctrine privately." ) Although the Wisconsin Synod has so far had the Lutheran doctrinal confession hanging outside the door as a signboard, what it thinks of it and how it professes it is testified to by the above statements of one of its most famous preachers. Each of her pastors thinks what he wants about the church confessions, does what he wants, believes and teaches as he wants, today Lutheran Lutheran, tomorrow Reformed Reformed, the day after tomorrow Unionist Unionist. To officiate in the latter way, however, seems to them all to be the most practicable for their business, and they now give themselves the name "neo-Lutheran," only in order not to betray themselves completely and to please everyone. Lutheran" they still call themselves in order to blind the eyes of Lutherans with little knowledge, but "New Lutheran" in order to compliment all unbelievers, sects and enemies of the Lutheran Church. But whether the Wisconsin Synod can deceive people in this way, it can certainly never deceive God and His Word, by which it is already judged as "neither warm nor cold", Revelation 3:15-16. Whoever calls himself New Lutheran no longer wants to be called Lutheran alone, whoever does not want this also no longer wants to be completely and exclusively Lutheran, but is committing spiritual fornication with this or that older or newer false teaching or sect. New Lutherans are therefore no longer true children of their mother, the orthodox Lutheran church, but apostates and bastards. And the neo-Lutheran or Wisconsin Lutheran confession? It is basically only a cake baked of imported unionist bran and rationalist washerwaffle, which is as over-sugared as possible, so that everyone may take a fresh bite. Well then, whoever does not want anything better, let him eat his fill of this cake and see to it that he does not eat the eternal death of body and soul. Righteous Lutherans do not desire to taste it; it disgusts them. They rather sincerely desire to be fed in their souls with the unadulterated bread of life, which is also abundantly offered to them by the Lord Jesus in the pure Word and Sacrament of the Evangelical Lutheran Church. May the same faithful Savior enlighten all devout Christians more and more by the power of the precious Holy Spirit about the inestimable value of this heavenly and only salvation-giving food, so that they learn to esteem it above all things by daily and diligent use and thereby acquire a taste for this bread, so that they can taste the bread of life,

The people of the new Lutheran Church immediately recognize the "new Lutheran cake" imposed on them under the name of "Lebensbrod" and flee as poison.

Above I had mentioned a Mr. Cand. Kränzlein, who is probably known to only a few members of our synod, since he has only recently joined it and begun to serve the Kingdom of God in its fellowship. Mr. Chr. Kränzlein from the Kingdom of Bavaria and first sent by Pastor Löhe to the former school teachers' seminary at Saginaw, Mich., belonged to the Iowa Synod until a year ago and prepared himself for the sacred preaching ministry at its preachers' seminary at Wartburg, Iowa. After passing the exam, he then served as assistant preacher to the Rev. Deindörfer at Madison, Wisc, without being ordained. However, his very frail physical constitution forced him to give up preaching, whereupon he traveled to Milwaukee with the intention of devoting himself to another profession. Here it pleased God, who was so faithful and gracious, to convince Mr. Kränzlein also of the scriptural untruthfulness of certain doctrines adopted by the Iowa Synod, as of the church, of the office and church government, and of the last things, and to let him find the only right doctrine of these in our Synod. In the meantime, it seemed as if his physical condition had improved, and so the joy in him to proclaim the now fully recognized evangelical truth in the ministry of preaching, namely in union with us, awoke anew. At my request to lend a helping hand by preaching the Word in the rather difficult service of my five parishes, he came to Oshkosh with great willingness (after I had already gotten to know him through Pastor Lochner) and, as the dear reader knows, preached in London. However, already after 14 days, in consequence of several sermons and

Due to the unavoidable physical exertion, his old chest problems became more severe than before, and as depressing as it must have been for him, he now recognized the counsel and will of God and became convinced that further preaching would wear him out completely. On the other hand, he now declared that he would henceforth serve the church in the school office with God's help, and since at the same time the local school office had just been taken care of by the dismissal of teacher Hoppe, and Mr. Kränzlein declared himself willing to take over the same office, "because he especially found the local healthy climate" to be very beneficial for him," my local congregation appointed Mr. Kränzlein to the school office after receiving an expert opinion from the Reverend Presidium of the Northern District. District and after having attained conviction of Mr. Kränzlein's orthodoxy and teaching ability, my

local community duly appointed him as its school teacher, and I then, on D. XII. p. Trinit, with solemn obligation to the symbols of our church in his office hurry-pointed out. May the Lord Christ grant our dear brother the necessary strength and spirit. stes gifts for the faithful and richly blessed leadership of his new office. Amen.

Oshkosh, September 1860.

Br. Ruhland, Past.

## Church dedications.

Every building of a new Lutheran church is certainly also a sign of life of enlightening or growing Christian sense, and the day of the dedication of such a church is a day of joy, first for the congregation concerned, but then also for all fellow believers. He who loves Zion should also rejoice when the places increase or improve where Zion's Lord gathers Zion's sons and daughters around him and speaks kindly to them.

Such was the joy of the congregation at Neudettelsau near Marysville, Union Co., O., on July 22 and 28 of this year, as they held a happy church consecration for the third time in about 17 years. May these lines also be a reminder to her and inspire all readers to join in the joy.

The church itself is the most beautiful I have seen in a rural community here in the country. Already from a distance it makes a lovely impression on the arriving visitor. The first thing one notices is the ornamental 100-foot tower, built partly of burnt stone and partly of wood, with its gilded knob shimmering from afar, above which hovers an angel blowing a trombone. It stands there like an upraised finger, pointing everyone upwards, from where all good gifts come. Now also the bell hanging in it resounds. Oh, how reminiscent it is of the German homeland, and how lovely is the interpretation of the bell's sound: this is the loud voice of God calling you to repentance and to heaven! - Now the church itself emerges from behind the bushes and shows its four bright arched windows, as well as the choir and the sacristy attached to the back; everything harmonizing nicely with each other. The building, made of burnt stone, is 60 feet long, 40 wide and 25 high. One siffs: this is a church, and a Lutheran church at that, not a meeting house of the sects.

As the exterior, so also the interior; a church! A building designed to proclaim the word and administer the sacraments! The altar, built in gothic style and decently decorated, stands in the choir, built especially for this purpose. At its gap, on the corner of the nave of the church and the choir, there is a graceful pulpit with a sound cover; opposite to it there is an equally graceful baptismal font. Thus, for the administration of each means of grace, a special place and special equipment has been chosen, and all three objects mentioned remind the understanding observer of these means of grace. These are the marks of the true church; it is certainly a pleasant thought to give expression to this truth in the meeting houses of the church (i.e., the congregation) by setting up a symbol for each characteristic in its own place. (Why there were neither Crucifix nor lights on the altar, those beautiful reminders of the Lamb of God slain for us and the bright light of His Gospel, has remained unknown to me). At the other end of the nave is a spacious gallery church, and in the center of the ceiling a beautiful large rosette, worked of gypsum, from the center of which hangs a chandelier. Everything is delicate and nice. Truly, such a church is also a gift of God! How much nicer it is to come together in such rooms, to hear the sermon and receive the sacrament, than in narrow and dull rooms. I wish with all my heart that all our congregations, sooner or later, may also become partakers of such a gift of God!

Now the consecration of the church. Twelve pastors had gathered from near and far, among them Pastor A. Ernst, who founded the congregation about 17 years ago and experienced many joys and sorrows during his five-year stay there. On Sunday morning the congregation gathered in large numbers in the old church, sang and gave thanks to God for all the blessings received in it, and then went in long procession to the new house of God. There hundreds, of German and English tongues, were already waiting for the opening of the door. After a short suction, it was opened in the name of the Lord Jesus. During the entrance of the congregation the musicians played the melody: Ein feste Burg ist unser Gott. Then a strong sound was heard: Only Gort in der Höh sei Ebr', and so on. The house was built for the glory of God alone, and only his glory shall be proclaimed in it. After the consecration prayer and the singing of the church consecration song, the sermon on Luc. 19, 1 - 10 followed, from which words it was presented to the congregation that salvation befell the house today, because Jesus had entered it. In the afternoon, Pastor Eirich preached in English on 1 Cor. 13:11: "No one can lay any other foundation," and so on. The sermon was an excellent testimony for our Lutheran church, against all who want to lay a foundation other than the one that has been laid, or who suspect the Lutheran church of wanting to lay another foundation. Immediately after this, Pastor Jüngel gave the confessional address in preparation for the communion to take place the next day. From the words of the institution of holy baptism he showed: what we received from God in baptism and vowed to him, then how we sinned against it and finally how we should nevertheless comfort ourselves again with baptism. Thus, on the very first day, God's word was abundantly proclaimed and salvation was revealed, which had happened to the house, i.e. the congregation gathered in it, through Jesus.

On the second day, in the morning, Pastor Buhl preached on the difference between the Law and the Gospel. In the afternoon, at the end of the whole celebration, the nearby churchyard was consecrated by Pastor Ernst. On this occasion he remembered his former relationship with the congregation and pointed out to them the joyful resurrection that would probably befall most of them in this place if they remained different in word and faith. With this the celebration came to an end.

Such days are days of victory and rejoicing. Oh, that we could only be truly grateful at all times. The greater the gratitude, the more heartfelt the rejoicing. This church building and this church consecration are also proofs, actual proofs, that God is with the congregation, has helped it, helps it and always wants to help it, despite all hostility and blasphemy. Therefore always be confident, dear brothers! Only remain faithful to the word and accept it more and more willingly, so Jesus will remain with you and will always grant you salvation. Amen. J. C. W. L.

On the 12th and 13th of this month the emweilmng of the church of the local St. Paul's parish took place. These were days of thanksgiving and joy. The congregation, organized about 15 years ago by Rev. Franke, had your small beginning. Since that time, God has made it go through many struggles and storms, but He has not only preserved it, but has also made it grow and flourish inwardly and outwardly. The first log church built was enlarged after a few years and it now again could not hold the choirs by far. A new building was decided upon last fall, and soon after the cornerstone was solemnly laid. Now it stands,-a brick building 60 feet long and 40 feet deep on a slight rise in the midst of a densely settled prairie,-happily completed with God's help before us. This far the Lord has helped us. To him be praise and glory. May He continue to help us, and may the memory of His name never depart from this place. - —

In addition to many guests from the vicinity, several members of our neighboring congregation in Benton Co. took part in the dedication ceremony - although more than 50 miles away - with their pastors. Mr. Rev. John preached the sermon on Ps. 118:24, and Rev. Hahn preached in the afternoon on 1 Petr. 2, 9. and the undersigned Monday morning on the Gospel on the 10th p. Trin.

ksstore, Lafayette Co, Mo, Aug 20, 1860, F. J. Biltz, Rev.

On the 10th Sunday n. August 12, 1860, the gracious and faithful God gave the Lutheran congregation of Terre Haute, Vigo Co, Ind. the great joy of consecrating their newly built church to the service of the Triune One.

The building is of brick and two stories, 50 feet long, 38 feet wide and 28 feet high up to the roof. The building was started in the summer of 1858 and was put under roof, and the lower floor, divided into two rooms, was prepared so far that we could hold school in the smaller one and our church services in the larger one for the time being. The completion of the upper floor, the actual church building, however, which is 18 feet high, had to be postponed until this summer due to lack of funds, but was finally accomplished by the Lord's help to such an extent that we were able to move into it on the above-mentioned Sunday. This happened in a very similar way as often described in the Lutheran.

Our festive joy was further enhanced by the participation of Pastors C. Fricke of Indianapolis, Ind., P. Seuel of Vincennes, Ind. and G. M. Zucker of Champaign, Ills. of whom the former preached in the morning on the Church Gospel Luc. 19, 1- 10. The preaching of the Word was followed by baptism and the administration of Holy Communion. Holy Communion followed.

In the afternoon, Fr. Seuel preached on the Sonmags- Evang. Luc. 19, 41-48. and Rev. Zucker performed the altar service.

May the Lord of hosts, the strong patron of his church, continue to be, as before, in this congregation of his, which is still so small in number and strength, only his grace, protection and help, against all the fury, power and cunning of Satan, which are especially great here. May He strengthen and establish this congregation by His pure Word and Sacrament in the confession of our dear

Lutheran Church, and thus build it into a strong fortress and a holy temple of God in the Spirit, in which all attempts of the enemy will be put to shame.

Finally, we would like to thank once again all those who have helped to build our church with their gifts of love. The faithful God repay them temporally and eternally for what they have done for us.

Terre Haute, August 21, 1860.

H. W. Rinker, Pastor.

### **Ecclesiastical message.**

After the evangelical, - Luther. St. Peter's congregation at Panthergrove, Woodford Co, Ill, (which was formerly a member of the Northern Illinois Synode, but has broken away from it on account of its false doctrine and practice) the venerable Rev. J. P. Th. Jungck to be their preacher and pastor, and the same having answered this call with the consent of his former congregation at Eisleben, Mo, he was committed on the 11th Sunday after Trinity, Aug. 19, by order of the Reverend President of the Western District of our Synod, by the undersigned, to the faithful administration of which may the Arch Shepherd Jesus Christ bestow upon him many blessings, grace and strength, courage and joyfulness, Amen.

Bloomington, Ill, Aug. 21, 1860.

Ms. Ruff.

The address of the dear brother is: Rev. <7th P. ^unzoic, Leeor Ltation, IVooäkorcl 6o., Ill.

### **St. Louis Bible Society Annual Festival.**

All friends of the spreading of the Word of God in unadulterated Lutheran translation are notified that this year's annual festival is to be celebrated by evening service in the Lutheran Church of the Holy Trinity, on Tuesday, Oct. 9, as the day before the opening of the sessions of the General Synod. By order of the Secret. p. t. G. Alex. Saxe r.

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### **General Synod Assembly.**

The German Lutheran Synod of Missouri, Ohio and others. Synod of Missouri, Ohio a. St. will, God willing, hold its meeting from the second Wednesday in October, i. e. from 1st. to 20 October 1860 at St. Louis, Mo. The synodists in question intend to call at the store of Messrs. Heinicke & Estel, 26 North Main street, on their arrival in St. Louis.

F. W. Husmann, Secretary.

(Submitted.)

I find the following well-founded warning in the German daily papers of St. Louis. Since the person in question occasionally tries to do business with Lutherans as an alleged Lutheran preacher, a reprint of it in the "Lutheraner" might seem useful. He is a very young, fiambear-bearded fellow, of medium height, lanky build, long reddish hair, appears with a feminine posture and begs under the pretense of martyrdom. He is too limited to hide his vanity.

### **Warning.**

Everyone is hereby warned against a certain Johann Bolemil Erben, formerly a Roman Catholic monk and fugitive from Bohemia, in the latter times editor of the Dlarostuo^ovini here; since that man has been prowling around in this city for quite some time with the grossest lies and frauds, and is known as a vagabond of hundreds of his countrymen and others.

Stephan Massoch, Anton Kostka.

See Scoreboard of the West, Aug. 25, 1860.

## The millennial kingdom in the light of the revelations of the A. n. N. Testament with regard to the latest chiliasm.

from  
Gustav Seyffarth, A. M. Pb. D. D., Prof. at Concordia College at St. Louis, Mo.

This is the title of a book that has just been published, through which our most revered Prof. Dr. Seyffarth has once again proven that, despite all his scholarly research and work, for the completion of which he has withdrawn into silence, he still retains an open eye and a warm heart for the needs and struggles of the church. An English preacher of the "8eemst ^clvent Oimrcb" ("the church of the second future", i.e. of Christ for the thousand-year kingdom) had written a paper in which he undertook to prove from the biblical chronology that in the year 1868 the so-called thousand-year kingdom would finally dawn. This has then moved Mr. Prof. Dr. Seyffarth to take up his pen. Whoever wants to see for himself how he puts an end to the poor chiliast, should read the book himself, which is available from Mr. H. Ludwig No. 39 Centre-Str., New York and from all German booksellers in the United States. It contains 68 pages in octavo.

## Luther's Gospels - Interpretation, from his homiletical and exegetical works for scripture scholars, preachers, and edifying readers compiled by Chr. G. Eberle.

Stuttgart, verl. v. S. G. Liesching. 1857. gr. 8. 1016 p.

Among the various excerpts from Luther's works, the above-mentioned interpretation of the Gospels occupies a not insignificant place. Not limiting himself to the ecclesiastical pericopes, the editor, with persistent study, with years of diligence, has compiled from all of Luther's existing scriptural interpretations, which fill tomes, that which refers to any passage in the entire four Gospels and explains it, in such a way that not one important thought or statement has been omitted, and this excerpt may rightly be called Luther's Gospel Commentary. Not only does one find in the form of sermons, on the evangelical pericopes of the church year and the passion story, the essentials of Luther's home and church postille and other writings compiled, but one will also not easily find a passage of the four evangelists without an explanation by Luther, and indeed throughout with his own works. The polemic is properly omitted, but reduced to a level appropriate to the purpose of the collection. We consider it superfluous to comment on the contents of this very useful and usable book, because Luther needs no recommendation.

G. Sh.

Orders for the above work will be accepted at the Concordia College Academic Bookstore in St. Louis.

## Receipt and thanks.

Gift of flour for the budget of Concordia Collegium.

From Mr. Friedrich Frie in the Gem, of Mr. Past. Scholz, Minden, Ill, we have received the excellent gift of 30 sacks of the best flour. By we certify the receipt of the same, we say at the same time i heartfelt thanks and wish the kind giver sufficient retribution in heavenly goods.  
G. Alex. Saxer. '

From the Women's Association in the Gcm. dcö Rev. Dr. Gotsch in Memphis, Tenn. for needy sophomores of Couwrdia College, 13 Bnschmden; received with hearty dau. G. A l e x. Saxer.

Received with hearty tank from Mr. C- Kckrboff, Sandy Creek, IO,Ol>. for the Concordia Collegium household.  
August 13, 1860. G. A l e x. Saxer.

For N. Sorget from the Women's Association of the Lord  
Pastor Müller in Chicago, Ills., 8>5,00, from the virgins' association of Mr. Past. Müller in Chicago, Ills., PL,60, from the Gern.-Nasse of Mr. Past. Müller at Chicago, Ills., P3.75, from Mr. Raitbel at Chicago, Ills., P5,00, from Mr. Cantvr Büngr at Chicago, Ills, 81.00, from Mr Bvdecker 50 cts, from Mrs Mihm 50 cts. 20.35

## Received:

To the Synvdal-Casse middle. districts: For the Synodal-Casse:

From the church of the Lord Pastor läbkcrK20 .00 " Daniel Haag iilElyria 10.00  
" of a woman in Decalb Co. as an offering of thanksgiving for  
her recovery 5,00

For teacher gc hold.-

By Shriller J. G. Wolf 3.00

For the mission:

From the Gern, of Mr. Pastor Neichhard in Tipton 2.00 For the seminary building:

Total. on Julius Gotsch's infant baptism in Kcndattville 2,16 From two members of Hrn. Past. lüngel's congregation 1,25  
Fort Wayne, Sept. 3, 1860.

C. Piepenbrink, Cassirer.

To the travel fund of the general pres:  
From the congregation of the Heirn Pastor KolbK 3.50 "" ,, inSheboygan 3 .00  
" ,, " ,, Oshkosh 3.00

„ „ „ „ „ Freistadt 5,00	
" H. R. in Tbcrrten	1.00
" the community in Schanmburg	12.00

For the Califoru Mission

ed P5.00 from Mr. H. F. Müller in St. LoniS C. F. W. W alther.

## For the Lutheran have paid:

The U, 12 and 13th year:

Mr. A. Weidemeycr.

The 11th year:

Messrs. F. Schmidt and C. Bendel.

The 13th year:

The gentlemen: H. Runge, F. Schmidt, H. Greeve, I G. Kvhstock, Schmmann, Blum, I. Flick, F. W. Tusch, H. Carstcns Past. I G. Theiss, Nenmüller, Past. A- D. Stecher 3 Erpl., A. B. Tschmpk, E. H. Vurmaun, I. Lenk.

Den Itz. Vintage:

Messrs: C. Bloß, I. Rohr, H. Reßmcyer, H. Burmeste., Chr. Meyer, C. Froh, Past. C. Stücken 31 Er, H. Runge, H. Tickerking, F. Schmidt, C. Warnke, Fr. Behrendt, I. Branz, I. Hüglv, A. Hoffman", C. Klepper, H. D. Kotbe, G- Merz, I. G. Kohlstock, H. Ohse, A. lungbaus, I. Flick, Neidenbergcr, F. W. Oertcrmcycr, D. Vornboldt, L. Westing, H. Mcster, Sander, Zimmermann, C. Gräser, Schmidt, Martin, Klose, Pralow, Huhn, Nohrig, Kern, Bauer, Past. I. G. Theiß, Cvnrr. Dräbert, G. Deubncr, C. Härte!?!1.78, H. v. Senden, Hollrah, Hagedorn, Brandt, W. Hunning. Bettköttcr, H. Niemann, L- Braunschweig, Cook, F. Fischer, Gottl. Schmidt, I. Krebs, I. Haushalter, A. Niclas, I. Epvinger, H Klusenmeier, F. Busse, Fr. Windmann, C. Noiler, W. Wehmeicr, F. Burre, I. Vollmer, Past. A. C. Prcnß, G. Schmidt, L- Walv>chnüdt, I. Regner, Dr. A. Haynel, I. Dobler 35 CtS., Past. I. Trautmann 8 Er-,

**I. M. Gottfried, C. Nchrborn, F W. Baum, H Ohlcr' king, F. Bartling, W. Klöpffer, A. B. Tschirpe, Past. H. Cifeller 3, 50th, Kundingcr, I. W. Matthias 3 Erpl.. LbrBcyer 17 Er , H. Burggrabe, F. Burggrabe, Tcrsch, Fischer, klerst, Grünig, F. Holzgräfe, I. Seip, Kniest, W. Meier, Rushmeier, F. Schäfer, I. Ilmbach, Däuble, C. Leppe, Past. P. I. Buhl. I. Brcd, E. DittcS, I. Frank, H. Henke, R. Ollrich, Past. I. A. Hügly, Fcrd. Grumhagcn, H. Karsten, F. Weddinger, I. Briel, F. Vornkahl. C. Schuly, C. Lcutncr, W- Torinöilkii, G Felder, I. H. Vorsterwosten, W- Reiter, G. Wlcdcman, W. Schaumlöffel, F. Hamve, A. Siek, H. Schneider, A. Schlitt, P. Schlcrrf, I. Scipel, C. Meyer, P. Brauer, S. Klenk, H. Schäfer 2 Er., I. G. Stredel, I. Lenh, H. Nuppel, W. Setter, I C. Tunkcr, I. G. Schaercr, I. Weicner, A. Reuter, I. Mehrung, W. Bertram, C. Kasten, I. Hilgärtner, A. Pabst, C. G. Nagel, Past. I. Bcrnrenthcr, P. A. Ernst, I. Bauer, H. Bauer, Ludwig Bauer, I. Haushalter, D. Schulz, F. Egel, D. Heinrich, G. Heinrich, G. Miihl.**

Furthermore, Wittwe B. Bieder and Wicbke.

The 17th year:

Messrs: C. Bloß, H. Burmester 50 Cts, Chr. Mcyer 50 Cts, H. Fröminling, H. Sievers, W- Weisweder, C. Froh, Past. F. Nuoffer, C. Matsch, M. Köhler 50 Cts, C. Strckert. H. Runge 50 Cts, H. Tierking, I. W. Schmidt, A. Frckring^ M. Pretlin, I. Tnry, Conr. Trier, Past. C- W. Brecht, H. Tierfclck, H. D. Koche, Fr. Meyer, Past. A. L >nge, M. Lindecke, M. Oberhardt, F. Bau, D. Vvrnhold 5t> Cts, D. Westing 50 CtS., H. Mester 5l> CtS., Past. W. Achenbach, F. Hanser, Past. C- Fricke 3ä Ex., I. Möller, H. I. Napp, G. Maisens, Past. H. Nägcner, Ienscn, Beycr, Sander, Past G. Baßler, O. 2. K. Hagcstadt, Torgersen, L. Samson, 2l. Aupin, H. Berkemeicr, Mricr, W. Wißmann, A. Selle, F. Fischer, G. Hoffmann, L- Scclcmann, Past. H. A. Stub, Past. C F. Claus Jr, Past. I. Zimmermaun, Past. W. Berkemcier, C- Schmidt, C. F. T. Grcbcl, W. KrooS, P. A. Peter, F. Bode, C. Heidorn, Dr. A. v. Octlingen, Wilh. Klöpffer 50 Cts, Gottl. Heimldib, C. Bcyer 3 Er., W. Schnute, Rusbmkiar, A. Bayer, Däuble, Korff, Köster, I. Scip, A. Lcich, BuckS, Lehrer Bewie, H. Heitmann, E. Abrens, L. Velberding, H. MattheuS, H. Bartliug, W. Lesebcrg, L. Weiß, D. Kornhaus, I. H. Brackhage, H. Hormaun, I. Gnese, I.

Brod 50 Cts, E. Dittes 50 Cts, I. Frank, H. Henke 50 Cts, N. Olliich 50 Cts, C. Wcidner, H. Birkner 2 Ex. Past. S. Bächler, W. Rappragcr, Past. F. Ruhland, I. Gruuhagen, F. Gust, F. Ködler, F. Tappcndorf, Gottfried Bartdell, Fr. Jink, E. Beck, I. BrunS, A. H. Siek, C. Kasten, I. Muth, Past. E. G. W. Keyl, K. Pikmgcr, G. Nagel.

Furthermore: Wittwe B. Bicber and Mrs. Ebrtt.

Martin C. Barthel.

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St. Louis, Mo., Synodaldruckerei von Aug. Wiebusch u. Sch".

## Volume 17, St. Louis, October 2, 1860, No. 4.

### Municipal Election Law.

(Continued.)

The question of whether the Christian congregation has the right to elect its own preachers or whether this is a special prerogative of the so-called clergy is an old point of contention between the Lutheran and Roman churches. Our church fights for the right of congregational election already in its precious confessions, namely in the Schmalkaldic Articles, which, as Luther says in the preface, were drawn up for the purpose of indicating "what and how far we would or could concede to the papists, and on which (articles) we finally intend to persist and remain." But since the papists do not give way in the doctrine of the right of suffrage of the congregations, \*) our old faithful theologians continue to defend this important right in all their doctrinal and controversial writings and to refute the illusory grounds with which the papists sought to justify or at least to gloss over their theft of the church.

From the Tridentine Concilium, which ended after Luther's death, the papists decided: "that for the consecration of bishops, priests, and the other degrees, neither the consent of the people nor of any secular power or authority is required, or that without it the consecration is null and void; indeed, it (the Concilium) decides that those who are only called and appointed by the people or by a secular power and authority are to rise to the exercise of these offices. All, not for servants of the Church, but for thieves and robbers, who have not entered through the door, are to be considered." In the following, those who teach otherwise are cursed by the Concilium. (*Trid. Conc. Sess. 23.*)

When our old faithful Lutheran scholars of God defend the elective right of the congregations, they usually do so in a threefold way. First, they prove this right from certain teachings of the Holy Scriptures; second, they show it from apostolic practice, that is, from the fact that the apostles let the congregations elect their preachers and other church servants; and finally, third, they confirm it by the practice of the old Christian church before the emergence of the papacy.

Since we too are now compelled to defend the right of municipal suffrage, we know of no better way than that which our faithful fathers took in such a case. The first question which we answer is therefore the following:

#### I. What teachings of the Scriptures prove that Christian churches have the right to choose their own preachers?

1. the first doctrine of holy scripture, from which this right clearly emerges, is that believing Christians, as Christ's bride, have the keys of the kingdom of heaven and therefore all that Christ has purchased for his own.

No one can deny that, according to the Scriptures of the Old and New Testaments, believing Christians are Christ's bride and that Christ is their bridegroom. As is well known, the entire Song of Songs and the entire 45th Psalm deal with this, and in the prophet Hosea 2:19, 20.

the Lord says to all believers: "I will betroth myself to you forever, I will trust in you in righteousness and judgment, in grace and mercy: yes, in faith I will betroth myself to you; and you will know the Lord." But as for the New Testament, John the Baptist, turning believers away from himself - and pointing to Christ, says: "He that hath the bride is the bridegroom." Joh. 3, 29. And St. Paul calls out to the Christians at Corinth 2 Cor. 11, 2: "I have trusted you to one man, that I might bring a pure virgin to Christ." But the Lord Himself, speaking of Himself and His faithful apostles, says: "How can the wedding party bear sorrow as long as the bridegroom is with them?" Matth. 9, 15. Here also belongs the beautiful passage Ephes. 5, 23-32, where the apostle compares the marriage between man and woman with the marriage of Christ and His church, and finally all those parables in which the goods of grace in Christ are compared here and there with a wedding. Matth. 22, 1-14. 25, 1-13. Rev. 19, 7. 22, 17. Therefore the believing Christians are also called Christ's wife and house honor. Rev. 19, 16. Ps. 68, 13. and even have the mother name in the holy scriptures. Scripture. Gal. 4, 26: "The Jerusalem that is above is the free one, which is the mother of us all." \*)

\*) "Thus," Luther writes on this passage, "we are all one another's father and son; since one is born or begotten through the other." - IT IS



But if believing Christians are called the bride of Christ in God's Word, we must not think that this is only a beautiful and high, but empty title. No! God does not feed His own with empty titles, as worldly kings often do. He is a true God. As he calls a thing or a person, so is he. If God calls believing Christians his children, then they are his children, and they really have the right and honor of children with God; and if Christ calls them his friends, his brothers, his sheep, they can also take comfort in this, and be sure that in Christ they really have a true friend, a true brother, a true shepherd, and everything that these words contain in terms of rights and goods. And so it is with the name of Christ's bride, which, as we have seen, is also attached to believing Christians in God's Word. Just as a bridegroom, when he really accepts his bride as his spouse, hands over the keys of the whole house, thereby making her the joint owner of all his goods and the master of the house, and gives her power over all the stocks and treasures of his house: so Christ, the heavenly bridegroom, also gave to all: his believing Christians, as his bride, the keys of his house, made them partakers of all his goods, and gave them power and authority over all the treasures of his house, and thus also the power and right to appoint their preachers. Whoever denies that believing Christians possess all this glory must also, in defiance of God's word, deny that they are Christ's bride by faith.

Our orthodox fathers, who were so firmly convinced that the Scriptures were not empty words, but that everything the Scriptures said was true. Our orthodox fathers, who were so firmly convinced that there is no empty verbiage in the Scriptures, but that everything the Scriptures say is full truth, on which one can firmly rely, live and die, therefore also vividly recognized and believed in the great glory that believing Christians must possess, since they are called Christ's dear bride in God's Word.

For example, Luther writes: "Therefore, let us also learn, as Christians (who have their treasure and It is, after all, quite wrong to understand by the "Jerusalem that is above", as many do, the triumphant church. Luther writes: "Now the heavenly Jerusalem which is above is nothing else than the dear church or Christianity, that is, it is the believers who are scattered to and fro in the whole world, who all have one gospel, one faith in Christ, one Holy Spirit and one sacrament. Spirit and one Sacrament. Therefore, do not understand the word "above" to mean that it is spoken of the saints apart from this life above in heaven, which some teachers call *ecclesiam triumphantem* (the triumphant church), that is, the Christianity or church that is never in battle, but has already overcome and conquered everything; but of the church or Christianity, which they call *ecclesiam militantem*, that is, the church or church that has already conquered and conquered everything. You must understand that this is not the same as the one who is still in the field and has to fight with the enemies, that is, with sin, death, and the devil. And let me not think such things strange, nor take them for wonders; for it is said of the faithful that they have their walk in heaven, as St. Paul says to the Philippians in 3 Cap. V. 20: "Our walk is in heaven, not comprehensibly, because of space or place, but as far as a Christian believes." Opp. tom. VIII, 2S32. glory), that we may boast, comfort, and rejoice in this wedding, that by God's grace we have attained to the high honors of being and being called the bride of His Son Christ. I therefore conclude, For I have the word and baptism, and have begun to believe; and if I continue in this, I am sure that God has accepted me for this, and adorned me with his ornaments, and taken away all wrinkles and stains, and purified me more and more. Therefore, if thou hast become his bride, thou hast the keys, and art the wife of the house, and sittest in his heavenly "goods."" (Kirchenpostille, Episteltheil XII, p. 2571.) Elsewhere Luther writes: "St. Peter or a priest is a servant of the keys, the church is the wife and bride, whom he shall serve with the power of the keys." Church Postil on the Evang. on the Day of St. Peter and St. Paul. XI, 3079.

Chemnitz writes "What means will God use to call and send preachers in the proper way? He does not want to do this through angels, but through his church or congregation, which is the royal priesthood 1 Pet. 2. For to her, as his dear bride, he has entrusted the keys Matth. 18, word and sacrament to her Rom. 3, 9, and summa: The ministry together with the servants is all of the church. 1 Cor. 3. It is all yours. Be it Paul or Apollo 2c., Ephes. 4, 8. 11." (Thesaurus Dedekenni I. 2, 418.)

Balthasar Menzer (professor at Marburg and Giessen, died 1627) writes: "In the ordinary calling God does not use the ministries of angels, but the ministry of His church, to which Christ has commanded the keys of the kingdom of heaven Matth. 18, 17. 18. and the word and the sacraments Rom. 3,2. 9, 4. as His bride. Therefore the whole ministry of the church is Ephes. 4, 12. 1. Cor. 3, 21 and the pastors are called ministers of the church, 1 Cor. 3, 5." (Exeges. A. C. p. 648.)

Friedrich Balduin (Prof. at Wittenberg, died 1627) writes: "The church is Christ's bride Job. 3, 24. and spouse Ps. 45, 10. and the mistress of His house Ps. 68, 13.; as therefore the keys from the The keys of the house are given to the master of the house, so Christ, the master of his house, which is the Church, has given the keys to his bride, who gives them to her servants, who are called stewards of the mysteries of God. (*De casibus conscientiae* p. 1104.)

Johann Gerhard (professor at Jena, died 1637) wrote: "To whom the keys of the kingdom of heaven have been given by Christ

himself, with him is the right to appoint the church servants,

because the keys are understood to be the church authority, one part of which is the right to appoint and appoint the church servants. Now the keys of the kingdom of heaven are given to the whole church by Christ Matth. 16, 19, therefore the church is Christ's spouse Ps. 45, 10, bride Joh. 3, 29, house honor Ps. 68,

13. and Matth. 18, 18. the church is granted the power to banish hardened sinners. Thus the church has the right to appoint the church servants. (Conf. cathol. F. 795.)

Conrad Dannhauer (Prof. at Strasbourg, d. 1666) writes: "The church is a holy congregation through the immediate and inseparable possession of the ecclesiastical rights and offices. For the church is first of all Christ's bride, who distributes the robbery, P. 68, 13. the key-bearing housewife, to whom through Peter, Matth. 16. the keys are given." (Roäosopüik p. 79.)

Wilhelm Baier (Prof. at Jena, d. 1695) writes: "The church, after it is planted, has the right and the power to appoint servants. For she has the keys of the kingdom of heaven given to her as the bride of Christ, the bridegroom, Matt. 16:18 and 18:17; and as it is therefore her business to open and close the kingdom of heaven, so it is also her business to appoint the servants by whom she opens and closes it." (6owpenä. tü. posit. p. 1057.) This is repeated among others by the well-known theologian David Hollaz (Past. and Synodal Prepositus at Jakobshagen, d. 1713) in his Lxaravn theol. p. 1334 entirely with the same words.

In God's Word, however, the believers are not only given the keys of the church indirectly, i.e., by being called Christ's bride and household, but also directly, i.e., outright.

Thus it is written: When Christ had asked all his disciples, "Who do you say that I am? Then Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon the son of Jonas: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matth. 16, 15-19.

With this passage the pope wants to prove that he alone has the keys of the kingdom of heaven or the keys of the church, because he is Peter's successor, to whom Christ alone hands over these keys. But first of all, the pope cannot prove for all eternity that he is Peter's successor, since he does not lead Peter's teaching, but rather rejects, condemns and curses Peter's pure evangelical teaching as a true antichrist. \*) And secondly, even if the pope could prove that he is Peter's heir to the chair, he would still not have proven that he is the heir of Peter.

The ancient church father Ambrose rightly said: "He does not have Peter's inheritance who does not have Peter's faith. (De poenit. 1. l. c. 6.)

alone possess the keys of the kingdom of heaven or of the church? Christ certainly promises Peter these keys in the quoted passage, but why? Because he had made the confession of his faith that Jesus was the Christ, the Son of the living God. But if Christ gave the keys to Peter for this reason, then all those who also believe and confess like Peter must have them. Far from the passage Matth. 16, 15-19. being able to serve as support for Pabstism even in the slightest bit, it rather sweeps away all popery, coarse and subtle, whether it is found in Pabstism or elsewhere, in the most thorough manner. This passage shines like a sun into all nooks and crannies of every hierarchical being, i.e., of every priestly pride and every priestly rule, and draws its anti-Christian essence into the light. It is a thundering word from heaven against all who delight to exalt themselves even above the least believing Christian. For in this passage the keys of the church or of the kingdom of heaven, that is, all church rights and powers, are clearly and unambiguously granted by Christ the Lord to all who believe and confess with Peter, that is, to all true believing Christians, to the whole church, and to every little heap of Christians, however small and despised. Whoever denies them is a *sacrilegus*, that is, a church and God robber, and thus enters the kingdom of Antichrist as his servant and accomplice.

Therefore, the teachers of the church before the rise of the Pabstium and the witnesses of truth during the reign of the Pabst in the temple of God and all orthodox teachers of our church have interpreted the passage Matth. 16, 15-19. in such a way that in it Petro alone was by no means given the keys of the kingdom of heaven or the church, but in and through him the whole church, that is, all believers.

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(To be continued.)

(Sent in by Past. Hoppe.)

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### Proverbs in Luther's Writings.

(Continued.)

#### 17. *ibi oaput melancholicum, ibi diabolus habet paratum balneum.*

"One says, and is true: *ubi caput melancholicum, ibi diabolus habet paratum balneum.* (Where there is a melancholic and melancholy head, which deals with its own and heavy thoughts and eats itself with them, there the devil has a too-judged bath.)" And Dr. Luther said: "I have learned from experience how one should keep oneself in temptation. Namely, whoever is plagued with sadness, despair or other heartache and has a worm in his conscience, let him first hold to the comfort of the divine word, and then eat and drink, and seek the company and conversation of godly and Christian people, and he will be better.

He then told a story about a bishop "who had a sister in a monastery who was badly frightened by the spirit of sadness and evil dreams and temptations and did not want to be comforted at all. Now she went to the brother and complained to him. The brother had a delicious supper prepared and asked the sister to be his guest, admonishing her to eat and drink quickly. This the nun did. In the morning the bishop asked her how she had slept, whether she had also had dreams and temptations during the night. No, she said, I slept very well and had no temptations. Then the bishop said: "Dear sister, go home again, and wait well for your body with food and drink to the devil's annoyance, so you will get rid of the evil dreams and temptations. "Therefore," says Dr. M. Luther, "one should refresh sad people with food and drink. But this remedy is not useful to everyone, especially to young people. But for me, an old man, a strong drink would drive away anguish and make me sleep. That is why St. Augustine wisely said in his rules: *Non omnia aequaliter omnibus, quia non aequaliter valetis omnes*" (i.e. Not everything applies to all equally, because you are not all equally strong).

#### 18. a thief is nowhere better than on the gallows, a monk in the monastery and a fish in the water.

Dr. Luther once said, "that Joab, King David's captain of the field, must have been a free man of war, for he set it freely on his fist. And having only six hundred men with him, yet he met with all the people of Israel, and smote them. For he thought: I have good old men of war with me, who have often been in earnest before, but they are a great people, read huddled together everywhere, and go about without all order; therefore he attacks them and puts them to flight; it is too much for him. But I think that David would not have liked to be stirred up against Absalom's son to wage war against him, but his captains persuaded him to do so and put him in armor. Therefore he commanded the captains to spare Absalom's son. But Joab's counsel is the best, namely, with bad boys only down, because they do not become more pious, but they cause one misfortune over another forever.

Once a young boy of 18 was imprisoned for theft. Now the judge and the scoops would have liked to release him from the gallows for the sake of his youth and let him go. Then he said, "Always let me go, for I am in danger. If you let me go, I will start

stealing again from where I left it. Therefore, he who deserves death, let him go away always! And Dr. Luther told the old proverb: A thief is nowhere better than on the gallows, a monk in the monastery and a fish in the water.

And Dr. Luther said, "He would have asked some from the gallows to be given life, but after a few days they would have stolen again and would have been hanged immediately afterwards. Therefore Joab's counsel was much better than that of King David.

19. qualis quisque est, talia loquitur.

Oratio est character animi.

When the heart is full, the mouth overflows.

With the song you can recognize the bird, because he sings as he grew his beak.

Many times I have asked that the people of Bohemia, called the Waldensians or Pickarten, show me their faith clearly and distinctly, so that I might know how close or far they are from us, or from the right Christian mind, Especially because they were condemned and proclaimed heretics by the papists, and yet they were found to have such a beautiful, apparent character and serious diligence of discipline and good works, that even among our clergy and monks no such thing was to be seen or heard. This is ever true and our clergymen themselves had to confess it.

Since I have read many of their writings and books, and yet could not understand some of their words and speech, which they used in the sacraments and matters of faith (for they sound much different in my ears, neither we speak of them), and I know well that one should not quarrel about words and speech, where otherwise sense and opinion do not quarrel against each other, (every bird sings as it grows its beak, and, every language has its own way of speaking of the matter, as all this may well be found, where one language is to be interpreted into another,) ka-

Lastly, we also talked about it verbally together.

And after much discourse, and especially concerning the sacrament of our Lord Jesus Christ's body and blood, (in which I had almost suspected them,) I found them speaking our faith a little differently in words or languages, for the sake of the papists (of transubstantiation and opus operatum), but yet in principle, sanctifying it even with us, and believing that in the sacrament the true body and blood of Christ is received 2c. When I found this to be the case, I became less opposed to their actions, since they did not otherwise teach or hold unjustly about the Holy Trinity, about Christ, about eternal life, and about all the articles of faith, and decided, because they remained so close to the Scriptures, that they would have been unfairly called heretics, especially among the papists, in whom not bad heresy nor error, but vile abomination, and of which all masses were much, and all their teachers not only far away, but also straightway killed against the holy Scriptures; as we have abundantly proved with so many books that it is publicly undeniable.

**(To be continued.)**

**Luther Association. \*)**

When I, on my way back from Germany, heard an announcement in one of my former congregations after the sermon that a Luther association had been formed in the Missouri Synod, my heart leapt for joy. For I have experienced for myself, praise be to God and thanks be to God, what a blessing one has by reading Luther's writings, and I must agree with Calvin that one finds more spirit and power on one page in Luther's writings than in whole books by other teachers. Thus, during my travels in Germany, I experienced from so many otherwise dear pastors and school teachers that they lack the use of Luther's writings; and here in this country, many call themselves "Lutheran pastors", and unfortunately do not possess the precious, now so cheap works (also all too often the delicious teaching contained therein). It is said that Luther's works are too expensive for the common people; this may be true, but it is often not the case. The references are deficient; this is true when I look at Zimmermann's "Geist aus Luthers Schriften," Vent's "Auswahl für das Bedürfnis der Zeit;" Goßner's "Auszug aus Luther's Schriften," for example, and compare them with Luther's works. But now a work for the people is to appear, which is not too expensive, and certainly sufficient and unchanged; it is to surpass by far the previous carvings; and what would be more ardent to wish than that our dear Lord Jesus would give prosperity to the publishing and quite a lot of willing hearts to acquire it! Every Lutheran Christian should possess it, in order to examine for himself what treasures our church has. And just believe me, dear fellow Christian: there is more in Luther's writings than you know and can pay for. Now you will gradually hear and admire what spirit was in this Luther; you will curiously investigate how purely, strikingly, clearly and thoroughly he explains the articles of faith; how exquisitely, for example, he explains individual pieces of the Holy Scriptures, as if he were the only one. Scripture, as

B. the first book of Moses, the Psalms, most of the prophets, the core chapters of the Gospel of John, and others. You will be surprised how purely he teaches the doctrine of Holy Baptism, the Office of the Keys (or Confession), Holy Communion (especially that the words "Holy Communion" are not used). You will be amazed at how purely he sets up the doctrine of holy baptism (or confession), holy communion (especially that the words: "this is my body" still stand firm), of excommunication, usury, sin in the holy spirit, sorcery, etc.; and when God sets up the world, how purely he sets up the doctrine of holy baptism. And if God leaves the world standing for a long time and the Luther Society does not become lame, Luther's letters, table speeches, songs and other things will also come to light.

O Germans, the market is at the door, gather, gather, gather! - I would also like to give some advice concerning the reading of these Lutheran writings that are now going out; namely, that one should not wrap them in a sweat cloth and worry that they might become dirty, but that one should not let them get dirty.

\*) This earlier submission, left behind by mistake, will hopefully still now be read with benefit. but that they are read in such a way that wife and child, servant and maid, and whatever belongs to the household, can also hear something of it. The best time for this is probably at noon at the table after the meal, when everyone is still sitting together, and especially the peasant likes to rest a little. And if I were a parishioner, I would not give my pastor a moment's peace until he gave an evening of Hiezu every week, and there would probably be some friends who attended. During such communal reading, many a thing would be found between the lines; many a person would be prompted to ask for information; and thus our Lutheran writings would come into one's home, memory, heart and life. This is my advice; but let us hear further what advice Luther's trusted friend, Nicolaus von Amsdorf, gives "to his dear Prince John Frederick and to all pious Christians and saints on earth" on February 18, 1555. He writes: "Although the dear holy man of God often wished and desired that his books should perish, and that everyone should be moved and driven to read the living spring and fountain of the Holy Scriptures (for which alone he wrote and did everything), we must nevertheless see and pay more attention to what is useful and necessary for the Christian Church than to his wish and will.

For I truly know that since the time of St. Paul, no one like him has come on earth. Since the time of St. Paul, no one like him has come on earth who has explained and interpreted the Holy Scriptures with such seriousness, spirit and understanding, and has refuted and overturned all errors, false teachings and heresies, especially the first and last, even the worst and most harmful heresy that ever came on earth; that good works are necessary for salvation, by God's Word so powerfully as this very Dr. M. Luther, of holy memory. Nor has there ever come, nor will there ever come, anyone who has so clearly, gloriously, and surely established and

proved the articles of our holy Christian faith and the two sacraments, which Christ our dear Lord and Savior instituted, instituted, and commanded us to keep, by God's Word, and especially by the Lord's Supper, against Zwingli and his followers, as he has.

Therefore, what benefit and piety will bring to read Dr. M. Luther's books, I will let the readers experience for themselves. So there is and also shows the deed in itself, as one says: The work praises its master. For before Dr. Luther's time, no one knew, not even the best and holiest monks themselves, how to get rid of sins to heaven and become blessed. For this reason, everyone sought and chose his own way, by which he wanted to attain grace so that he would become blessed. But from the blessed memory of Dr. M. Luther, we have now learned much differently, namely, that there is no more than one way and means to attain grace and salvation, namely, faith in Jesus Christ, our dear Lord, and so on.

And if we had no other use nor pious from Dr. M. Luther's, holy memory, books, than this piece shown above, we should still keep his books dear and valuable, and never let them come out of our hands.

Now all the articles of our Christian faith are so clearly and certainly explained in Dr. Martini's books of blessed memory, as also reported above, that even the gates of hell with all their scales and limbs can neither say nor raise anything against them; so irrefutably has he established, proved and proven them with God's Word. And especially these three articles, that there are three persons in one divine being; item, that Jesus Christ is true God and man, and the doctrine of justification. To these may also be added the revelation of the Antichrist at Rome. These articles of our holy Christian faith have not been so clearly explained, proven, established, and confirmed from the Scriptures by any doctor since Christianity came into being after the time of the apostles, as they have been by him; therefore his books are not to be paid for with all the world's goods and money. For this we can never thank God enough that he has awakened this man, his chosen equipment, Dr. Martinum, out of special grace and given him to the German nation.

Therefore, I do not want these books of Dr. Martin Luther, the holy man and faithful servant of Jesus Christ, to be read by stargazers who prophesy from the stars how people should fare, but by pious and simple-minded Christians with seriousness, thoughtfulness and diligence.

So that such a precious, great and inexpressible treasure of Dr. Luther's books may not be stolen from the church, suppressed or lost, but remain together and be preserved, nor be sullied, changed and falsified by the addition of other books with human wisdom, these books of Dr. Luther are completely pure and unadulterated. Lutheri are completely pure and unadulterated, in which nothing is added or mixed, but as the dear man of God himself has written, read or preached them, from word to word, for the sake of our descendants, have been commanded to be printed." (Preface to the Jena edition.)

One of the many testimonies of Dr. Hieron. Weller about Luther's writings reads thus: "Luther knew how to counsel and comfort masterfully in all kinds of fear, distress, accident, adversity and challenge, and in this he far surpasses all teachers in Christendom who have ever been or may come; which he could not have done if he had not had such a rich spirit and suffered so many tempests and murderous blows from the devil."

And in Benj. Lindner's edition of Luther's letters, the preface says: "Luther's writings praise Jesus Christ, the Crucified and Glorified, to the wretched and the poor, to the weary and the burdened, to the stupid and the afflicted.

They warmly welcome his righteousness, grace and salvation, all the treasures of the gospel, and all that may belong to the grace of the new covenant. These awaken and encourage such souls to simple and purifying faith, and show how to attain it; indeed, these are perfectly to the taste of such hungry and eager for salvation, since they show them the straightest way how to attain the satisfaction of their desire and attain to right rest. And the experience of past and present times has shown that simple and very ignorant souls, who have been awakened, have been blessed by reading Luther's writings, that a true light has dawned upon them to understand the ways of faith, to know Christ alive and to grasp Him; for which the name of the Lord is praised.

Ms. Besel.

## The Altenburger Bibelwerk.

Already in the second number of the present volume of the "Lutheraner", Pastor Schaller has brought the joyful news to his dear readers that the first volume of the so-called Altenburger Bibelwerk, which has been longed for by so many, has finally been published, and he has reported what is necessary about the contents and the layout of this volume, also reminding those who already have the Altenburger New Testament, which was published earlier, of the great advantages and the extraordinary usefulness of it, which they have undoubtedly recognized and experienced from its use.

However, we cannot but remind our readers once again of this magnificent work, especially those who do not yet possess it.

Four years ago, in 1856, when the New Testament of the Altenburger Bibelwerk was to be printed, we had a pamphlet printed in which, among other things, we gave information about the nature of the work for those who do not yet know it. For the sake of such readers, it will not be superfluous if we reprint here what we wrote about it at that time. It is the following:

"It is to the eternal praise of the Bereans that the Holy Spirit himself testifies to them: 'They were the noblest of those in Thessalonica; they received the word willingly and searched the Scriptures daily to see if it was true. (Acts 17:11) In this way the Holy Spirit Himself testified, as in many other places, that nothing is so necessary and so beneficial for a Christian as to read and search the Scriptures diligently and daily. All the noble men of God who have published all kinds of godly writings for the edification of Christianity, therefore, have herewith

do not want to guide Christians to seek edification in human books alone, instead of in the holy book of the Bible itself. Rather, all righteous scholars of God have written their writings precisely to drive Christians through them into the book of all books, the Bible itself. Therefore, when Luther, the man of God, once let the first part of his church postilion go out, he wrote at the end of it: 'Enter, enter, dear Christians! and let my and all teachers' interpretation be only a scaffolding for the right ban, so that we may grasp and taste the plain, pure Word of God itself, and remain there; for God alone dwells there in Zion.' However, as eager as all true Christians are to draw the counsel of God for their salvation from the source itself, not a few, as is the case today, are often prevented from doing so, because in many passages they have to answer the question, 'Do you understand what you read?' with the eunuch from the land of the Moors: 'How can I, unless someone guides me? Acts 8:30, 31.

And certainly, many a householder would like to gather his family around his table every day and read to them the precious Word of God over and over again from beginning to end; but he is sorry that he lacks a Bible which at the same time contains instructions for understanding and wholesomely applying what he has read.

There is, however, praise be to God, a Bible edition in which a devout Christian can find everything he could possibly want for this purpose. This is the so-called Altenburger Bibelwerk. It is called the Altenburger because it was compiled by the blessed General Superintendent of the Duchy of Saxony - Altenburg, Dr. Johann Christfried Sagittarius (the editor of the Altenburg edition of Luther's works), and appeared in print for the first time in the city of Altenburg in 1676. This Bible work contains first of all the entire Holy Scriptures of the Old and New Testaments together with the Apocrypha according to the translation of Dr. Martin Luther, together with his so valuable marginal glosses and truly golden prefaces to most of the books of Scripture.

Furthermore, in this Bible 1. there is a special preface before each chapter. The purpose of these prefaces is to prepare, awaken and encourage the reader or listener to read or listen to the following chapter, so that it may be done with proper devotion and blessing. These prefaces before each chapter were written by an old godly preacher in Breslau, named Franziscus Vierling, who published them in 1569. Furthermore, in this Bible 2. after each chapter, there are the "Summaries" by the well-known friend and collaborator of Luther, Veit Dietrich, formerly a preacher at Nuremberg, who published them on the Old Testament in the year

1540 and on the New Testament in 1544. The "Summaries" are of such a nature that they state in the Summa the content of the chapter read, give the interpretation of the passages found therein that are difficult to understand, and instruct the reader how he is to apply what he has read for his salvation. Often the chapters, if they are somewhat longer, are divided into several sections, and then each section also has its special preface and its special summarium.

Since the blessed Luther had already published Summaries on the Psalter, Veit Dietrich did not prepare any new ones, but included these Lutheran Summaries on each Psalter. Finally, in this Bible, after each chapter or chapter section, there is also a short votum or prayer by the above-mentioned Franziscus Vierling. There are many other splendid German Bible works with thorough interpretation, among which the so-called Weimar Bible work is

without a doubt the most excellent as far as completeness and thoroughness are concerned; all the others, and also the Weimar one, are of such a nature that they are not well read aloud, and the simple-minded cannot always find their way into them, since they usually contain abbreviated explanations of the individual words and sayings. The Altenburger Bibelwerk, on the other hand, is arranged in such a way that one can read everything, the preface, the chapter, the Summarium and finally the little prayer, without interruption, and yet in this way is guided to the right understanding and wholesome use of the relevant part of the Word of God and, under the gracious effect of the Holy Spirit, is also brought to it. Everything that is merely necessary for scholars is left out, the main thing is always pointed out, and the focus is on edification. In this way, the entire holy scripture is prepared in such a way that even the most simple person can stroll through it as in a beautiful paradise and pick the sweetest fruits from each chapter as from a tree of life; and thus every householder in particular has the most delicious means, if he can only read German, to hold the most beautiful, edifying home service every day. Each preface with its chapter, summarium and closing prayer contains such a wonderful sermon for the home and family that a householder cannot supply his family with healthy spiritual food more abundantly and better than if he reads such a passage to them every day in the morning and evening.

Feeling the need for such a book, several zealous Bible lovers here and there, who were familiar with the Altenburger Bibelwerk, have expressed the wish for a number of years that it be reissued and given back into the hands of the local Christians. Thus, at last, the local German Evangelical Lutheran Central Bible Society in the name of God



determined to reprint the work and have it printed unaltered in the local printing office of the German Evangelical Lutheran Synod of Missouri, Ohio and other states.

First, however, the New Testament alone shall be the beginning. The necessary steps have already been taken to be able to start the printing in the next few days...

Finally, it should not be necessary to encourage Bible friends who read this to promote the early appearance of this wonderful work by hurriedly sending in their own prenumeration or subscription and by collecting prenumerators and subscribers among their acquaintances. On the contrary, it is to be expected that all friends of the Bible will give fervent thanks to the faithful God for having already so graciously promoted the coming into being of this blessed work, and will seize with joy the opportunity to be able to receive from God's hand once again a treasure for themselves and for thousands of others, from which such an incalculably rich blessing for time and eternity can be expected as perhaps no other book in the world could be hoped for.

May God, the Father of our Lord Jesus Christ, who wants all people to be helped and to come to the knowledge of the truth, continue to rule over this enterprise, which was started only for His glory and for the blessedness of our fellow redeemed. To make many hungry and thirsty through His Holy Spirit for this pure bread of life offered to them, and especially to help that the whole work may soon be delivered into the hands of many thousands, and that it may then become an instrument for uncounted multitudes until the Last Day for their temporal and spiritual salvation.

eternal salvation." - —

Thus we wrote on Sept. 12, 1856. With joy we can now report that not only the New Testament of the described Bible work has been published for more than three years, but that now also the first part of the Old Testament, containing the five books of Moses up to the book of Job, has appeared in print and can be purchased from Mr. A. Wiebusch & Son in St. Louis, Mo. for \$2.25. So now every Bible lover hastens to buy this treasure. Since the book, well bound in leather, printed on beautiful white paper with beautiful large clear letters, contains 724 pages, plus 28 pages for the prefaces, in large format, it is also very cheap, not to mention its priceless contents. No one should fear that the work will remain incomplete. Mr. Wiebusch has already started the second volume of the Old Testament. The more all lovers of the Word of God will hurry to buy the first volume, the faster they will put Mr. Wiebusch in a position to have the second volume of the Old Testament follow and thus complete the costly work. Once it has been completed with God's help, how will the

then all who have helped to make this possible will rejoice! And the complete Altenburger Bibelwerk, which has appeared here again, will then be a beautiful monument to God's glory that even in America in these last sorrowful times there is still a great multitude of souls to whom the Word of God is dearer than gold and silver. May the Lord grant it by grace. Amen!

(Submitted by Past. Beyer.)

## Comfort and glory of the afflicted and

## reviled Christians.

Charmingly hangs the grape on the vine, Each berry full of golden juice, And, as if it strives to lure you, It shimmers in colorful splendor;

But the noble wine never bubbles In the quickly faded cover, Soon it sags, withers and dries up: Grape blood only has the spirit's fullness.

Christians, we are God's noble grapes, He filled us with His Spirit, And with God-breathed childlike faith we take what He hands us.

But in vain we received the power, we are always blessed with happiness; Easily our faith is slackened: Cross only makes skillful in the service of the Lord.

When sorrow wipes the troubles from the cheeks, When the heart sighs as if under a penny's load, It cries out: Lord, my desire is for you, who keep yourself hidden;

That's winepress pressure, the shell jumps, that escapes from the child's desire, That's wine scent, that penetrates to the sky, And it's the faith, that brings it to the sacrifice.

The enemy laughs at my tears with scorn, He thinks he has done me harm, Can therefore think himself proud and happy; Have your happiness in your delusion - You serve me, you are my servant: Let your scorn and reproach be pressed, God makes wine out

of weeping, With it he strengthens the heroes in battle.

Even in the deepest hardship, give way to pusillanimity; you are the flour of the noble fruit. Heaven's gardener, embrace me, Then flee all care and fear. Christians, who give thanks to God for joys, Let us also glory in tribulations; Soon all that weeps, sighs and aches here will join the choirs of angels in rejoicing.

### **Message from California.**

A letter from Mr. Pastor Jacob M. Beeh-

According to letters received from San Francisco, California, he arrived safely in that city on August 24 after a 24-day extremely happy journey \*). Already a few days later, the same has also in the church of a so-called Lutheran congregation there, which shortly before had removed its previous rationalist preacher because of immoral behavior, received the opportunity to preach God's word. However, nothing can yet be said about the prospects for the pure preaching of the Word of God in the local landscape.

\*) During which he preached twice on the ship. agree. Only this much came to light immediately, that California is a country in which the pure word of God is expensive and the German Lutheran population there has been a herd without faithful shepherds. Yes, there seems to be a repetition of the situation described in Jer. 5:30, 31. \*) Pastor Beehler therefore has a great and difficult work ahead of him, which is all the more difficult because he is standing there all alone at such a great distance. May all who desire that "what was lost be sought again and what was lost be brought back" and that the ruined walls of Jerusalem be built, diligently intercede for our dear brother Beehler, whom only the love of Christ and of the poor souls so dearly redeemed by His blood has driven away from his home into a distant spiritually desolate land, that God may strengthen his faith and bless his hard work. Also, further support for his livelihood should not be superfluous for a longer period of time. The present address of the dear brother is:

ksv. ck. LI.

<7are 0/ Hieher" Hotel, 206 MMtLomeri/"t., Lan ^ranorsco.

We share this address to encourage friends of our Beehler to please and strengthen him quite soon by a letter visit in his solitude.

(Submitted.)

### **Harvest bag and synodal bag.**

There are two sacks that are noteworthy this year. One is a full, thick, round, blessed and heavy sack. Everyone knows it, especially the northern states of the Union. News of this extremely blessed sack has spread to all parts of the world. The oldest settlers of this country do not remember such a beautiful golden sack. It bursts the barns and breaks the grain floors, it piles up in heaps and stores itself in ricks. The sack bearers sweat and laugh, sit and smoke the pipe with full clouds.

The other sack is a hag'rer and mag'rer, shallower and lighter, thinner and scrawnier, torn and tattered sack. You know it too, but you don't want to know it. It is always empty, one rarely puts anything into it. Often you turn it over ten times before you put it in; then there are so many holes in the sack that everything immediately falls into its proper place. It looks like a beggar's sack, but it is nothing less than that. It is one of the Lord's baskets of bread, for the sake of which alone he blesses the first sack so abundantly, so that others may also be filled just as abundantly. This he does not beg, but he has commanded. Nevertheless, he leaves free will to everyone. Now He sits at the right hand of God and looks down on earth. There he sifts that Junker Avarice has the rule.

When Rev. Beehler wanted to preach for the first time, they shrugged their shoulders, because he would hardly have an audience, since it was - bird shooting!

He says, "I will let three years come. Now the people lament and complain, thinking that they would gladly fill the Lord Christ's bread basket, if only they had something. Then he lets himself be asked and blesses the harvest sack abundantly and says: Now they will also fill the synodal sack abundantly.

(Submitted.)

How God protects by a presentiment, of it strange examples from old and new time are available. Also on the occasion of the sinking of the steamer "*Lady Elgin*" in the night from the 7th to the 8th of March on the Lake Michigan, where, as the readers already know, more than 300 people found a gruesome death, such a case occurred. Under the 18th b. M. the "Banner und Volksfreund" reports the following:

"Mr. H. A. Kusel, merchant at Hartford, Washington Co. was at the time when the "*Lady Elgin*" went down, in Chicago. He had decided to travel here by steamer and had already bought a ticket for the trip. On the wharf, however, he was suddenly seized so violently by an indefinite presentiment, as if some great calamity were about to befall him, that he turned back and decided to make the trip by rail. That presentiment saved his life."

The godly Scriver, who in his sermon on the melancholy and sadness of believing souls also mentions among the causes of the same the deplorable condition of today's world, which is becoming more and more godless and atheistic, comes to clarify his argument, among other things, also to the own-

He expresses the following as his conviction: "This can be explained and strengthened by the contemplation of the foreboding or heartache that a person sometimes feels when either himself or his family is facing a great misfortune, or when his absent and often distant friends are in a bad way ... . Oh how often one hears a father or mother, a spouse, a sister or brother complain: "Oh Lord God, how afraid I am! how heavy is my heart, how sore is my heart!

my heart hurts! It is as if it wants to burst in my body, I can't leave myself for fear, etc.-and then you learn that one of your children or close relatives was in great distress at that time, in danger to life and limb, and was sometimes saved from it, but often also died in it. I believe that it also happens through God's power and goodness by means of the holy. Angels or otherwise in a way unknown to us, that the believing souls sometimes feel great sadness and know no apparent cause for it at the time when such frightfulness occurs.

The first time, the first time, the first time, the first time... (Soul Treasure 4. Thl. 5. Sermon.) F. L.

Milwaukee, Wis. the 20th of Sept. 1860.

### The echo of the 300th anniversary celebration

of the

Religious Peace concluded at Augsburg in 1555 **celebrated at St. Louis in 1855, Mo.**

From the written legacy

from

Joh. Gottl. Kühling, **formerly a master carpenter in St. Louis, Mo.**

This booklet has just been published by Mr. A. Wiebusch and Son here. We draw the attention of those who participated in the beautiful peace festival in St. Louis 5 years ago. The booklet contains on 24 pages the exact description of the celebration in naive rhymes with explanatory remarks and some songs composed for that celebration; it is well worth the 10 cents that it costs, as it lovingly renews the memory of the days that were so rich in spiritual and physical refreshment for the celebrants.

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### Ecclesiastical message.

The Lutheran congregation at Mequonriver, which has been vacant since spring due to the removal of Rev. Günther has been vacant since spring, has now received a pastor again in the person of Mr. Friedrich Ruff, former pastor at Bloomington, Ills. The introduction of the same took place on the 15th Sunday after Trinitatis by the undersigned and his assistant preacher, Mr. Past. A. Brose, after the Introductions form of the Church of Saxony's Agende.

May the Lord grant to the called, abundant to water what has been planted with fidelity by his predecessor.

Milwaukee, Sept. 20, 1860.

Friedrich Lochner, Pastor.

Address: ktzv. Rusk, Nsesnonriver, Osaukos Oo., 1Vi8.

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## Receipt and thanks.

For L. Schick of the Women's Association in the community of the Rev. Müller, Chicago, Ills, \$2.00, from the Virgins' Association in the community of Mr. Past. Wunder \$4.00, by Mr. Naithel in Chicago \$10.00, by J. Kraus in Chicago \$1.00, by the Gem. of Mr. Past. Franke in Addison \$6.52, in the same parish by H. Buchholz \$2.00, W. Buchholz \$2.00, H. Bartling \$1.00, W. Stünkel \$1.13, W. Heuer \$1.00, W. Precht \$1.00, by the Virgins' Association in the same Municipality \$1.50, \$33.15

For Georg Bartling in the community of Mr. Past. Franke by Friedr. Marquardt \$2.00, by H. Frömming \$2.00 4, 00

For A. Mäschy from Christian friends in Zilienople, Buttlar Co., Pa. \$14.19, from the Gem. of Hrn. Past. Brauer zu Pillsburg \$10.00, from the lünglingS-Verein ibid. \$5.00 29.19

For B. Bnrfeind and G. Markworth by Dr. Bünger from the Gem. zu Altenburg, Perry Co., Mo. 22.00

For H. Allwardt by teacher Herpvltsheimrr of D. Schweighardt 3.00

Collected for C. Seuel at the infant baptism of Mr. Jording at VincenneS, Ind., \$1.50, from the women's association there skirt and trousers; from some members of the congregation there \$5.55 7.05

For G. Hild of the ev. Inth. Gem. in Pittsburg \$4.37; collected at the wedding of Mr. Lehrer Bytzwow in Pittsburg, Pa. \$4.05, from Ms. Keil \$5.00 13.42

For Aug. Fr. Bellin by Prof. Flirschmann from the Cape Girardeau Congregation \$8.00, from the Women's Association of the Baltimore Congregation \$3.50, from Mr. Joh. Pritzlaff, Milwaukee, Wisc. \$3.00. 14.50

For H. Evers of the congregation of the Hm. Past. C. Swan to Cleveland, O., by H. E. Both- 5.00 For F. Keller from H. Leonhard Schnell, Liverpool, Medina Co, O., 1.00

For G. Wambsgaß collected by Mr. Past. Wambsgaß collected at the wedding of Mr. Mehrhenke 5.00

For W. Hoffman" by the Women's Association of the Monroe Community, Mich. 5 .00

For F. Möller and H. Brackfühler of the lünglingS-Verein of the congregation of Mr. Past. Lindemann at Cleveland, Ohio, 4.00

For H. Grupc from the lünglingS-Verein der Gem. deS Hrn. Past. Miracle in Chicago 10.00

, For F. W. Stelhorn by Messrs. F. Kanne, H. Hilbrecht, C. W. Sander L \$2.00; Mr. A. F. Siemon \$2.50 and J. Kmdoh 50 Cts., from the Fort Wayner Women - Association clothes worth \$7.00 16.00

For H. Grupe by Mr. Past. Wunder in Chicago \$3.50, by Mr. J. Fehd in Grosspoint, Ills. 50 Cts. 4.00

For Aug. Krome a. d. Gem. d. Hrn. Past. Lochner from his "Opfer-, Schüler-, und Nothwehrblatt" (sacrifice, pupil, and emergency defense sheet) \$4.60, from Messrs. Past. Brose \$1.00, I. Pritzlaff \$3.00, J. Hanschke 25 Cts., Schubert 1.00, Huck 50 Cts., Knak \$1.00, Richter 50 Cts. Teacher Bodemer 50 Cts., Mitzlaff 50 Cts., F. Otto 25 Cts., Kronenberger 50 Cts., H. Stark \$1.00, J. Beckmann \$1.00. Desgl. from Mr. Diez a violin, from Mr. Laudon a vest 15.60 For Joh. Walther from Mr. Joh. Biclein in Fran- kenmuth, Mich., \$1.00, from Mr. Past. Hattstädt from the Michigan Zd'glingskasse \$2.50. 3.50

For Heim. Walker from lünglingS-Verein zu WestCleveland \$3.00, from Jungfrauen-Verein ebenendasselbst, \$2.21, 5.21

For Karl Rittmaier from the gentlemen: Ranzenberger skirt and pants stuff; Arnold \$1.50; Schäfer \$1; A. Rummel \$1; Valier 50 Cts.; Weber 75 Cts.; Kachelriß 25 Cts.; Reichle 25 Cts.; Schrott 25 Cts.; Vates 25 Cts.; Joh. Hubinger 50 Cts.; Schämet 50 Cts.; Joh. Zucker 25 Cts.; Riedel 50 Cts.; Haibisch 25 Cts.; Wittmann 25 Cts.; Honold 50 Cts.; Schwarz 25 Cts.; Streb \$1; Hemmeter 50 Cts.; on a baptism at Mr. Schäfer \$2.75; by Mr. Gottfried Ottner \$37.36, Herzner 25 Cts. 51.11

For F. W. G. Maleschka of the Women's Association in New York 5 shirts, 3 pairs of stockings, 4 handkerchiefs, 4 neckerchiefs, a linen skirt and in money \$10; of Messrs. Lamprecht in New York \$5; Heinrich Birkner there \$10; L. Schweitzer \$1; E. Krieg in Flushing \$5; A. Dohrmann in Strattonport \$1.50; Joachim Birkner in New York \$5; J. H. Bergmann that. \$5; by Mrs. Damm in New York \$1; by Mrs. Pickel the. \$1; by Mr. Past. göhlinger from Messrs. M. Geuder \$2; H. Geye 1 pair of shoes 46 .51

For H. Evers from the congregation of the Rev. Schwan at Cleveland, O., by Mr. E. Voth \$14; by the Frauenver. das. \$3.50; by Mr. Cantor Brewer that-, collected at the wedding of Mr. Bergmann \$2.03; from Mr. Past. Schwan and various parishioners" in money and other things \$19.28 ,5

For Louis Deckmann from the Missionary Fund of St. John's Parish in Williamsburgh \$18.00, from the Virgins' Association the. \$7.00, from the Young Men's Association the. \$5.0030 ,0

For Hermann Loßner of the Virgins' Association of the St. Paulus Gem. zu Fort Wayne \$4.00, furthermore from the following gentlemen in Sheboygan: Past. Stecher \$1.00, Heinr. Pape \$1.00, E. Wetze! \$1.00, F. Stöhn Jr. \$1.00, G. Heinicke 53 cts, Diestelhorst 50 cts, H. Engelking 50 cts, Wunderlich 50 cts, Bodenstein 25 cts, W. Loßner 25 cts, Fr. Stöhn Sr. 25 cts, Rudolph 10 cts, Schneidewind 12 cts, from the parish in Sheboygan by Hm. Past. Stecher \$5.27, 16.1

For C. Seuel of the lünglingS Association of West Cleveland \$3.00, of the Virgins' Association that. \$2.20, 5/

For Georg WambSganß on a wedding collected by Mr. Pastor Schnmann85 ,00  
 For Christian Friedrich Keller 15.62  
 nehmlich:  
 81.00 from Mr. Pastor Jüngcl; 81.00 from Mr. Johann Otterbacher; 82.00 from Mr. Leonhard Schnell; 81.00 from Mr. Heinrich Haserodt;  
 25 Cts. from Mr. Jakob Metzger; 50 Cts. from N. N.; 62 Cts. from Mr. Joh. Möhle; 81.25 from Wittwe Maria Etzel; 50 Cts. from Catharina Bon; 50 Cts. from Magdalena Bon; 50 Cts. from Matthias Keller; 85.00 from Martin Keller; 25 Cts. from Mr. Jvkob Reisinger; 25 Cts. from Mr. Georg Lutz.  
 For Friedrich Lankenau by Martin Lehman" 4.06 For Wilhelm Hoffman", Burck, Grob and Gärtner 10.00 nehmlich:  
 86.00 from the Women's Club in Roseville; 83.00 from the Women's Club in Monroe; 81.00 from an unnamed in the parish of the Rev. Lemke  
 For Christian J. G. Burk vonr Jungfrauenverein in Adrian, by Mr. Pastor Hattstädt 5.00  
 For Chr. Grob, W. Hoffman" and K. Gärtner---- 24.50 nehmlich:  
 87.50 from the Women's Club in Monroe; 6.59 from the Young Women's Club, same; 87.00 from the Young Men's Club, same;  
 81.00 from Mrs. Beyer;  
 81.00 from Mr. G. Kronbach; 50 Cts. from Mr. Ferner; 81.00 from Mr. Past. Hattstädt.  
 For C. <schultz, Joh. Walther, K. Rittmaier and F. Koch from Mr. W. Moll to Saginaw by Mr. Joh. Nummcl L 83,00 12 ,00  
 For A. Mennicke 21,50  
 nehmlich:  
 818.00 from the Altenburger Jünglings - Verein; 81.00 from H. Fischer; 81.00 from Ach. Fischer; 81.50 from Ferd. Fischer.  
 For F. Dennert 16.51  
 nehmlich:  
 82.21 on A. Walther's wedding; 81.13 on Cdr. Schröder's child baptism; 82.75 on J. Schott's wedding; 85.00 from the women's association of the Rev. A. Wüstemann; 81.00 from Trepcl; 81.42 on Strudel's child baptism; 83.00 from the women's association of the Rev. J. Hügli  
 For Ludwig Winter from the Memphis Young Men's Association Tenn. 10.00  
 For W. Henke by H. Scherler ans the congregation of Mr. Pastor Sallmann, Newburg, Ohio - - 3,00  
 For L- H. Sprengeler through Mr. Past Wunder of the Women's Association of Chicago 7 shirts, 3 sheets and 6 kissing covers.  
 For Leonhard Kuntzel of the St. Pauls-Gem. of Neu-Melle, Mo. 15,10  
 For Johann Hörr from F. Robert 81.00, H. Niemann 81.00, Ä. Trautmann 81.00, from JünglingS- Berein of Pittsburg 85.00, from G. Keil 85.00, H. Langkamp 81.00, D. Köster 75 Cts., Herm. Fark 75 Cts., J. Trautmann 85.00. Mrs. I. Keil 20 Cts., W. Vogt 50 Cts., W. Nickter 25 Cts., F. Speeren 25 Cts., J. Fark 25 Cts., H. Bartling 25 Cts., J. Küster 25 Cts., W. Langkamp 25 Cts., J. Jath 50 Cts., K. With 25 Cts. 23.75  
 For J. Ungemach from Mr. Past. Kühn in ZaucSvUle, Ohio, 5.00  
 For F. Möller from N. N. through Mr. Past. Lindemann 82.00, from the Jünglings-Vereinder Gem. by Mr. Past. Lindemann, Cleveland, O., 82,004 ,00  
 For J. G. Nützet from the second women's association in the community of Mr. Past. Wunder 84,00, from the women's association in the community of Mr. Past. Muller 82,006 ,00  
 For W- Henke from the Virgins - Association in the congregation of Mr. Past. Schwan, Cleveland, O., 86.00, from Wittwe Böse from the congregation of Mr. Past. Lochner, Milwaukee, Wisc., 81.00, from Mr. A. Fischer from the congregation of Mr. Past. Rolf, Columbus, Ind., 81.00, 8.00  
 For J. J. Hoffman": From the common in Wolcotts- ville 84.36, from Mr. Joh. Aeschenburg there 37 Cts, from the common of Mr. Past. Hanser in Johannesburg 84.00, from two communal estates, that of Mr. Past. Hügli 75 Cts. 9,48  
 For H. and L. Hölter from the communion fund of the congregation of Mr. Past. Sallmann 85.00, collected on the infant baptism of Mr. E. Böhning 84.50, collected on the infant baptism of Mr. C. Chlert 81.70, from F. Böhning 81.00, F. Tön- sing 81.00, E. Böhning 10 Cts, F. Titgemeier tun. 60 cts, F. Titgemeier sen. 11, C. Walker in Cleveland 81.00, H. Placke das. 81.00, H. H. Böhning 86.10, F. Böhning 25 cts, E. F. Walker 25 cts, E. Schulde 25 cts. 23.15  
 For Aug. Blank of the Young Men's Association of the parish of Mr. Past. Dully received for the trip to Fort Wayne 82.00, from the Young Women's Association that. 84.50, from Mr. Winterstein 80.50, from Mr. Fritz 80.50, from two unnamed 81.00, 8.50  
 For Chr. Schultz from the Young Men's Association of the parish of Mr. Past. Dulitz;ur trip to Fort Wayne 82.00. From the Young Women's Association that., 84.50. from Mr. Winterstein 50 Cts., from Mrs. Dröger 81.00, 8.00  
 For Mr. Crämer from Mr. Griebel from the community of Mr. Past. F. W. HuSmann at Fort Wayne 85.00, from Mr. Knot 87.25, from his children from the community of Mr. Past. W- Sihler in Fort Wavne 83,00, 815,25  
 For C. Schmidt from the community of Mr. Past. Nei- singer at Auglaize Co., Ohio, 818.00, from Mr. I. Samerdinger a skirt worth 810.00, from Mrs. R. Samerdinger a pair of pants, a towel, shirt, sheet, pillow, a pair of stockings and a handkerchief, from Mr. Past. Reisinger 84.00, from Mrs. P. Reisinger 3 towels, from Mrs. Engelhaupt vest, neckerchief, bed sheet, 2 pillow cases, a pair of stockings and towel, from Wittwe Schur a woolen blanket, from Mrs. Schlegel a quilt and a pillow, from Mrs. J. Koch" a bed sheet and towel, from Mrs. G. Koch two towels, from Mrs. Scheuerer 2 towels, furthermore: by Mr. teacher Kolb on the child baptism of Mr. H. Fcnker in Cinctnnati collected 83,50, from Mr. teacher F. Härtet 50 Cts. 36,00  
 For Chr. Schäfer by G. Schmidt, Saginaw City 82.00, Wöllmer, Adrian, 82.00, J. Hvnold, Frankenhilf, 81.00, J. Hubinger, Frankenmuth, 81.00, A. Koch, das, 81.00, J. Biclein, das., 81.00, M. Zucker, das., 81.00, A. Rummel, 81.00, A. Weiß, das., 81.00, on a child's baptism 82.75, by some members of the congregation" 84.00 17.75

## Held:

I. To the Synodal-Casse Northern Districts:

From the commune in Town Herrmann84 .00

2. to the Synodal Missionary Fund:

By Mr. Past. Bcyer at the mission festival on Sept. 2. J. collected in Town Herrmann-- 51,00  
 Collected by me 8,09

namely:

From F. Kamprath 81,00  
 " F. Probst 0,50

From the baptism of children by Teacher Simon 1,50 On the wedding of teacher Nenner 2,35 From the school children 1,97

From individual links	0.77	3. for the general president:
From my community	14,00	
to the maintenance fund for Prof. Biewend:		
From my community	7,00	
There are 8>.50 from Mr. teacher Simon.		
In addition, the following items were sent to Missionary Clöter some time ago but have not been receipted: 21 pairs of woolen stockings, 2 shirts, 1 pair of shoes. 1 pair of underpants and knitted wool. W. Hättstädt, Cassirer.		
Monroe, Sept. 20, 1860.		

## Held:

a. To pay off the debt of the Concordia College construction:

From the congregation at Ameliib, Saginaw Co, Mich, by Mr. Past. Sievers	82	.50
By Mr. Past. Sievers of Abraham Lvßel, Frankenmuth, Saginaw Co., Mich.	0.25	
d. To the Synodal.Casse westl. districts:		
From Mr. Past. Bünger, St. Louis, Mo.	1.00	
From Trinityistr. in St. Louis, Mo. 1 l.50 From the congregation of Mr. Past. Ottmann, N-Melle, Mo. 3.85 From Mr. Dietr. Meyer in the parish of Mr. Past.		
Polack. Crete, Will Co, Ill,	5.00	
From Mr. Teacher Große in iLt. Louis, Mo.,	1.00	
From Immanuels-Distr. in St. Louis, Mo. 32.60 From the Centkasse der Gem. d. Hrn. Past. Fredcrking, N.-Wells, Mon., for the months of May through August 7.00 From Mr. Past. Moll, N.-Bielefeld, Mon.	2.00	

E. Roschke.

## Received.

a. To the general Synodal - Casse:

From the congregation of Mr. Pastor Heitmüller, through Mr. Heinicke in St. Louis----	-K2	,39
From the Synodal-Casse westl. districts, by Mr. E. Noschkc	100.00	

For the general pres:

Collecte on 10.?. Diln. from the St. JobanniS-Gcm. of Mr. Past. W. Schot; in Minden, Ills. 6,83 k. To the Synodal - Missions - Casse:

By means of Mr. Pastor Wunder in Chicago, through Hru. Past. Kühle, by Frdr. Hasemaier 1,00

By Mr. Pastor Stubnatzy 4,20

as8:1.80 from Mrs. N. N. 85 " " N. N. 50 " " To the mallm. 1.05 " D. Werfelmann.

From Trinity Tristr. of the Gem. in St. Lom'S - - 5.85

From Mr. Spät, from the Gem. of Mr. Pastor Trautmann 1,00

o. To the college maintenance fund for teacher salaries:

From the congregation of Mr. Pastor Gräbner in St. Charles 12,00

By Mr. Pastor H. Wunder in Chicago8 8.00 namely:

86,00 Pentecost Collecte in the comm. of Mr. Past. Polack, Crete, Ills. 2,00 by H. Bcnscmann, in the comm. of Hrn. Pastor Stubnatzy.

From Trinity Distr. of St. Louis congreg. -- 11.00 ,, ImmanuelS "" " ,, " 11.00

By Mr. Will., Freye, in the community of Mr. Past. W. Scholz in Minden, Ills. -- 2,50

"Mr. A. Einwächker in Baltimore, at his daughter's ter wedding collected 5.65

By Mr. Pastor H. Wunder in Chicago 18.00 and namely:

810.00 from Mr. Werfelmann in the community of Mr. Past. Stubnatzy, Thornton Sta. Ills. 8,00 Erndtefestcolliccte in the Gem. of Mr. Pastor Kühle, Mattesvn, JUS.

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Pastor H. Wunder in Chicago, for A. L. Selle, from Mrs. A. Anoll in Glencoe, Ills. 1.00 Further, by the same from the Young Men's Association in the Gem. deS Pastor Müller12 ,00

namely:

86,00 for J. Nützet 6,00 ,, N. Sorget

6. to the maintenance fund for Prof. Biewend:

By Mr. Pastor Wunder in Chicago 8.70 to wit:

87.70 from within municipality 1,1>0 " Uugen. there.

,, Rev. Fredcrking in New Wells, ges. at the infant baptism of Mr. Ludwig there - - 3,50

F. Böhlau, Cassirer.

For the California Mission

The following contributions received by me up to mid-July are hereby acknowledged in arrears. The delivery of the same to Mr. Pastor Brohm was in fact completed in his time, but the delay of the receipt comes on nuine account.

By Mr. Pastor Multanvsky in Sheboygan

Falls, Wisc., by Heinrich Wien in Plymouth 80.50 " Mr. Kolb, teacher, in Cincinnati, by N. N.  
there 0 ,50

"Mr. Pastor W. Hattstädt in Monroe, Mich.

85,60 and 86,00 11,60

" Mr. Rev. H. Wunder in Chicago, Ills. - 38.27, to wit:

818.92 by means of Pastor Stubnatzy

811.67 Collecte in his parish; 85.00 gcs. at the infant baptism of Mr. H. Richter; 82.W from N. N.; 25 Crs. from Mrs. N.

15.35 median Mr. Pastor Kuchlein Mattesvn,

88.85 from the bell bag in his parish; 6.50 gcs. at the infant baptism of Mr." F. Bartling.

4.00 from the first Freuenvercin in Mr. Pastor Wunders church.

F. Bohl au.

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## Received.

From the Synodal Fund of the Northern Districts:

From Mr. Pastor Hattstädt pr. September 20 - --8147.09

834.00 to the general synodal treasury

4,00 for the general president

7,00 to the maintenance fund for related woman

Prof. Biewend

59.09 to the Synodal Missionary Fund

43.00 for levy.

F. Böhlau, Cassirer of the General Synod.

For the **Lutheran** have paid:

**The 15-year old:**

Men: A. Geller, Georg Streeb 6 Er.

**The 16th year:**

The gentlemen: Past. P. Rupprecht, H. Tibimeyer, H. Köhler, J. Ritter, C. Boggcmüller, G- Lindhardt, A- Geller 50 Cts, A. F. Siemon, Georg Streeb 4 Er., Past. I. Trautmann 5 Ex., Past. W. Hattstädt 30 Ex., Past. H. Lemke 8 Ex.

**The 17th year:**

Messrs: M. Kreudel, Past. J. M. Moll, Past. D. M. Mariens 9 Cts, C. Fresselt, Past. C. F. H. Mei- ser, Fr. J. Guinther, Past. F. Töderlein, J. Burkhardt 50 Cts, C. G. Pfeiffer, N. Gcbhard.

M.C. Barthel.

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## Changed address:

li-ov. IV Leüumrxnn,

LsnstLilville, Xoists Oo., In6.

## Volume 17, St. Louis, Monday, October 16, 1860, No. 5.

### Municipal Election Law.

(Continued.)

We have reminded in the last number that the teachers of the church before the origin of the papacy and the witnesses of the time during the reign of the papacy in the temple of God understood and interpreted the passage Matth. 16,15-19. in such a way that in it by no means Petro alone, but in and through him the whole church, that is, all believers were given the keys of the kingdom of heaven or the church.

As far as the old church teachers or church fathers are concerned, the church father Augustine, former bishop of Hippo in Africa, belongs here in particular, whom Luther places above all the fathers and to whom Luther also really owes a lot. He died in the year 430 A.D.

This Augustine writes, for example: "Peter does not present the person of this general church among all the apostles without cause; for to this church were given the bowls of the kingdom of heaven when they were given to Petro. . Neither shall we hear those who deny that the church of God can forgive all sins. Therefore the wretched, not understanding the petra (rock) in Petro, and not wishing to believe that the keys of the kingdom of heaven are given to the church, have themselves lost the same out of their hands." (Do J.A0U6 oürist. o. 30.)

The same writes in the recantation of his earlier errors: "I know that later I will have the I have often interpreted the Lord's saying, "You are Peter, and on this rock I will build my church," in this way: that Peter, having received his name from Petra (from the rock Christ), represented the person of the church, which is built on this rock and has received the keys of the kingdom of heaven. For it is not said to him, Thou art the Petra (the Rock), but: Thou art Peter (the rock man). But the rock was Christ, whom Simon confessed, as the same the whole church confesseth." (Retruet. 1.1. e. 21.)

The same: "As the model of unity, the Lord gave Peter the authority to solve on earth what this one would have solved. . . And the Lord said, As the Father hath sent me, even so send I you. When he had said this, he blew on them and said to them: Take ye the Holy Ghost. Spirit: for whom ye have forgiveness of sins 2c. So when they presented the person of the church, and thus this was said to them, as if it were said to the church itself, peace (absolution) forgives the sins of the church." \*) (Do Impt. contra Oonat. 6. 17. 18.)

The same: "A wicked one (namely Judas) denotes the totality of the wicked, as Peter denotes the totality of the (nutes, the body of the church. For if in Petro not a ge

Note that Augustine says not only of Peter, but of all four apostles, that they received the keys in the name of and instead of the church, as e.g. a mayor or all aldermen together receive a charter in the name of a whole town. D. L.

If the meaning of the church was secret, the Lord would not say to him: I will give you the keys of the kingdom of heaven, what you have on earth 2c. If this is only said to Peter, then the church does not do this; but if it also happens in the church that what is bound on earth is bound in heaven, and what is loosed on earth is loosed in heaven, because whom the church banishes, the banished is bound in heaven, if he is reconciled by the church, the reconciled is loosed in heaven: - if this therefore happens in the church, then Peter, since he received the keys, has signified the holy church. If in Peter's person are signified the good in the church, so in the person of Judas are signified the wicked in the church." (Vxpos. in Dv. stob. traet. 50. 6. 12.)

We could still list a whole host of church fathers who have taught the same, but the example of the most enlightened church father Augustine will suffice here. As for the witnesses of truth concerning the present point within the papacy, Johann Gerhard cites a passage from a writing of a Roman Catholic from 1612, in which it is stated as follows: "The school of Paris has always and persistently taught, according to the sense of all older church teachers, that Christ, at the foundation of the church, communicated the keys or the church power to the whole church sooner, more directly and more essentially than to Peter; or, what is the same, that he gave the keys or the church power to the whole church."



The bishop of Rome and the other bishops are the instruments and the servants of the church, and only with regard to the exercise of the ecclesiastical jurisdiction. (I-oo. tü. 6s minist. § 87.)

(To be continued.)

(Submitted.)

## Traits from the Reformation history of northern Germany.

### 3.

#### The Reformation in Brunswick and Duke Henry the Younger.

At the beginning of this account, we must briefly recall the relationship that existed between the princes and the larger cities of their country at the time of the Reformation. It was quite different from what it is now. The larger cities paid homage to the prince as their lord on his accession, but only after he had confirmed all their privileges, which they had possessed since ancient times; he did not even have free access to their gates, still less a house within their ring walls, but, if he wanted to "ride in," required the permission of the council, which then entertained him at the council house. To place a garrison in a city was completely unheard of. Since at that time the cities were usually the only ones in possession of property, but the princes often needed money for their wars or to pay off their brothers and provide their daughters, they were forced to borrow from the cities, and the latter used the opportunity to obtain valuable rights from the prince, e.g. the right to strike coins, to exercise their own jurisdiction, or to have fixed castles and fields in the country granted to them. Thus, their power increased extraordinarily and they dared more than once to oppose the prince himself with an armed hand. This position of the large cities explains why the princes did not take up residence in them, but in small country towns, where they were unrestricted, even if the country itself bore the name of the city. Thus the Dukes of Lüneburg did not reside in Lüneburg, but in Selle; those of Brunswick not in the city of the same name, but in Wolfenbüttel; those of Göttingen not in Göttingen, but in Minden. From these references, some individual traits of the following history will be explained.

In the city of Brunswick, still today the capital of the duchy of the same name, the Lutheran doctrine was first preached by Gottschalk Crusius, monk at St. Aegidien, the same one whom we found in the previous article also in Selle for a short time. He has left us records of his life, some of which are worth retelling.

From his mother - his father had died early - a burgher's wife in Braunschweig, the monks in the St. Aegidien monastery there.

In 1518, with the permission of his abbot, he went to Erfurt to study theology, as he himself says, with great joy. For he had not been able to find peace in his cell, despite all his struggles and torments, and now hoped to find peace in his intercourse with learned men. But he was mistaken, and more desolate than when he left, he returned after a year and a half. Once a citizen of the city asked him if he had heard of the sermon on indulgences given by a learned doctor of the Augustinian order named Martinus. But the monk angrily replied: "What Martinus! Does he want to punish the indulgences that so many holy popes have confirmed? A short time later, the prior of St. Aegidien received an interpretation of the 100th Psalm from that very Doctor Martinus, which pleased him so much that he brought the booklet to Gottschalk. At first, Gottschalk was ashamed to read a book in German, but when he began to study it, he found so much enlightenment and comfort in it that he diligently asked the "booksellers" (i.e. booksellers) to bring him everything that had come from this Martinus, and he had no more urgent wish than to become a student of this man himself. Friends equipped him with the necessary means and so he moved to Wittenberg, where he also became a master in 1521. When he returned to Brunswick in the same year, with the permission of his abbot, he presented the Gospel of Matthew to the novices in the monastery, and the fame of his lectures spread so widely that priests and citizens crowded in and the largest room in the monastery became almost too small. This, however, aroused attention and envy in the other monasteries, and there was talk of heretical teaching in St. Aegidien. Then, on the Sunday after Epiphany 1522, a sharp edict of Duke Henry appeared, in which it was said that someone called Martin Luther had risen up against the Christian church and had caused abuses and errors; he therefore exhorted his subjects not to let themselves be turned away from the church by the false teacher, while avoiding severe and embarrassing punishment. As little as people in the city of Brunswick were otherwise inclined to respect the duke's orders, this time it happened because the duke's and the council's will coincided. Gottschalk was expelled from the city, stayed for a short time in a neighboring village, went once again to Wittenberg, then used the duke's absence to return to Brunswick, declared the epistle to the Romans

here before numerous listeners and in the presence of his abbot, until the rest of the clergy forced him to emigrate for the second time. He went, as already noted, to Selle. So it seemed with the Reformation again over and we find still in the year 1524 in all churches of the city of Brunswick the Roman mass. But in crowds the citizens migrated to the neighboring Magdeburg or Lüneburg, heard the sermon there and brought Lutheran writings from there into the city. The prelates became restless about this; on their order, the council strictly forbade the inhabitants to bring in heretical books and to enjoy the night meal outside the city; they themselves reminded the preachers subordinate to them and their captains (plebeians and witchcraftsmen) to adopt a life of conscience, not to wear short secular skirts and to trim their beards....

But such measures did not dampen the fire that was already smoldering under the ashes. The outcome of the Diet of Speyer in 1526 encouraged the supporters of the Reformation. On the day of the Annunciation of Mary, the chaplain of St. Mary's intoned a Lutheran hymn after the sermon, instead of the usual chant in honor of the Immaculate Conception; and the whole congregation joined in happily. The same thing happened on the first Easter day in the main and collegiate church of St. Blasien. There all preachers of the city were summoned to the chapter house of St. Blasieu and in the presence of members of the council the order was issued to "drink out the German stank" in case of loss of their service. But this did not help either. In the following year, there already counted 7 Lutheran clergymen in Brunswick and a clergyman at St. Magnus, who had referred to Aristotle in his sermon, was reprimanded by the spokesman of the citizenship, author Sander, in the name of the same for the "fable work" and demanded preaching of the pure Word of God. When nevertheless that preacher in his Easter sermon 1527 again used Aristotle, Hans Becker, a shoemaker, nudged his neighbor and said: "We want to expel Aristotle and never tolerate him in the church", climbed with his comrade on the tower and pulled the bell until he left the church. Then the council intervened and, in order to ward off the heretical activity, prescribed the learned, zealous Catholic Doctor Johann Sprengel of Magdeburg. Three of his sermons, he thought, would be enough to drive the Lutheran doctrine out of Brunswick for eternity. It turned out differently. When he was preaching in the Brethren Church on the 22nd Sunday after Trinity, a "cool-headed" man from Lüneburg, called Master Johann, interrupted him and, pointing to the Bible, shouted up to the pulpit: "Doctor, it says otherwise here." But Sprengel continued and wanted to prove that one could earn salvation through good works, until a citizen stood up and shouted: "Pape, you're lying"! with a bright voice he began the song: "Ach GOtt vom Himmel sieh darein" and all the listeners fell in. Then the doctor left the pulpit and did not preach again in Brunswick.

At the beginning of the year 1528 the heads of the town council agreed to introduce the Lutheran doctrine in the town by all means and to appoint the magister Heinrich Winckel from Halberstadt to order the church life. At first, the city council opposed this, but it was able to

could not maintain its resistance in the long run. Winkel came over and soon after an agreement was reached between council and congregation: The comforting gospel was to be preached in the city without hindrance; the preachers were to preach the word gently and with gentleness, not with sharp words, and were not to be otherwise zealous; the images of the saints were to be removed so that no trouble would arise; baptism was to be administered in German, communion was to be served in both forms, and only the weak believers who refused the chalice were to be borne with patience. When this treaty was established, the monks saw that they could no longer stay; with the exception of the clergy living in the monastery at St. Aegidien and in the convent at St. Blasien, who were not under the authority of the council, they almost all left the city; only a few accepted the offer to receive support from the city treasury to attend a university or to learn a trade. In order to better and more emphatically establish the ecclesiastical order, which Winckel found too difficult to establish in some areas, the citizens obtained the appointment of Johann Bugenhagen (Pomeranus) from Wittenberg.

Against Luther's advice, the Elector of Saxony let him go for a while. On Ascension Day 1528, he preached for the first time in Brunswick in St. Andrew's Church, and since then three times a week. In addition, he exposed the Scriptures daily in the Brethren Church and wrote the church order of the city, which served as a model for many church orders of other countries and cities. It was completed in September 1528 and immediately accepted. Soon thereafter, he was recalled by his sovereign at the behest of Luther, who said that the man could no longer be dispensed with, and that at this time Wittenberg was more important than three Brunswicks. In the aforementioned monastery of St. Blasien, the Roman service continued until Duke Ernst of Lüneburg and his cousin Duke Philip of Grubenhagen intervened by virtue of his right to the monastery and demanded that "mass and ceremonies be abolished and the gracious gospel be taught. The clergy refused and, when the council of Brunswick, at the instigation of the princes, also interfered and finally had the church closed, obtained a harsh mandate from Emperor Charles V. But Duke Ernst fearlessly wrote to the emperor: "With the help of God, it should not come into our hearts and minds that we want to draw anyone away from the right true worship and point them to seductive teachings. But that we cannot consider everything to be Christian, true and right, which has been introduced in the church in a short time by human rights and statutes without God's word, even directly against the clear command of the Lord, is taught to us by our only Savior and right teacher Christ, whose teaching is the true one. we should also believe and depend on the grace and disgrace of the most high God, as we will then do with His grace and help".

As in the city, Lutheran doctrine spread in the state of Brunswick. The poet of "Allein GOTT in der Höh' sei Ehr" and "O Lamm GOTTes unschuldig" usually called Nicolaus Decius, but more correctly Nicolaus von Hof (Nicolaus a Curia) was provost in Steterburg not far from Braunschweig. It was a providence of God that the sovereign, Duke Henry the Younger, the most vehement enemy of Luther and his church, was almost constantly out of the country and finally, when he returned there for the long haul, by the annoying deal with Eva von Trott, with whom he lived in adulterous relations, whom he, in order to conceal this, pretended to be dead and instead had a wooden image buried with ecclesiastical customs, deprived himself of all prestige in the country and among the Romans. Otherwise, the persecution would have lasted much longer and would have been more severe and effective than it already was when he was present. The "Martinic heresy" was an abomination to him. Only against his dear miners on the Harz he showed himself lenient. Of course, the Lutheran priest in Zellerfeld had to leave the newly built church on his order, but when the miners asked him to spare them a Catholic priest, he replied that because of him they could take two preachers if they did not have enough of one, but he did not want to add anything.

Duke Heinrich, the same one against whom Luther had his writing: "Wider Hans Worst" issued, is so intertwined in the Reformation history of Germany that we want to let a short outline of his life follow here.

He had little interest in the Catholic Church. At the Imperial Diet in Augsburg, where he was one of the six princes who carried the canopy over the entering emperor, he said: "Because of the enjoyment of the sacrament, because of priestly women and such things, I would not saddle my horse, but the monks overrun imperial majesty and demand the restoration of the monasteries, we must obey them. His own Catholic priests and monks complained that their lord was well papist, but let them get rid of whatever they were sick and sickened by, and did not let them do much more than sing and sing. As sovereign, he felt offended by the Lutheran faith of his subjects; in addition, he wanted, as he said, "to persevere faithfully as a Christian prince with the heads of Christendom, as papal holiness and imperial majesty." For this reason, he concluded a treaty with Duke George the Bearded of Saxony and the Electors of Mainz and Brandenburg in 1525 at Dessau for the protection of the Catholic faith, went to Emperor Charles V in Spain in 1526, and was provided by him with an instruction to the lords of the Netherland and Lower Saxony circles, in which the

The same faithful perseverance in the old faith according to the law and order of the church was ordered and imperial help for the suppression of the damned heretical doctrine was promised. With this, Henry returned, but at the request of the emperor, who was embroiled in a new war with France before he himself could return to Germany, he went to Italy as early as 1528 to assist Charles V. But the campaign took a nasty turn. But the campaign ended badly, and only in disguise could the duke get out of Italy. He arrived back in his own country, but was annoyed to find that Lutheran doctrine had taken root everywhere.

He had to witness that in the city of Brunswick, even against his will, the Lutheran princes Ernst of Lüneburg, Philip of Grubenhagen, Philip of Hesse, Elector John Frederick of Saxony, King Christian III of Denmark and the deputies of many cities held a meeting in order to establish the Schmalkaldic Alliance, which had been concluded not long before, even more firmly. To oppose them, the Catholic princes recently concluded the so-called Holy Alliance at Nuremberg, in which Duke Heinrich was appointed chief for northern Germany, who was to direct the intercourse of the members of the alliance, their rulings and monetary contributions, and the liaison with the emperor. His soul burned with eagerness to strike at the hated Lutherans; it was better, he thought, to go in at the right time than to wait until one had been harmed; it had to happen once, but the worst thing was to live in constant worry and to wait for the enemies to strike. But before the emperor could be persuaded to leave openly, the plans of the Catholics, which had been kept secret with the utmost care, became known to the Lutheran princes by chance. Henry had sent a messenger with important letters to the Elector of Mainz; he came across the Landgrave of Hesse hunting near Kassel, was recognized by his servant in spite of his disguise, was led away to Kassel, and here his wallet was taken away from him in the chancellery just as he was about to throw it into the fireplace. This gave the Lutherans the most precise information about the armaments that the other side had already made and intended to make; the tension rose to the highest level and the bitterness was directed especially against Heinrich. The first open breach occurred between him and his city of Brunswick, which he pressed in every way so that no citizen was allowed to be seen outside the gate. In 1541, the city sued him for oppression at the Imperial Diet in Regensburg, and here, to the duke's misfortune, the brothers of the above-mentioned Eva von Trott stood up against him and denounced the shameful act, by which the church (with respect to the ceremonies at the alleged funeral) was also desecrated and the adultery committed was revealed. So great was the indignation among the assembled princes about this

disgrace that many refused to offer the duke the customary handshake. But when, in his defiance, he refused all repentance and, trusting in the emperor who, as the head of the Catholic party in the north, unduly spared him, continued to rage with robbery and burning against the city of Brunswick, the latter finally announced war against him after it had assured itself of the support of the Elector of Saxony and the Landgrave of Hesse. The duke soon saw that he would not be able to resist these enemies and, seeking help from the Catholics in southern Germany, left his country, which immediately fell into the hands of those allies who, in spite of the imperial warnings, through a commission set up to visit the church, headed by Bugenhagen and Corvinus, firmly established Lutheran worship everywhere and eradicated all remnants of Romanism. After three years (1545) the duke, supported by King Francis J. of France with money to recruit mercenaries, arrived back in his country and the first thing he did was to persecute the Lutheran doctrine as much as he could. The preachers were deposed, the children who had been baptized according to the Lutheran rite were baptized again, and the inhabitants of the villages were forced to attend mass by force. Of course, he had no power over the cities; in his own residence city of Wolfenbüttel there were Hessian regiments and Brunswick itself was too well fortified. Just as he was preparing to storm that city, however, news came of the approach of the Protestant allied princes mentioned above. He lifted the siege, marched against them, met them at Northeim, fell here with his son Karl Victor into the hands of his enemies, and was led away to Kassel and from there to Ziegenhain, into the captivity of Landgrave Philipp. This was a great event, for, as Luther wrote to the landgrave, "God has not alone terrified the person of the Duke of Brunswick, but the pope and the whole body of the papacy, of which the duke had been the most distinguished member and commander."

Until 1547 the duke remained in captivity and his country in the hands of his enemies. He was liberated by the Battle of Mühlberg, in which Landgrave Philip was captured by the emperor. Via Halle, where the emperor first severely reproached him for the disobedience proven against him and the empire, then graciously forgave him and reinstated him to his inheritance and princely status, he returned to his country and, in unbroken stubbornness, began the same game as before. Since he was held in the highest esteem by the emperor (he had been appointed chief of the Lower Saxon district and knight of the Golden Fleece, the highest order in Christendom) almost no one dared to resist him. Even the city of Brunswick had to bow. Everywhere, priests and monks moved back in, and the mass was

The Catholic prelates who had returned sought compensation for what they had been deprived of for so long; where persuasion did not help, violence was used against the heretics. This continued until 1553, when the duke was dealt the heaviest blow that could befall him. In the battle of Sievershausen, in which Elector Moritz of Saxony, his ally, also fought against Margrave Albrecht of Brandenburg-Culmbach, two of his sons were killed, especially those whom he had intended to succeed him. Only one remained to him: Julius, and he himself had become Lutheran, and for this reason had already had to flee from the wrath of his father. He now had to inherit his land. This bent his defiant spirit and brought him to repentance. From now on we find him not only quiet and peaceful in his country, but also, although he remained faithful to his church until death, patient and yielding, and we see that in his old age he turned to the Lord according to the measure of the knowledge given him. Thus, he not only took back into his service, without being asked, a councilor whom he had previously driven away because of the Lutheran faith, but also offered his son Julius the hand of reconciliation and allowed the Holy Communion to be administered in his country in both forms. He also offered his son Julius a hand of reconciliation and allowed the Holy Communion to be celebrated in his country in both forms. The language he used now, bent by age and grief, was different from before. He sent orders to the nobles of his country to see to it that the weekly services were held on Wednesdays and Fridays, to instruct their preachers to add an explanation of a prophet who spoke especially of the improvement of the sinful life, or a piece from the New Testament, in order to exhort the people to prayer at the ringing of the prayer bells. When he came to Walkenried not long before his death, he asked in the monastery church at the sight of the still new gravestone of Count Ernst von Hohnstein who was buried there. After being informed, he fell on his knees in front of the grave, prayed for a long time with his hands folded and his head uncovered, and when he stood up he beat his chest and said: "Dear Ernst, God have mercy on you and on me too, a poor sinner! - He died in 1568, at the age of 79.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

(Continued.)

2V. It is better to be crippled in heaven than to be healthy in hell.

It is better to be red-eyed than to be in a pit.

Luth. Ww. 44, 55. ff.: But if thy hand or thy foot offend thee, cut it off, and cast it from thee. It is better for thee to enter into life lame or crippled, than that thou shouldest have two hands and two feet. and be thrown into the eternal fire.

Here we hear what the Lord calls Christ's way, namely, to throw into the infernal fire, and that the Lord will not excuse anyone who follows the trouble; as then today it is a common speech that one says: How shall I do to him, I am a layman and no doctor, I do not understand the religious matters, how do I know who is right or wrong? how shall I beware of the trouble? I go to church and listen to what my priest tells me, and I believe him. Item, one says: I would like to stick to the Gospel, but my father refuses me, my prince and lord is also there, wants to force me to believe something else, and for God's sake I must be obedient to him: I am excused, but I listen to my priest and obey my parents and superiors. Now, when the princes forbid both forms of the Lord's Supper, those who obey the secular authorities are excused. Item, they say: My parents want to disinherit me, if I use the Lord's Supper in both forms, shall I then become a beggar? what is God helped by that? say then: I will be obedient to the authorities; God will not impute this sin to me. Yes, if you had seals and letters for it. We also preach that one should be obedient to parents and authorities; indeed, we preach something else about being obedient and serving one another. That is something more.

But what does the Lord Christ say here? If thou seest that thine eye, foot, or hand offend thee, pluck out thine eye, cut off thy hand and foot. Here you must not roughly understand the bodily members, the bodily eyes, feet and hands, when Christ says: It is better that you go to heaven with one eye, with one foot 2c. than with both to hell. For it is certain and clear that in that life we will not be blind, deaf, lame or crippled as we were here in this life, but will have all our limbs whole and healthy. There we will have a beautiful, transfigured, holy body, like the sun, and much more beautiful. There will be no limping or crippled person in heaven. Therefore it cannot be understood from the bodily eyes, arms and legs of our own body; unless one would say by *hyperbole*: If I should have one, I would rather be blind, or lame and crippled in heaven, then go to the devil with all my limbs, or as they say: It is better to be crippled in heaven than to be healthy in hell; item it would be an eye, hand or foot to give, so that one could escape from hell, as one is also used to say in the proverb: It is better to have red eyes, than to have leaking pits, that is, it is better to have evil eyes, than to be blind.

But the Lord Christ speaks *allegorically* here, and in the Holy Scriptures he who teaches or preaches is called the one who leads others and

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I am to be guided more by the pastor than by a preacher, master or bishop who preaches. Then the priest is my eye, he shall lead me to blessedness. If the same priest now says: You may well receive the sacrament under one form, as the desperate boys in the Meissen country live, and also say: If it is not as I say, then I will pledge my soul to you. Then the good people think they have enough to be told by their pastor, who is their eye, whom they should follow and obey in God's way, and they think they will be excused. Yes, whoever has a letter and seal about it would not be in a bad position. But who will make me sure that I am excused before God if I follow my pastor, who teaches against God's word, annoys and deceives me? Yes, but he gives me his soul as a pledge. Then you say: Put it and the body on the gallows in the name of the devil! What can I risk on his soul, which is the devil's own? I shall hear and believe God's word alone in these matters. So you say to me, "I pledge my soul to you," and so the devil speaks from you. Here let the word of God be preached, saying, Hear, brother, believe me not in these things, but my God and thy God, who by his word calleth me to the kingdom of heaven. Nor must we listen to the swearing that they say: I pledge my soul to thee 2c., and the common man then says: Ei, he is my eye, my pastor and pastoral caretaker. Yes, where is Christ, who is certainly my pledge, and who says here, If thine eye offend thee, pluck it out, and cast it away? It is better that thou go to heaven without thine eye, than that thou go to hell with thine eye. If thou canst not go to heaven with the priest, let him rather go, that thou mayest be saved; and let the priest rather go alone into hell to the devil, than with thee, where he also belongs. Therefore, let your bishop put his soul into hell.

They do it so roughly that one can notice the annoyance. Then, that we remain both some examples of the Sacrament, they themselves freely confess that Christ has arranged it in both forms. Nor do they say publicly: If Christ has thus ordained and it is thus right, it shall not be right, for the popes, fathers, and *conciliar authorities* have commanded that the laity be given only in one form; therefore they forbid the laity both forms; they blaspheme and call it heresy, and they strangle people to death over it; And what Christ has commanded they forbid, and do not let it remain so, but they blaspheme and revile to the highest degree, and call it heresy, strike Christ freely in the face, and are not satisfied with this, but persecute it publicly, fail, strangle and torture the people over it, which is a sure sign that the last day is not far off, in which Christ will hold judgment with such public rejecters of God.

Then men may say, Verily I see, and take hold, that they deceive men, because they speak against the right eye, the Lord Christ, who is the true light and the right sun; and in him, as he that teacheth rightly, I have my two eyes; and therefore shall men say unto false bishops and teachers, Thou art my eye that vexeth me; therefore I cast thee for the devil, and follow the Lord Christ. But the commandments of men are not to be obeyed.

#### 21. it all depends on a good boom.

Luth. Ww. 3, 334: "Therefore the Scriptures are such a book, which includes not only reading, but also the right interpreter and revealer, namely the Holy Spirit. Spirit. If the Holy Spirit does not open the Scriptures, they remain misunderstood, even though they have been read. This is still the way things are in the world today. We have the teaching as clear as the apostles. We prove the articles of pure life from the Scriptures in such a way that our adversaries cannot fail to do so. But what is the use? There is no article of faith preached by the apostles that has not been challenged by heretics. What wonder is it that the pure doctrine we preach is contested? Therefore, it is not the Scriptures, the reading or the preaching that is lacking, but the interpreter; as the common saying goes, "It all depends on a good interpreter."

#### 22. a white field, in it is black seed, many a man passes by, who does not know what stands there.

Luth. Ww. 37, 4: "Again, the Jews, because they do not accept this Christ, cannot know nor understand what Moses, the prophets and Psalms say, what right faith is, what the ten commandments want, what the examples and histories teach and give, but the Scriptures must be to them (according to Jsaia 29. Prophecy) as a letter to one who cannot read, who sees the letters very well, but does not know what they give; as the German proverb says: A white field, in it is black seed, many a man gazes over it, who does not know what is there. But he who is ready to read in the future runs over and grasps the meaning, regardless of whether he does not actually look at some letters or words. Before the other person spells a word, he has read the whole letter. Thus, a musician has sung a song before the other searches and finds whether it is a sol or fa in the clave". (i.e. whether it is the G clef or the F clef.)

#### Creep into the Word like a rabbit into a stone crack.

Luth. Ww. 10, 173 f.: "The same was in the beginning with God.

With God, with God it was, and yet God was the Word. Behold, thus the evangelist sees on both sides that both are true: "Let God be the Word, and let the Word be with God", a nature of divine essence; and yet not one Person alone: and every Person God complete and whole, in the beginning and forever. These are the sayings in which our faith is founded, and to which we must adhere. For it is ever too high for reason that there should be three persons, and that each should be complete, and the whole one God; and yet that he should not be three gods, but one God.

Our schoolteachers have been going back and forth with great subtleties, so that they would make it understandable. But if you don't want to fall into the net of the evil enemy, let go of their cunning, thinness and subtleties, and stick to these divine words; crawl in and stay in there, like a hare in its stone crack. If you walk out, and give yourself up to her

The enemy shall lead you and at last overthrow you, so that you do not know where reason, faith, God and yourself remain.

Believe me, as he who has experienced and tried such things, and does not speak from a pot; the Scriptures are not given to us in vain. If reason had been right, we would not have needed the Scriptures. Let Arius and Sabellius frighten you, who, if they had remained in the Scriptures, and had let reason take its course, would not have been so greatly harmed. And our school teachers would also be Christians, if they had left their subtleties alone and remained in the Scriptures.

#### 24. right is found.

Luth. Ww. 9, 139 f.: "Now, this face of God, what does it do, and why or for what purpose does he look upon those who do evil? Certainly not that he might hear them, or help them, or give blessing or happiness to their evil deeds; but for this purpose, he continues, "that he might blot out their memory from the earth." This is an awful, terrible saying, before which a heart might well sink as before a thunderclap to the earth, if the ungodly with such hardened hearts could not despise God's word.

Nevertheless, the judgment is set there, which God is truly not joking, but indicates how highly he takes care of the pious and wants to avenge them on the wicked, against whom he has set his face so that they are not only punished temporally, but that their memory is also erased from the earth. On the other hand, the pious, because they feared God and kept their piety and suffered because of it, will finally experience blessings and good in their children's children on earth. And even though the godless crowd is flying high on earth for a while, and makes itself believe that it is sitting so firmly that no one can push it down; but when their time is up, when they suddenly fall from earth into the abyss of hell, the pious must remain on earth, so that they possess the earth; as Christ also says in Matth. 5, 5, and the 37th Psalm continues.

This is shown everywhere by the examples of Scripture, and also by the experience of all the world, from the beginning, how God overthrew those who only sought to do harm, and God's wrath and wrathful face was sure and defiant.



They despised him until they found out about it and perished. King Saul also thought that he wanted to wipe out the pious David, root and stem, and destroy his name as a foul, cursed man. But God also practiced contradiction here. Because David walked in the fear of God and trust in his suffering and persecution, and did not want to harm or hurt his enemy, he also had the merciful eye of God on him, so that he must remain unharmed by his enemy. On the other hand, the wrathful face of God is upon Saul the king, so that before David knows it, he lies prostrate, and his entire family perishes with him, leaving his crown and kingdom to the persecuted David.

This is the consolation of Christians, that they may strengthen their faith in suffering, that they may be in the gracious face of God, when he turns his eyes and ears toward them; and again, looking upon their enemies and offenders with a wrathful countenance, that he may take hold of them, that they may either cease, or perish. This certainly happens, and if no one lives long, he will find out from him and other people that it is true, as the proverb says: "Justice is found; but that we lack faith, that we cannot wait for the hour, make us think that it is too long, and that we are in too much trouble. But it is a very short time, and it is good for you to wait and bear it, if you can believe God, who may give your enemy a while to convert; but the hour is already set and present for him, which he will not escape if it overtakes him without repentance.

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(To be continued.)  
(Submitted by Past. Beyer.)

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### "And he touched the coffin."

The lion, who frightens and scares land and sea with his strangulation, came boldly to Nain, like north wind over stubble. He roars and bares his cruel teeth, The heart stands still, the cheek pales. He locks up the yacht and shakes the mane; And a young man's life flickers.

There they go after the coffin, the widow weeps for husband and child. On all lips hovers an ache Because all are equally endangered. And triumphantly the lion, in the mouth the prey, moves through the city, Who is it that rises against this beast, That has ruled since Adam?

O T od, who would be thy mighty; For terror is thy work and kingdom: On pale horse thou goest forth, And behind thee hell is like. Ask nothing about the young man's strength, nothing about the mother's flood of tears. Destroyer of the glorious works of God, to be Your servant, verily, is not good.

Before Nain's gate, weary and faint, A wanderer goes quietly and peacefully, He is followed by an army of disciples to the city And many people walk the same path. Who is the man in traveling clothes? What do the people hurry after in heaps? The man is a hero, shall crush the strong and bear and wipe out the shame of the weak.

He looks at the poor widow and ibre pain wails him. The man is soft-hearted, a weeping child stirs his mind. To the weeping he speaks full of grace: O, do not weep, trust in me, Lord I am of death, and come straight, To comfort mourners also you.

And to the coffin he comes, He touches it and does not shrink. Truly, the wanderer is bold; He strikes death in the face: The strong one has the dust in his throat, He dares and lays his hand on it. Stop, he says to Death, what will you do here? Give up the prey, the jaws!

That's what I call a brave ostrich, Where life wrestles with death, Where he, the hero of David's house, Forces the lord of terror to fight.- They don't fight for stretches of land, Not for crowns and not for money; It gives for the souls full of trembling and terror, For death redemption of the whole world.

And sifting, death found his man, Who beats and overcomes him. He resists as best he can, but without a sting he must flee. Up, says the hero, up, death, the jaws, young man, I tell you, get up! Then the coffin stirs, the dead man must watch, then the young man straightens up.

Now the people praise the Lord with one mouth for this deed of God, And one announces it to the other, In an instant it resounds from city to city: God sent the messenger to his people, The king is a prophet to us; He speaks only one word and the dead live, as it is written of him.

And further the victory mail penetrated, Now it already fills the earth, In north and south, in west and east God made known through his messengers: Do not be afraid of death anymore, it is only a gentle sleep; One word will awaken them all again: Take comfort, Christians, believe it!

**An emergency call to North America \*).**  
**communicated by**

F. Brunn, Lutheran pastor in Steeden.

For a number of years, many members of our Lutheran Church have emigrated from Nassau to North America, some of them have become preachers there, and through their mediation, a call for help has come to me, to

Sending and preparing sophomores for Lutheran preaching seminaries in Fort- Wayne and St. Louis.

The ongoing urgent need of many Lutheran congregations and members of our church, who are living in

\*) We are pleased to find this call for help in the Ehlers' church bulletin of Sept. 1 of this year.

The Luth.

North America are without preachers and yet urgently desire them, a need which all the existing preaching forces are still far from satisfying, was the cause of this call for help.

When this call came to me, several years ago now, one thing stood in the way of my immediately listening to it: namely, the sad division of the Lutheran Church of North America into the various warring factions, none of which I believed I could fully justify. I have written and confessed this openly and honestly to North America and as a result of this a long and several years correspondence has taken place between me and Prof. Krämer in Fort-Wayne, which has completely convinced me how groundless are the reproaches of independentism, ecclesiastical democracy and the like, which are often made to the Synod of Missouri, and how falsely they are distrusted, as if the divine foundation of the preaching ministry was not sufficiently recognized and upheld in them. No one, not even declared opponents, e.g. Rev. Löhe, cannot deny the Missouri Synod the glory of the most faithful and strict adherence both to our ecclesiastical symbols and to the doctrine and theology of the 16th century, of Luther and of the fathers of our church, and in this I wholeheartedly confess to being of one mind with the Missourians. - Otherwise, what do we care about merely the personal quarrels of individuals in North America? As far as it concerns persons and not the teaching of the divine Word, I do not think I am the judge. But here is another matter: namely, the great need of so many congregations for preachers, the danger of so many souls being eternally lost because they lack God's Word and sacrament. Here it is necessary to help and to save and preserve souls for the Lord Christ, regardless of all mere personal quarrels.

Where there is a call for help, there is also a divine calling. And it is the latter that drives and compels me to write this letter to you, dear brothers and members of our Lutheran Church, who are reading this paper.

We Lutheran pastors in Nassau have for some time now taken individual qualified young people from our congregations and taught them in part-time classes. Four of them are already in North America, and some of them have been very blessed by the holy ministry. One is currently still here with me in Steeden. Without an effort that would have exceeded our time and strength, and with the relatively low expenses that the stay of a young, undemanding person in a village causes, it has become possible for us in this way, with our limited means, to provide the Lord from our Nassau with a small number of workers in His vineyard. This has often moved us Nassau pastors to the thought: if others would help us a little in this work, how easy it would be to accomplish something greater. In the lessons,

I am now giving to my only pupil, for example, several more could just as easily take part, and how easily the low maintenance costs for a few pupils here in the country would be raised if something were to be done here and there.

Of course, I do not want to multiply the many requests in the church bulletin for donations of money and love with a new one. But I would like to remind you of one thing. Hundreds and thousands of thalers are given annually for the heathen mission. This is certainly right and good in itself; but in view of the plight of so many abandoned congregations in North America, one might well ask: is it right and Christianly wise to send messengers with great sacrifices to bring Gentiles to the church, while there are so many in North America, and in addition our own countrymen and brethren according to the flesh, who have long since become members of the church in Holy Baptism? Is it right and wise to send so many to the church, while in North America so many of our own countrymen and brethren according to the flesh, who have long since become members of the church in holy baptism, and who, for lack of preachers, are again allowed to become pagans, let them spiritually degenerate and languish, or in the best case, let them fall into the hands of all kinds of dishonest and false sects? Is it right and wise to go over land and sea to convert one or a few Gentile souls (for the converted Gentiles of our Lutheran mission places are not to be estimated higher), while thousands of souls could be won in North America or both churches preserved, if only preachers were to be sent to the congregations that plead, ask and call? Is it a right and wise zeal for the kingdom of God to sacrifice thousands of thalers not only to send out one or a few Gentile messengers, but also to keep them outside, while ten or a hundred

Thaler would be enough to provide a preacher for a deserted congregation in North America? If we want to do one thing, we should certainly not leave out the other, which is so much easier and closer. - Therefore, my suggestion and my request would be: let us use a part of the missionary funds collected annually among us to equip preachers' pupils for North America. We Lutherans in Prussia, Baden and Nassau, with our small forces, could accomplish something great.

My dear brother and colleague Hein and I would be happy to lend a hand to the work; we would first need the assignment of suitable pupils, who would have to receive preliminary instruction with us until they were ready to be sent to North America for further education. At the same time, however, it is also a question of the means for their maintenance.

So much for the time being. More may come in Breslau on the occasion of this year's General Synod. All beginnings in the kingdom of God are as small as a mustard seed, but it is up to the Lord to make the mustard seed grow and the birds fly.

under the sky to send in the two-

dwel. If it is His will also in regard to the above enterprise, may He bestow it by grace. Brunn.

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### Accidents and suicides in one decade.

The pilgrim from Saxony tells: During a ten-year period, in the years 1847-1858, no less than 5348 persons died in this country, namely 1289 under 14 years, 1249 between 14 and 30 years, 2470 over 30 years and 340 of unknown age. Of these, 2034 people died of drowning, 77 were struck by lightning, 1654 died of their own negligence or carelessness, 290 of other people's negligence, 766 of lack of supervision, 318 died of drunkenness. Mothers are told that of the 1289 children who died in accidents, 33 died in their first year of life, 919 between the ages of 1 and 6, and 337 between the ages of 7 and 14. Most of them died by drowning, but also many by burning, scalding and running over, 302 (i.e. the small quarter of them) had been without supervision. The number of accidents has grown steadily.

In 1847-1858, the number of suicides was 5497, including 45 children under 14 years of age, who took their own lives mostly out of fear of punishment; 1975 were aged 30-50 years, 1631 were 50-70 years old. The number of suicides at a young age is relatively smaller. The smaller half were married. Regarding the type of death, death by hanging (Judaism) was the most common. In this case, far more than half of the suicides (3398) turned to him. In addition to insanity, the cause of 129 suicides was domestic grief, in 199 disrupted fortunes, in 441 lack of the necessities of life, in 623 disorderly living, especially drunkenness, in 710 shame, fear of punishment, remorse 2c. For every 4 male suicides, there was only 1 female suicide. Most suicides occurred in the months of May to July, while they were rarer in the winter months.

(To the Freimund.) Regretted too late.

This is what will happen to many people in death and on the day of judgment. Xiphilinus tells of Nero that he once asked the Roman councilors to dance with him at the theater. They apologized, however, and objected that it was contrary to their honor. But the emperor did not let up and finally persuaded them that they could do it in masks where no one would know them. When they finally persuaded themselves

and on the theater in the best tan-

Nero had his soldiers enter and tear off their masks. - There the honorable councilors stood and were disgraced before all the people.

So here, too, the devil persuades most people to commit all kinds of sins, and even if the conscience still beats a little at first, it is stunned. One plunges into the whirlpool, and finally the sin causes death. It does not help if someone goes along under the mask of an honest life, and yet secretly indulges in sin. And there will come a day for everyone when God will tear off the masks and present everyone in his true form. - Remember this.

(From the Freimund.)

Some pithy Lutheran sayings.

1) The Elector August of Saxony once wrote to a related prince: "Brother, if my Lord Christ had given such a word: see in this stick, in this stone or wood, you have my body and my blood, I would have believed it, and my reason should not turn me away from it in the least; and if my Lord Christ had commanded something even more impossible, I would still believe it, if only his word exists, God grant, my reason says what it wants. He is almighty and true, therefore I do not have to speak into his word, and the question is not how it happens, but only whether it is Christ's word and command. If they are his words, I keep silent and let him do it, because he knows how to fulfill them".

2) Johann Michael Moscherosch, born in 1601, died in 1669 as president of the Hanau chamber, left "Christliches Vermächtniß oder schuldige Vorsorge eines treuen Vaters bei jetzigen hochbetrübten und gefährsten Zeiten" to his family. In it he says: "The Protestant Augsburg Confession, which is called the Lutheran religion from Dr. Luther, is the most certain to salvation. You should adhere to this, not pointedly, not crudely, not simple-mindedly, badly and rightly, as long as your salvation is dear to you. I hereby want to warn you faithfully as a father and testify for God that I will not do this to you for your salvation. If you go against it - God does not want that - the damage will be yours alone; my fatherly instruction shall not be lacking, as long as God grants me life.

"The Calvinists are very zealous in their church, and more well read in the Holy Bible than other Christians, prudent, also hearty and manly in public tribulations, merciful to their co-religionists, whom they, as highly

with great zeal and unity. They also call themselves the right, true church of Christ, but, letting human and impotent reason be too much master, they lack more cleverness than is due to God-loving Christians in the mysteries of God."

"If, at the Holy Supper, the words of Christ, namely, that His body should be eaten and His blood drunk, were badly and simply-mindedly believed, and the manner in which such things should be effected were left secret to His infinite divine wisdom and omnipotence, many disputes might be avoided."

### **Mission feast in Town Herrmann.**

For a long time the congregation had been considering the idea of celebrating a mission festival, but as with all good things, things went slowly until it was finally decided to get serious, and about 6 weeks ago, Dom. 13 p. ^riuit. to celebrate such a festival. Already invited some time before, our fellow believers from near and far turned up in large numbers. Already on Saturday evening wagons full of guests arrived from Marison, Maple grove and Manitowoc. To our great joy, our Lord gave us, not only on the day of the feast, but already the week before, good weather, so that the roads were also good; without this, our dear brothers, especially from the north, who have to cover half of their way in virgin forests, could not have come. On Sunday morning, early in the morning, wagon after wagon with festively decorated guests entered through the gate of honor, from Sheboygan, Sheboygan - Falls, Plymouth and the surrounding area, from all sides guests streamed in on foot, until finally all the benches that had been placed in the bush near the church were full, so that finally even old lying trees had to serve as benches. After the local Singverein had performed a piece well and the song "Ein' feste Burg ist unser Gott" 2c., had been sung, Mr. Past. Multanowski ascended the pulpit and preached a sermon on Zech. 9,10 - 11, from which he described: 1. the terrible power and tyranny of the devil over men, through the fear of death, (Ebr. 2, 14.). 2. How impossible it is for a man to free himself from this power of the devil. 3. How our Lord Jesus Christ has delivered us from it, and continues to help us through the gospel and the holy sacraments; whereby both the Gentiles and all of us were abundantly provided for. After the Singverein had sung several verses from the song: "Fahre fort Zion fahre fort" (Continue Zion, continue) 2c. Stecher took the pulpit and gave us a delicious report about the mission in general, but because of the time that had passed, he had to close the first part and save the other part for the afternoon. After the first verse of hymn No. 178 was sung, everything went colorfully.

Those who had not yet shaken hands, did so until the long table was occupied for the meal (of course with a simple meal consisting of buttered bread and coffee, for it was mostly the spiritual bread that was aimed at). When the whole cheerful company had been fed in the open air in about 2 hours, they gathered again on the benches for the hearing of God's word and after the performance of a song, the undersigned spoke a few words about Ps. 67 and Mr. Past. Stecher concluded with the continuation and conclusion of his thorough and interesting report! From more than 400 throats the song resounded: "Now thank you all God 2c.," and the assembly, which had listened with rapt attention until late in the evening, dispersed. Those who were still able to reach their homes said goodbye and hurried home at dusk, sometimes even during the night. The more distant ones stayed until Monday morning.

Not to be left unnoticed was the blessing of God that we felt and that undoubtedly everyone will have brought back to Hanse. It was pleasant to see so many happy faces, most of which were unknown to each other personally, but nevertheless united in faith and confession. Joy shone on every face - and that this was not merely an earthly joy, but that the preached grace of God refreshed the hearts, is also shown by the willing collection, which amounted to 50 dollars, despite the poverty of money at this time, when the farmers have not yet made any money. The local congregation therefore wanted to arrange for such a celebration again next year and leave the pulpit, benches and table in place, if the dear congregation in Sheboygan had not beaten us to the punch with their invitation. Finally, I would like to thank all our guests for their love and fellowship.

Town Hermann, Scheb. Co., Wis. in September 1860.

I. N. Beyer.

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### **Ecclesiastical message.**

On the 13th Sunday after Trinity, Sept. 2, 1860, Mr. H. Wunderlich, Candidate of Theology, having received and accepted a proper call from the Lutheran congregation at Town Worth, Cook Co., Ills. was solemnly ordained and installed in his office on my behalf by the Rev. W. S. Stubnatzy, with commitment to the symbols of our church.

May the Lord Jesus Christ, the faithful Shepherd and Bishop of our souls, grant grace and blessing to the ministry of our dear

brother. Amen. G. Schaller,  
Z. Z. Präses des westl. Distr.  
Address: Hov. H. ^Vunäorlieü,

'l'üorutou Ltution, 6ook 6o., Ills.

## Announcement.

Pursuant to a resolution passed by the Synod during its sessions this year, a request is made to all concerned never to send any and all funds intended for any treasury of the Synod or for any general charitable purpose to the treasurer of the general Synod, but always only to the district treasurer. (S. Constitut. of the Synod Cap. VI, v. H I and 2.)

M. Günther, Secr. pro temp.

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## Display.

By the end of the week, the Catechism will be delivered to me by the bookbinder. Contrary to expectations, no more than 237 subscribers to the 3rd volume and 107 subscribers to the 2nd volume have been found.

Although the cost price is more than 50 cents, I have decided to set the price at 50 cents per copy until December 31. After December 31, the price will be set at 75 cents and I will then transfer the sale to the booksellers.

I ask you to send the money as soon as possible, to tell me how to send it and to include the postage of those who wish to send it by mail.

New York, Oct. 2, 1860.

I. H. Bergmann.

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## Receipt and thanks.

For the California Mission

by Mr. Pastor Brohm received from the congregation of Mr. Past. Rincker in Terre-Haute, collected in missionary hours 8-1.50; from H. Brunken there 81.00; from E. Meißel cbendaselft 50 CtS.; Furthermore through Mr. Past. Müller from the 2nd Women's Association in Past. Wundcr'S Gem. at Chiccco 82.00; from the Gem. of Mr. Past. Fricke in Indianapolis 810.00; from the St. Pauls°Gem. of Mr. Past. Ottmann in Neumcllc, Mo. 81.30; from Mr. MattheuS in the congregation of Mr. Past. Frankein Addison, Ills. 81.00.

C. F. W. Walther.

With heartfelt thanks received for poor pupils and students from the Baltimor Nahe Association 6 bustle shirts, 12 uncrbein dresses, 0 undershirts, 12 pairs of woolen stockings, t> handkerchiefs, 12 towels and 6 bed sheets.

## Received.

a. To the general synodal treasury:

Bon der evang. luth. Gem. deS Hrn. Past. E. Noder in N aiuh am85 ,00  
Erndtedankfest Collecte von der Gem. deS Hrn. Past.

M. Rooster, Benton Co., Mo. 7.50

From Mr. Past. E. M. Bürger in Washington City 1.00 "" Teacher Pürner there 1.00

d. To the Synodal - Missions - Casse:

By Mr. Past. E. Noder in Nainham from home.

Trvller 2, 00

From Dreieinigkcits-Listrict of Gem. in Lt. LouiS 5,60

6. to the college maintenance fund for teacher salaries:

Bon Mr. J. Ncidhardt in the community of Mr. Past.

M. Tirmenstein in Port Rühmend, N. I. - - - 3,00 By Mr. Past. Hugo Hanser in Johannesburg from

Peter Schulze in Buffalo- 2,00

From the DrccinignkcitS distr. of the comm. in ^t. LouiS -- 11,00 " hlmmanüels " ,, " " ,, 11,00

Closing of my receipts on Oct. 10.

I. Böhlau, Cassirer.

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AZ^Due to lack of space, the undersigned's receipt cannot appear until the next number. M. C. Barthel,

Volume 17, St. Louis, Monday, October 30, 1860, No. 6.

Pastoral Sermon

held

On the occasion of the meeting of the General Synod of Missouri, Ohio n. a. St. to  
St. Louis, Mo., 19 October 1860.

I. N. J.

Grace, mercy, peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love, be with you all.  
Amen!

In the Lord beloved and honored fathers and brothers!

Among the many strong and dangerous errors of our time, one of the strongest and most dangerous is undoubtedly this: that theology belongs to the sciences. In this declaration, the twofold assertion is made, first, that theology is a system of doctrine that arises and develops of its own accord from a supreme principle, and second, that therefore every man is a theologian who has appropriated this system in his mind and memory. The sad consequences of this view are in the open. Now it is considered a foregone conclusion that theology and its dogmas are only the result of a gradual historical development. The one now looks for this, the other for that in the holy scriptures, which he elevates to his supreme principle, and from which he tries, with the help of his reason, to spin an artificial web of thought, which he calls Christian theology.

calls. Thus systems follow systems of the most different kind, of which always the one displaces the other, in order to make place in the next weeks for one still more finely spun. All the work of most of the so-called theologians of the present time is now directed to the invention of scientific forms as the main thing, so of course at the same time one is eagerly endeavoring to sift through the teachings of the church in order to separate out everything from it that does not want to fit into one's own scientific doctrinal edifice. Thus, anyone who possesses enough natural acumen and erudition to arrange a certain sum of opinions concerning religion into a coherent whole is a great theologian.

Where have we come to with this? The sacred divine wisdom has thus been transformed into the wisdom of this world, which is always learning, but never comes to knowledge. Theology, accepted as an equal in the circle of human sciences, has thus denied its heavenly origin; it stands there as a product of the human spirit, born of it, if not first, at least for the second time; yes, it, which should be queen over all human sciences, has sunk to the servile handmaiden of the same. At last, it should not contain any more fragments of human knowledge, and so it became an empty human fantasy. We must turn back, my brothers!

Theology is not philosophy. It is not love, but possession of truth. She is as distant from philosophy as heaven is from earth. Theology, too, starts from a supreme principle, but not, like science, from such a principle, from which reason itself could develop it. Its supreme principle is thus rather: "What God says in his word is true." Theology is therefore a teaching of the Scriptures, and a theologian, again HE says, a scholar of the Scriptures, taught unto the kingdom of heaven. Now the word of Scripture is spirit and life. But the natural man hears nothing of the Spirit of God; it is foolishness to him, and he cannot know it, for it must be spiritually directed. Theology, therefore, is a teaching that has flowed out of Scripture, imparted by God's Spirit Himself; a heavenly light that has fallen from the sun of written revelation into the soul of man and shines in it. To be a theologian and yet not a Christian is a contradiction; is as impossible as to be a worldly scholar and not a man. No matter how many religious truths a man may have absorbed into his memory, thought them through with such great acumen, and arranged them in his mind into a whole, this does not make him a theologian. A theologian is a scholar of God who is not only learned about God, but also of God. He is a born-again Christian; but not only this, for of Christians also it is written, "They shall all be taught of God." The theologian is rather such a Christian, whose soul is the

The theologian has been so enlightened and transformed by divine truth that a skill has arisen in him not only to judge spiritual matters spiritually, but also, like a householder, to bring forth from his treasury new and old things and, as a wise steward whom the Lord has set over his servants, to give them their due in due season. In short, according to Paul, a theologian is "a man of God" who is not only instructed by the Scriptures for his own salvation, but who also has the skill, worked in him by the Spirit of God, to use the Scriptures for others, sent for teaching, for punishment, for correction and for chastening in righteousness, for all good work.

Therefore Luther spoke that great word: "Prayer, meditation and challenge make a theologian". Concerning the first means, prayer, he writes: "First of all, you should know that the Holy Scriptures are such a book that makes wisdom out of all other books. First of all, know that the Holy Scriptures are a book that turns the wisdom of all other books into foolishness, because none teaches about eternal life without this alone. Therefore, you should despair of your mind and understanding, for you will not attain it with it, but with such presumption you will fall yourself and others with you from heaven (as happened to Lucifer) into the abyss of hell. But kneel down in your closet and pray to God with right humility and earnestness that He may give you His Holy Spirit through His dear Son to enlighten you. Spirit to enlighten and guide you and give you understanding. Concerning the third means, temptation, Luther further writes: "This is the touchstone; it not only teaches you to know and understand, but also to experience how right, how true, how sweet, how lovely, how powerful, how comforting God's word is, wisdom above all wisdom." At the center of all means to become a theologian, Luther finally places meditation, that is, study in God's Word. This and nothing else is the main thing, the central point, the center around which everything revolves in a theologian, the means of all means. The consideration of this means is therefore also what occupies us, venerable beloved fathers and brothers, in the present hour dedicated especially to us servants of the church, to our edification, revival and promotion. May God enlighten and strengthen me, the unworthy, through His Holy Spirit. May God enlighten and strengthen me, an unworthy man, through His Holy Spirit, to be your mouth and servant for such holy and important business. For the time being, let us fervently call upon the Lord our God in silent prayer.

Text: 1 Tim. 4, 13.

"Stop reading," the holy apostle calls out to the young bishop Timothy in the reading. Hereby he exhorts him to use the means, which Luther places in the middle of the three main means to become a theologian and describes with the word meditation. He writes: "On the other hand, you should meditate, that is, not only in your heart, but also outwardly, the oral speech and the literal words in the book must always be driven and rubbed, read and reread, with diligent attention and reflection on what the Holy Spirit means. Spirit means by this."

So let the present object of our common Christian reflection be: **Paul's exhortation addressed to every servant of the Church.**

**reminder: "Stop reading";**

We are simply considering here:

1. to which Paul hereby exhorts, and
2. why he exhorts to it.

### 1.

In every commandment lies a prohibition, in every admonition a warning; so also here. What is it that the holy apostle wants to warn Timothy about? What is it that the apostle wants to warn Timothy, and with him every servant of the church, when he admonishes him: "Stop reading"? As we can see from our text verse, Paul puts reading and teaching next to each other and thus indicates the two actual official duties of a church servant, which include all others. He therefore undoubtedly wants to warn every church servant not to make anything else his life's work than reading and teaching. If a preacher does not teach, he should read. The apostle interprets himself in his second letter to Timothy when he writes: "Suffer thyself to be a good soldier of JESU Christ. No man of war entangleth himself in merchandise of food, that he may please him that received him." A preacher, as a householder, as a citizen, as a neighbor, as a Christian, is not exempt from fulfilling the duties that these circumstances impose on him; even works of recreation and reinvigoration after consuming labor are his duty: but the work of a farmer, a craftsman, an artist, a merchant, a physician, a worldly scholar, and the like, is not his. A preacher who spends his time on this wastes it, forsakes his profession, is an unfaithful steward of God's mysteries, interferes with another's ministry, and will therefore have to give a heavy account for every



hour thus robbed from the church and his congregation at the last day; as well as those congregations which, by their barrenness, tempt their preacher to work for bread, thereby sin grievously against their own souls and that of their preacher. For I repeat, a preacher's work is only reading and teaching.

But what should a preacher read when the apostle calls to him in our text: "Stop reading"? - There can be no doubt about this. The holy apostle does not name the book to be read, but precisely because he does not name it, it is all the more certain that he means nothing other than the Word of God, which is called the Bible, that is, "the book" or "the Scriptures," because it is precisely the book of all books, which alone deserves the name of a book among all.

But the apostle does not just say, "Read," son

He says: "Stop reading." and herewith also indicates the time when a preacher should read the Word of God.

According to this, he should not only read it now and then, but constantly; not only, like all Christians, daily with his family in the morning, at noon and in the evening for his and his family's necessary edification, but, unhindered by other business of an earthly profession, all the time. Every moment that a preacher does not have to use for the fulfillment of another, even sacred duty, should be devoted to the work of the Word of God. To him applies what the LORD says to Joshua: "Let not the book of this law depart from thy mouth, but consider it day and night." The Word of God should not only be the daily food of his soul, but as it were the air which his soul breathes in and out unceasingly. A theologian should therefore carry it not only with the book in his hands, but also with the memory in his soul, and thus read it not only as often as he can with the eyes of his body, but also without ceasing and wherever he goes and stands, with the eyes of his spirit. For the time being, this is what the apostle means when he says in our text, "Stop reading." O blessed privilege'. O delicious ministry'.

But there is more in this. With the word "stop" the apostle refers not only to the when, but also to the how of reading the Scriptures. A servant of the church is supposed to study it properly according to this. Already to all Christians the Lord calls not only: "Read;" but: "Search the Scriptures. And of the Berean Christians it is not only said: "They read;" but: "They searched the Scriptures daily, to see if it was so. In a much higher sense, the apostle demands this of the servant of the church when he calls out to him: "Stop reading." With this the apostle demands that the preacher delve deeper into the Scriptures, through which his knowledge of the truths of the Scriptures becomes ever purer, ever clearer, ever more complete, ever more lively; through which the teachings of the Scriptures, their connection, their mutual relationship, their correct application, the logical conclusions to be derived from them, and the errors opposing them, are opened up to him ever more deeply in their Scriptural untruthfulness. Far from the apostle's admonition to "stop reading" the Scriptures to indicate that a preacher should not take the time to read other, human writings, he rather urges him to do so in the most serious way by the word "stop reading". Consider: clearly the apostle says in another place, "Can they all interpret?" He wants to say: No! For elsewhere he adds, "To one is given by the Spirit to speak wisdom; to another to speak knowledge, according to the same Spirit; to another prophecy," that is, interpretation of the Scriptures. But now the same apostle says that the knowledge given to the one

St. Peter writes: "Serve one another, each with the gift he has received, as good stewards of the many graces of God. If the gifted are to serve us with all their gifts, including the gift of interpretation, we are also to let them serve us with them.

In vain, therefore, does the preacher boast of his diligent reading of the Scriptures. In vain, therefore, does the preacher boast of his assiduous reading of the Scriptures, using only his own gifts, but leaving unused the treasures of interpretation, right understanding and right use of the Scriptures, which God has already given to his church in the writings of Augustine, Luther, Chemnitz, Gerhard and other richly gifted teachers. "Stop, stop reading." says the apostle, and with this he implies the faithful and eager use of the means at the disposal of a preacher to open up the larder and armory of Scripture and to penetrate ever deeper into it. The apostle herewith testifies to every minister of the church that, after he has been appointed to the office of teaching, he should not cease to want to learn, but should continue to learn and study the Scriptures all the more faithfully and diligently. The apostle does not exclude anyone from his study of the Scriptures. The apostle does not exclude anyone. Whether a preacher has already attained the knowledge of Timothy, and like Apollo is already an eloquent man and mighty in the Scriptures, or weak in knowledge and gift; whether he has his office in a cosmopolitan city or in a despised Bethlehem; whether the congregation entrusted to him is a populous one composed of people of all classes or a small one consisting of a few simple souls; whether he holds a high or low office in the church: to each one the apostle calls: "Stop reading."

But, now that we have visualized what Paul exhorts us to do with these words, let us now also examine, secondly, why he exhorts us to do this.

## 2.

The actual reason for this is indicated by the holy apostle himself. The apostle himself indicates the actual reason for this when he not only says: "Stop reading." but also adds: "With exhortation, with teaching, until I come." A minister of the church should therefore stop reading and study diligently because he has the office of exhorting and teaching, namely because he is (what the apostle wants to be added) a teacher of the holy scriptures. Scripture.

If a minister of the church had his own wisdom to proclaim, he would of course not need to study God's Word and what it excludes from it diligently; the sharper his mind, the more thoughtful his spirit, the more vivid his imagination, the greater his experience, the more he would have cause to follow his spirit alone.

and to draw from the same what he wanted to present. But a minister of the church is a minister of the word. He has the commission, "Preach the word, stop, whether in season or out of season." He has the guideline, "If any man speak, that he speak it as the word of God."

He should be able to testify with Paul: "I say nothing except what the prophets have said." He is to proclaim "the mystery" which "was kept secret from the world, but is now revealed and made known through the writings of the prophets, by command of the eternal God, to establish the obedience of faith among all the Gentiles." He should be able to say at the beginning of every sermon with Isaiah, "Hear, ye heavens, and earth, take heed; for the LORD speaketh." Yea, he shall be able to say at every sentence, "Thus saith the LORD." He should take the word of Christ

"He who hears you hears me." He is to preach, admonish, chastise and comfort as an ambassador of God in Christ's stead. He is to know, as often as he appears, the church speaks to him in spirit, as those gathered with Cornelius did to Petro: "Now we are all here present before God, to hear all that is commanded you of God." And indeed a minister of the church should not merely recite this and that from the written word of God, but should be able to say with Paulo, "I have not behaved unto you anything, that I have not declared all the counsel of God." In addition, a minister of the church must not only preach all the truths revealed for salvation, but this must also be done in such an order that with each new sentence the sun of wisdom rises ever brighter in the hearts of the listeners, so that through him the illumination of the knowledge of the clarity of God in the face of Jesus Christ may arise. He must not only preach the word purely, completely and orderly, but also divide it properly and, as a faithful and wise steward, give each person his due in due time. Finally, he should also be able to say, "I believe, therefore I speak." It shall be truth with him: "When the heart is full, the mouth overflows." He shall be one of the

have a heart so filled, warmed and ardent by the words of God, and a spirit so fervent by the experience of truth, that he must confess with the apostles, "I know it."

I cannot let myself speak what I have seen and heard," i.e. what I myself have felt in my own soul as eternal truth.

Let us now summarize all this once again: A minister of the church must preach 1. only God's word, 2. the whole word of God, 3. in light order, 4. dividing it rightly, and finally 5. with a fervent spirit and faith from the fullness of the heart.

And even with this, the whole task of a servant of the church is not yet exhausted. If he is to teach, he must also ward off. 6. If he is to be a true shepherd of Christ's sheep, he must not only feed them, but also fight the ravening wolves that do not spare the flock, but come to them in sheep's clothing, and

have the appearance of a godly being, expose them, warn against them and with the weapon of the Word of God victoriously fight against them.

But if all this is the great task of a servant of the church, can it still be questioned whether he must stop reading, whether he must continue studying, studying day and night with untiring zeal? Certainly not.

It is true that whoever is entrusted with the sacred ministry among us must have studied God's Word. It is true that whoever is entrusted with the ministry of preaching among us must have already studied God's Word; but who can say, "I have studied it? It is, after all, an inexhaustible sea, and we are not only such small vessels, but also so full of holes that, if they are not filled again and again, they will be empty again only too quickly.

It is also true that whoever assumes the sacred office should already know how to preach and share the word. Of course, he should already know how to preach and share the word. But who is he who dares to say that he can preach but fails to share the word? - I say: Woe to him who may say: Preaching is becoming easier and easier for me! Woe to him who, except in emergencies, without the most careful preparation, without previous deep meditation, without prior serious research into God's Word, writes something down and impresses it on his memory, which he then presents to his congregation as a sermon, or even, speaking in a common way, pours out something extemporaneously, and is satisfied if he can only speak without hesitation and hears from his listeners that he has preached powerfully! Even Paul reminds his Corinthians that he preaches "with weakness and with fear and with great trembling".

And even Luther, in his later years, confessed that preaching was becoming more and more difficult for him, and we should be the ones to whom it was becoming easier and easier, so that we would not need daily serious research? Oh, my brothers, let us remember that the hour during which we stand on the pulpit is an unspeakably important hour. On it depends life and death, bliss and damnation of a whole host of immortal souls. Woe, woe, therefore, to the preacher who does not take advantage of this hour! Whoever does not give what has been researched from God's Word with effort and labor and with heartfelt sighs, whoever does not give the best that he can give, whoever is easily finished and therefore careless - he commits a terrible sin, and it would be better for him to have become a cowherd instead of a shepherd of the sheep of Jesus Christ. Alas and woe on his head forever and ever!

But it is also true that whoever among us has his hands laid on him, we may well assume that he already has faith and a fervent spirit. But how easily faith becomes weak! How easily the heart becomes sluggish, lukewarm and cold! Therefore we must warm and heat ourselves again and again by the heavenly fire of the Word.

Finally, it is also true that whoever wants to grasp the shepherd's crook must already know how to wield the battle sword and must already be powerful.

to punish the opponents and to shut them up. But does not error and heresy always appear in new disguises? Therefore, every preacher must constantly search himself in order to counter the new stratagem with new weapons from the armory of the Word.

Now then, my brethren, let us hear and take to heart the exhortation of the holy apostle: "Stop reading. Apostle: "Stop reading!" Let us not waste the noble time in idle rest or strange business, but buy it out in unceasing earnest holy study. Nothing less is at stake here than our and our listeners' blessedness. Let it be our food to do the will of our heavenly Father, our joy in this world the blessed work of our holy ministry. If we do not teach, let us read. So also, when the Lord shall be revealed, we shall have joy, and not be ashamed before him in his coming. Amen! In Jesus' name: Amen!

### California Correspondence.

San Francisco, Oct. 4, 1860. Most reverend and dearly beloved

Professor'.

Since five weeks have already passed since my arrival, I have been able to see how the kingdom of our dear Savior is doing here. Unfortunately, the image that one usually has of the ecclesiastical conditions of this otherwise so richly blessed country is all too true; it looks sad here. Every simple-minded Christian who knows the word of God and his own heart must have taken this for granted. One cannot serve two masters, and here, where the gold nugget is sought by so many as the only consolation, the good God with his precious gospel must of course be despised. - But if large and splendid churches were the marks of the true congregation of the saints, yes, then all Christians would have cause enough to rejoice heartily over the state of things here; but in most churches Christ, the crucified, is not preached above all things, but is more exhorted to virtue and morality. The blessing that should come from the use and reading of the divine word is therefore snatched away from the listeners by the preacher's distortions. In spite of the many and large churches, there is little faith and love to be seen, and for this very reason it has become a saying among Americans that one finds here *many churches, but little religion* \*).

But the situation is even sadder among our fellow tribesmen, the Germans. Apart from the Catholics, two Methodist congregations, whose number of members is quite insignificant, and an "evangelical" (unirte) congregation, which consists of about 70 so-called contributing members,

\*) Many churches, but little religion. L.

As already mentioned in the last letter, there is also a so-called Lutheran congregation here, which has about 20 members. Here, however, where the beautiful name promises so much, the situation is extremely miserable. Some time ago, the congregation dismissed its previous preacher, not because he treated the holy word of God as a launderer, which he had done long before his dismissal, but because he led a disorderly life. The most influential members of this congregation are free spirits or gross rationalists, and it is very much a question whether there are any among them who know their Savior. - This congregation recently issued a call to me, but I had to turn it down, if only because they did not want to provide for my upkeep in any way, but referred me to other gifts, and then because they denied me the right to remove the free spirits and obviously unbelievers, and on top of that I would have had to be introduced by a very popular English preacher.

In this large city, whose German population is said to be 16,000, there are only four German congregations, and it must be noted that the light of the gospel has shone brightest among the Methodists, however much it is dimmed by the filth of such teaching. - Only a few are concerned about worship at all; most seem to have forgotten that Sunday was set apart for the works of worship. They all look forward to the return of Sunday, but not in order to go to the temple of the Lord, but in order to serve the God of this world; and oh! how diligent and eager they are in his service! Those terrible times have obviously come, in which people love lust more than God. That is why the masses flock to the public places of amusement early on Sundays, in order to rest by dancing after the work of the week is done. - The Sunday celebration in St. Louis is still piety compared to the one here. Almost the entire German population lives here without God in the world. If some people's consciences have become restless, they have consoled themselves with the fact that there is no proper Lutheran congregation here, instead of praying heartily to the Lord of the harvest for the establishment of the preaching ministry.

The above-mentioned Lutheran congregation has given me permission to use their church premises, and here I have preached the sweet gospel since my arrival; to the glory of God I may also add, not without blessing. Although I have no conversions or revivals to report, some families have been found to receive the preaching of the gospel with hearty joy. Also, the number of listeners has increased with each Sunday, so that the sound of the gospel seems to bring in more and more. The Lord must bless his dear word, so that it can be heard by friends and friends of friends.

My enemy becomes more and more known. An enemy has obliged me to give great thanks against him by a small essay in a local paper against me and such bigots in general, by which he just made me known in wider circles and brought listeners. The annoying behavior of the previous Lutheran preacher has contributed not a little to arouse distrust among the people against every preacher, but the Lord has now made him harmless through that congregation; indeed, his exposure and deposition must in the end only be helpful to the spread of the gospel, since such a great obstacle has been removed from the way. But the word of the Lord will make its way. Even if the blessing is not immediately apparent, it is there. We can thank the Lord our God for bringing his dear Word and Luther's teachings to the ends of the earth, and for giving our dear church the special joy of soon being able to celebrate a Reformation festival even here in the farthest west. I would also like to call upon all who love our Lutheran Zion to implore the Lord in heartfelt intercession that he may give wisdom, strength and blessing for the further proclamation of the pure Gospel, so that he may also have a people here who recognize, honor and worship him and serve his holy name. We can confidently believe that He, who loves souls more warmly and fervently than we do, will also save what can be saved through His word, if only one family leaves Sodom.

It gives me particular joy to be able to inform you that the writer of that letter, through which this Caliph. It was a mother in Israel who recognized the grace of God in Christ Himself, and now, inflamed with love, she wished that the sweet gospel might also be preached here for the praise of God's glorious grace and for the salvation of souls. A poor sinner - she said - wrote the letter, but was washed clean in the blood of the Savior. The name of this God-fearing woman, who so administered the office of a spiritual priestess, is Elisa beth Schreiber; the same was formerly resident in Rochester, N. N., where she became acquainted with our synod through Fr. Fleischmann and Ernst. Her family will also care and work here for the spread of the Kingdom of God. Mr. Jakob Schreiber, her son, who lives here with his family, confirmed his love for the word of God and his heartfelt participation in the establishment of the preaching ministry here by welcoming me in the friendliest manner and inviting me to live with him, which invitation I also accepted. I would also like to mention that Mr. August Fricke, brother of our Rev. Fricke, had already received me most kindly before I became acquainted with Mr. J. Schreiber. May the faithful God reward these friends for their love according to Match. 10, 42.

With regard to the other cities, I cannot yet write anything certain. In any case, however, the prospects are nowhere as favorable as in this city, because most of the families have settled here. Most of the families have settled here, whereas otherwise there are almost only single gentlemen who do not have a permanent place of residence. Perhaps it will be possible for me to write about this in more detail in my next letter, and, God willing, to give you some good news.

Moreover, it remains true that planting and watering are the responsibility of the preacher, while the giver of all good gifts must bestow blessing and prosperity. Let him cooperate and confirm his word; indeed, let him promote the work of our hands for the sake of his name. Amen.

From the above, dear Professor, you see that we are entitled to hope that the Lord has and will have his people here as well. In any case, it will be necessary to establish a school board as soon as possible. If one wants to help the churches - says Luther - one must truly start with the children, and this is especially true here, where so many families are now being formed. I also very much wish to have a colleague who would be a school teacher or preacher. If money is received for this mission, it can be used to send a second preacher or a capable school teacher, because the synod does not need to provide for my support, for thank God, I know of no need, for the Lord provides for me. I miss nothing at all, except the fellowship with a colleague and my books, I am only glad that I have brought a library with me, which contains what I need to know, since the dear "Lutheran" has gone through the same conditions as they are here.

These lines will come into your hands at about the time of the meeting of the General Synod. Oh that I could be present and listen! It goes without saying that I want to be admitted, if the synod will have no objections. May the Lord give it His richest blessing in its deliberations, guide it in all dignity in all difficult cases, and make it firmer in the recognized, pure, and only saving doctrine.

With esteem and heartfelt love Yours

J. Buhler.

## Singing and praying booklet for Children of Lutheran schools.

Under this title a lovely booklet has just been published by Mr. A. Wiebusch and Son in St. Louis, which contains 87 songs and a collection of 32 prayers for children and school use. We recommend this booklet to all who want to give their children a gift that is certainly very dear to them.

About the nature of the booklet, which contains 159 pages in duodec, the preface gives the necessary report. It states:

In the catechism of Dr. J. C. Dietrich, published by A. Wiebusch und Sohn in St. Louis, there is an appendix with the register of songs and song verses to be learned by heart by the school children. The current school hymnal is a copy of these songs and song verses itself.

The booklet does not contain songs especially composed for children, but a selection of the most common hymns, for the simple reason that the latter are altogether children's songs, that is, songs that can be sung and prayed by young and old, by underage children as well as by scholars, for their edification; as it cannot be otherwise with true Christian songs, since the Savior expressly says: "Except ye repent and become as little children, ye shall not enter into the kingdom of heaven." Matth. 18, 3. And even if children do not yet fully grasp everything that is contained in the songs they have learned by heart, they should for this very reason imprint them on their memory in their tender youth, so that they will have a treasure in them not only in their childhood, but also in their old age.

The latter purpose also guided the collector in his selection. He has included just those songs which are suitable to accompany a Christian through his entire life, to serve him in the various situations and states in which he may come on his earthly pilgrimage, partly as a necessary awakening from the sleep of security, partly as a necessary comfort in all physical and spiritual distresses, and to be a constantly admonishing voice of God in the soul of the one who carries them in his memory. There are not to be counted those who have been saved from falling into sin in temptation and from despair in spiritual and bodily challenge by the songs learned by heart in youth.

Both the song verses for the little ones and the whole songs for the older ones are divided according to the church year and for the latter a song to be learned is indicated for each week. The opinion, however, is not that the older children should learn a whole song every week. Rather, it is assumed that the teacher or the parents divide the songs into several years, only that they always follow the order of the church year.

It should be noted that the number in brackets before the melody indicates the number under which the verse or song is found in the St. Louis Lutheran hymnal.

As far as the enclosed prayer booklet is concerned, only old ones have been included which were written by godly prayers and anointed with the spirit of prayer. On purpose, those have not been included which are already in the appendix to Hübner's Histories, so that our dear children may participate in this and the present children's prayer book.

collection together have a prayer treasure all the greater.

May our dear Lord Jesus, the blessed heavenly child lover, also bestow an abundant blessing on this booklet published out of love for His tender lambs. May He do it for the sake of His eternal love for children, Amen! The editor.

The content of the prayers is as follows:

I. Morning, noon and evening prayers.

I. Morning prayer. 2. evening prayer. 3. first prayer before the table. 4. second prayer before table. 5. first prayer after table. 6. second prayer after table.

II. prayers for all days and hours.

Daily prayer of petition. 8. Daily prayer of thanksgiving. 9. Daily renewal of the baptismal covenant. 10. daily prayer to God the Holy Spirit. 11. daily prayer for chastity. 12. daily prayer for parents. 13. daily prayer for true repentance. 14. rcim prayer for all hours.

III School Prayers.

15. first prayer at the beginning of school. 16. second prayer at the beginning of school. 17. prayer at the beginning of catechism lessons. 18. first prayer at the end of school. 19. second prayer at the end of school. 20. prayer at the end of the catechism lessons. 21. first hymn at the end of school. 22. second chant at the end of school. 23. chant at the end of the catechism class.

IV. Prayers for special cases.

24. prayer of a child when he is seriously ill. 23. prayer of thanksgiving after regaining health. Prayer of a poor child. 27. prayer when father or mother lie ill. 28. prayer when the father is traveling. 29. prayer when there is a heavy storm. 30. prayer of a child near death. 31. final sigh. 32. the little litany to pray in the time of death.

The price is as follows: the copy in durable binding 15 cents; the dozen Kl.50 exel. Postage.

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(From the Freimund.)

## Union Nothen in the Principality of Waldeck.

In 1821, the Lutheran and Reformed churches of the principality were united into one Protestant church by a decree of the Waldeck Consistory (with the approval of the prince and the agreement of all rural clergy and without objection from the congregations). However, there were always individuals who wanted to be and remain Lutheran, and among the pastors there were some who were willing to perform spiritual duties in the right way for money and good words. However, this has changed in the last two years. Now the Concilium strictly insists that these faithful Lutherans obtain special permission from the pastor for each official act, then request a dimissorial from the local pastor (which costs 3 groschen), and soon bring him a certificate from the Lutheran pastor about the act that actually took place. Thus a begging at three doors! In this way one hopes to make the people dull and tired, to starve them spiritually and to kill them. Only one incident instead of many similar ones. The midwife in Berich, a faithful Lutheran woman, asked the Consistory for permission to have her child baptized by a true-believing priest - no answer! She had to abandon her child and return to her profession herself without blessing,

After 7 weeks the answer came and now Father Schadle, one of the 8 pastors who protested against the unite teaching obligation, baptized. When sick people in mortal need desire the Holy Sacrament, they can never receive it. If sick people in mortal distress desire the Holy Sacrament, they can never obtain it.

Aren't these terrible oppressions of the faith? Why are the 8 Lutheran pastors not allowed to pastor their fellow believers in other parishes? And how can they still offer their hand to such barbarism? Shouldn't the word of the apostle be applied here: "One must obey God more than men?"

The editor of the church newspaper for Lutherans, to whom the distressed Waldeckers have turned for advice, issues it to the effect that they renounce the Union and ecclesiastically shun all people high and low who profess it. And he thinks that those Lutheran pastors should do the same. We, too, would not know any other way out.

## Announcements.

According to a resolution passed by the Synod during its sessions this year, the request is made to all concerned never to send any and all funds intended for any treasury of the Synod or for any general charitable purpose to the Treasurer of the general Synod, but always only to the District Treasurer. (S. Constitut. of the Synod Cap. VI, v. H I and 2.)

M. Günther, Secr. pro tewp.

Public notice is hereby given that at a meeting of the Electoral College of the Lutheran Synod of Missouri, Ohio, et al. held at St. Louis, Mo. on October 22, 1860, the following candidates were nominated for the second professorship at the School Teachers' Seminary at Fort-Wayne.

G. A. Th Selle, pg.8tor, primo loeo.

E. Roschke, teacher, 866unão looo.

W. Stubnatzi, pustor, tsrtio looo.

All synodal congregations, as well as the colleges of teachers at the seminary and college institutions in St. Louis and Fort-Wayne, wish to take note of this and, if they wish to make use of their right to request that a certain person be appointed as a candidate for the professorship now established, to inform the undersigned of this within eight weeks of receipt of this announcement.

St. Louis, Oct. 23, 1860.

Ferdinand Sievers, Secretary of the Electoral College p. t.

## Receipt and thanks.

With thanks received for poor pupils and students from the parish Hrn. Past. Bürger's to Washington 12 pieces of shirts and 3 pairs of boot shoes, from the parish of Hrn. Hahn's 12 pairs of woolen stockings, from the parish of Mr. Past. Tirmenstein at Port Richmond on Staten Island \$10.00.

Further, from the Women's Association in the parish of Herm Past, Great in Richmond, Va. 8 shirts with bustles, 8 pieces of tankards, 14 pieces of handkerchiefs, 6 pairs of woolen stockings. C. F. W. Walther.

For the California Mission

received from the congregation dcS Hrn. Past. Biltz in Lafayette Co, Mo, \$18.80, from Mr- Heim. Koke in Rothendurg, Cook Co., Ill, \$2.00 and from Mr. Conr. Wille through Mr. Past. Richmann in Schaumburg, Cook Co., Ill, 50 CtS.

C. F. W. Walther.

For the church building of the first German es. luth. congregation in Iowa City, the undersigned received the following gifts of love:

from an unnamed person near Milwaukee	\$1 .00
" of the congregation of Mr. Past. Reichardt	3 ,00
"to a friend in Rechtster, N. I.	1,00
" to some friends in St. L. through Mr. Stein-meier	6 ,00
" of the comm. of Mr. Past. Bode	5 ,00
from Past. Kühlers Gem. by Mr. I. Hahn	6,25 from Mr. W- Meier in N. Melle
"of the St. Johannis-Gemcinde of the Past. Grätzel	2,10 " Mr. Panier from Past. Rnffs Gemeinde
Wayne	1 ,25

The Lord bless the lenient givers!

F. Doescher, Pastor.

For Aug. Selle by Mr. Past. Heinemann \$2, teachers E. Dühring \$2, E. Homcier \$1, O. Brh- rens \$1, H. Grube \$1, H. Hattendorf \$1,



W. Siefker \$1, W. Arkenberg \$1, F. Stölting \$1, F. Grupe \$1, F. Nacke \$1, E. Lücke \$1, Christ. Meier Pl, W. Mensching \$1, H. Engelking \$1, H. Lamp Pl, H. Wiebrook 50 Cts, I. Harne- ning50Cts., F. Wente 50 Cts, Conr. Beh- renS 50 Cts, D. Grote 50 Cts, W. Rinne Pl, Ph. Wille Pl, Conr. Satter Pl, H. .Koller Pl, Ph. Wilbarm P2, I. Liersen P2, Conr. Har- mening P2, I. Wilkening P2, Aug. Lücke P2, G. Brauns P2, Conr. Rohe P2, Con. Tatge P2, Chr. Knabe P3, L. u. E. Brauns \$3, H. Müller 50 ct, H. Halfold 50 ct, E. Rinne 25 ct, H. Wilharm 25 ct, Carl Claus 25 ct, Mrs. C. Harmcning \$2, H. Meier \$3, I. O. Meier P5, H. Grewe P5, of Crete Will, Co, Ill-, of N. Volkert P5, Mrs. Schlägel 50 Cts. of Rock Island; TeacherBartling Pl, of Addison; Wilhelmine Singmann Pl, of Chicago \$70,75 hlö. Of the above money from Crete a considerable portion is late in being receipted, as it was sent in without giving the names of the kind givers for the needs of the previous school year. A. Selle.

For Johann Zimmermann from the congregation deS Hn. P'st. Werfelmann P48; furthermore from Mrs. Past. Werfelmann 2 shirts, from Mrs. Sieger 4 head kissrnüberziigc, from Mrs. Balz 2 sheets; from Mr. Apoth. Meier to Fort Wayne \$3, from the Jungsr.-Ver. ebenendasselbst \$5,50\$56 ,50

For C. Böse at the wedding of Mr. Hallenberg collected in St. Louis6 .50

For C. Böse from the congregation of Mr. Past. Köstering6 ,00

For Leonhard Küntzel of St. Paul's parish at Neu-Melle, Mo. 2.30

For Heinrich Walker from Mr. Limpert from the congregation of Mr. Pastor Lindemann \$2; from the heirs Johann Schulte and Johann Fortlage ibid G \$1; from the congregation of Mr. Past. Schliepsiek \$3,25. collected at the wedding of Mr. Balthasar Weber at St. Louis 7,3514 ,60

### For your kind attention.

In order to avoid double receipts for donations for the maintenance of the pupils in Concordia Collegium, the arrangement has been made that every four weeks the undersigned receives the monies received by the District Treasurer Mr. Roschke for pupils and then publicly receipts for them, the District Treasurer therefore does not publicly receipts for such monies. Dar- The money is transferred to the individual students and to the general support fund, so that it is always controlled by comparing it with the public receipts.

## Received for sophomores of Concordia College and Seminary:

a. General provident fund: Fund balance: \$39.59

Through Mr. Past. Riedrl by Mrs. Bohnhardt P 1,50

,,, " Polack, from the Johannis^

Gem. at Crete, Will. C., III, collection at the harvest festival26 .00

By Mr. Past. Schaller, from Virgins

of Trinity District in St. Louis 2.00

From Mr. Past. Claus in New-Bremen 1,00

By Mr. Roschke, District Treasurer:

By Mr. Past. G. Löber2 ,00

" Mr. Langbein in Memphis, Tenn. 1.50

" of the congregation Mr. Pastor Metz in New-Orleans16 ,50

By Mr. F. W. Böhlau, subsequently by Mr. W> Frye i. d. Gem. zu Minden, Ill. 2.50 53.00

Summa \$99.52 b. For individual sophomores:

For G. Hild, through Rev. Steinbach, of the Women's Association of Milwaukee\$ 9.41

" F. Wescmann, by Mr. Pastor Meier, of the comm. at Proviso, Ill. 7.00

"K. Senne, through Mr. Past. M. Tirmenstcin 15,00

" Joh. Drescher, of the comm. in Washington, D. C. 9.64

"Joh. Hcrzer and A. Crull, by Mr. Roschke, of the comm. of Mr. Past. Hoppc in NewOrleans16 ,25

from the women's association there20 ,00

Further received with heartfelt thanks:

By Mr. Past. Groß, of the women's club at Richmond, Va.: 8 shirts ncdst collars, 6 pairs of stockings, 6 pieces of white handkerchiefs, 8 pieces of colored ditto.

By the heads Mr. H. Brirmann and Mr. Dankmeyer of the parish of Mr. Past. Baumgart in Clkhoru Pr., for the household, a gift of said community of 2035 Pfv. best wheat flour.

G. Alex. Saxer.

Remark ng.

The general support fund is under the administration of Prof. C. F. W. Walther, to whom the funds are delivered by me. The receipt of the funds is to be published continuously in the "Lutheraner" and every quarter a list of the distribution to the pupils is to be added. In the list of receipts for individual pupils, I can only list those monies that actually pass through my hands; all others must be found in the list of receipts issued by the pupils themselves.

G. Alex. Saxer.

Intake

During the general synodical convention held at St. Louis, Mo. in October, 1860.

From St. PaulS Parish in Fort Wayne §35.00	*****Past . WambSgans25,00	To the Synodalcasse middle district:	*****Past . Zaget20.	90
„„„ MartinS-Gem. past. Stephan10				,00
„„„ TrinityS-Gcm. Past. Daib10				,35
" whose JacobuS comm.				7,15
" of the parish Past. Merz11				,00
„„„ Parish Past. Stürken8				,15
„„„ Gem. Past. Friedcrich in Huntington7				,24
" whose gem. in Withly Co.				7.11
"derGem . Past. Detzer in Defiance16				,00
" whose comm. in Svuthridge19				,21
" " Gem. in Florida				, 2,40
„theGem . Past. Lindemann66				,60
„„„ Gem. Past. Jäbkrr50				,00
„„„ Gem. Past. Fritze15				.00
"whose branch Emanuels-Gem.				3,45
" of the Gem. Past. Klinkcnberg7				,36
„„„ Gem. Past. Kunz3				,00
„„„ Gem. Past. Schumann in Noble Co.				3,50
" whose Gem. in Decalb Co.				5,20

From the Wem. Past. King in Cincinnati	420	,00	
" „ Wem. Past. Sauer	15	,25	
" Fried. Siefker	1	,00	
" Wife Fried. Meier	1	,00	
" the communities of Past. Cobble	6	,49	
" the congreg. of Past. Bergt, Williams Co., O. 2.55 "			whose Zion's comm. in Defiance Cv., O. 3.50 " whose branches1 .51
"" "		71	
" the Gem. Past. Husmann	10	,00	
„ „ Gem. Past. Saupert in Evansville 11,95 "			whose Emanurils-Gcm. 4,65
" the Gem. Past. Fricke in Indianapolis	10	,60	
By the same for sold synodal reports	3	,00	
From the Gem. Past. Shepherd	6	,25	
" " Gem. Past. Tramm in Laporte	2	,40	
" whose gem. in Mishawaka	1	,03	
" the Gem. Past. Nincker	4	,10	
"" Zions congreg.			past. Werfelmann10 ,00
" Fr. Sch.		2,00	
" C. F. Rci'nki'ng	1	,00	
" of the Gem. Past.			Köstering5 ,25
" Conrad Trier	1	,00	
For synodal reports sold	0	,40	
From the Gem. Past. Ernst	5	,25	
" " Gem. Past. Bohde	9	,00	

Contributions of the pastors and school teachers:

Past. Daib	41	,50	Past. Schäfer	51	,00	
"			Merz	1	,00	" Bergt1 ,00
" Schöneberg	1	,00	" Husmann	1	,00	
" Strengths	2	,00	" Junget	1	,00	
" Fricderichi		,00	" Saupert	1	,00	
Detzer	2	,00	" Fricke	1	,00	
Teacher Recke	1,00		Teacher Käppel	1,00		
Past. Schürmann	1,00		Past. Tramm	1	,57	
"Lindemann	1	,00	" Schuster	1	,00	
" Jäbker	2	,M	" Nincker	1	,00	
Teacher. Kirsch	1	,00	" Sallmann	1	,00	
Past. WambSgan	S1	,00	" Horst	1	,00	
" Fritze	1,55		Teacher Nolting	1,00		
"King	1,00		Past			Werfelmann1 ,00
" Klinkcnberg IM Professor Crämer	1	,51)				
"Kunz	1,00		Past			Sauet2 ,00
"Schumann	2	,00	"			KösteringIM
"Sauer	1	,00	"			I. Nupprecht1 ,00
Rolf	1	,00	"			Klinkenberg1 ,01t
„Stephan	1,	00	„			Ernst1 ,00
Teacher Albrecht	1	,00	"			Bohde1 ,00

For the mission:

From the Gem			Past. WambSgan	S510	,00
"" Gem. Past. Schöneberg	Z	,0t)			
"" Gem. Past. Fritze	5	,00			
"" Gem. Past. Schumann in Deaalb Co.		3,00			
"" Gem. Past. King in Cincinnati	24	,78			
" „ Gem. Past. Rolf	7	,50			
By Past. Junget collected at infant baptisms	3	,43			
From the Gem. P ast. Nincker	1	,09			
" " ZionS-Gcm. Past. Werfelmann	5	,00			
" Mrs. W. as a thank offering for her happy de-					

binding5M

" C. F. Reinking	IM	
Collecte at N. N.		1,50
From I. Van Strohe	1	,00
" To the oewerst	1	,00
" N. N. by Past. Klinkcnberg	3	,00

For teacher salaries

By H. K. Rummler	IM	
" Chr. Hcischmann	5	,00
" Mrs. Lembauer	3	,00
" of the Gem. Past. QueenCincinnati	15	,00

" " Gem. Past. Klinkenberg5	,00
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For widow Biewend:

From the Gem. Past. Schumann in Noble Co. 52.90 " whose Gem. in Decalb Co.	3.60
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"" Gem. in Kcndallville0	,60
" the Gem. Past. Fricke11	,40
"" ZionS congreg. past.Werfelmann1	,50
" Past. King1	,00

For the general presiding officer:

From St. Pauts congreg. in Fort Wayne 425.00	"" Gem. Past. Stürken7 ,20
"" Gem. Past. Klinkcnberg8	,00
"" Gem. Past. Schumann in decalb Co.	3,00
""ZiouS-Gem. Past. Werfelmann6	,50

For the Fort Wayne seminar:

From the Gem. Past. Friederich in Withly Co. 4 5,00 " " Gem. Past. King in Cincinnati15.	00
" Catharina Beyer1	.00
" Mrs. Bockclmeier1	,00
" Past. Saupert2	,00

" of St. JohanneS-Gem. Past. Werfelmann at  
Dedication of their church for seminary building8.86

" Fr. Schinnerer	"" 3,1>0
" G. P. Gcrmann	"" 1.25

For St. Louis College:

From the Gem. Past. Schumann in Decalb Co. 4 2 75 " " Gem. Past. King10	,00
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,, , Trinity comm. past. Weyel15	,49
" whose Emanuels comm.	4.65
" whose Petrns comm.	3.86
" Fr. Sch. for college construction2	.00
" L- Pf. Germann1	,00

For poor students in Fort Wayne:

By Mr. Wilhelm Alms4	1.00
" Mrs. WiegerS0	.50
" the Gem. Past. King15	,00
"" Gem. Past. Klinkcnberg5	,00

Gustav Piepen'brink.

### Received:

3,. to pay off the debt of the ConcordiaCollege construction:

From Mr. N. N- by Mr. Past. Kühle, Matteson, Cook Co., Ill. KIM

" " Past. Schäfer near Indianapolis, Ja.	8,00 " ,, Fr. Sch. by Mr. Past. Werfelmann -- 2,00 " " L> P- Germann through Mr.
--	--

Past. Werfel  
man IM

,, Joh. Heinz through Mr. Past. Lebmann-- 1,25

d. To the synodal treasury of western districts:

From the community of Mr. Past. Nennicke, Paitzdorf,  
PerryCo , Mo.--. 3,00

"" "" Fick, CollinSville, Ill.	7.60
"" ""Beyer, Altenburg, P.	

Co., Mo.	12,80
"" "" Holls, Centreville, Ill.	5.00
""ZionSg., "" Wolff, Jeffcrson Co.,	

Mo.	2,35
"" Gem. "" Bestl, Franklin Co.,	

Mo.	8,75
"" ""Biltz, Lafayctte Co.,	

Mo.	13,20
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""""""Richmann , Foam-  
burg, Cook Co, Ill. 85.00

""""""Nichmann , Rothen-  
berg, Cook Co, Ill. 16.00

"" "" ""Riebet, Cape Girar-  
deau, Mo.
 7.25 || ""Filialg. "" Riebet, Scott,C-,Mo. | 7.30 |
| ""Gem. ""Graves, St. Char |  |

les, Mo.	12,25
""""""Selle, Rock Ist., Ill.	3.25
"" ""Löber, Frohna, Perry	

Co., Mo.	2,70
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"Hoppe, N. Orleans,  
 La. 4,35  
 "Mr. Walter through Mr. Past. Metz, N. Orleans, La. 10,00  
 "Mart. Halbritter by Mr. Past. Metz, N. Orleans, La. 10,00  
 "Fried. Robbert by Mr. Past. Metz, N. Orleans, La. 5,00  
 "Christ. Nahters by Mr. Past. Metz, N. Orleans, La. 3,00  
 „ Madam Halbritter through Mr. Past. Metz, N. Orleans, La. --- 10,00  
 „ „ Lampert, d. Hrn. Past. Metz, N. Orleans, 5.00 From d. Gem. d. Hrn, Past. Dörmann, Augusta, Mo. 5,25  
 „ „ „ „ Stretch foot, Grand Pr, Washington Co, Ill - - 8.10  
 "Schliepsiek , Staunton, Ill. 3.00  
 „ „ „ Frederking, N. Wells, C. Girardeau Co, Mo.. > - - 3.50  
 "Link, Pleasant Ribge, Ill. 6.10  
 „ „ Scholz, „Minden, „Ill .----11,43  
 From the Trinity District in St. Louis, Mo. 9.85 From the congregation of Mr. Past. Streckfuß by Mr. President Wynecken 3.25  
 From the pastors: Wolff, Besel, Biltz, Gräbner, Selle, Müller, Heinr. Löber, Metz, Ott- mann, Dörmann, Streckfuß, Küchle, Geyer, Ruff, Böbling, Hoppe, Schliepsiek, Früchtenicht, Jungk, Frdcrking, Richmann ä 41.00, Franke and Best ä 42.00; Stubnatzy 41.35; Th. Grüber 46.00 432.35  
 " the men teachers: Erk, Jung, Gotsch, Bünger, Härtel, Kohtstock, Bartling, Nuckel, Lonzel- mann, Ulrich, Herrmann, Fürstenau 4 41.00; Koch 43M 15.00  
 o. To the college maintenance fund for teacher salaries:  
 From the Gem. of Hrn. Past. Heinemann, Trete, Will Co., Ill. 7.95  
 " Mr. Welkening, Crete, Will Co., Ill. 1.00 ""Will, there 1.00  
 "" Boy, there 0.30  
 "" Dierson, there 0.50  
 Collecte gesam. on C. Stege's wedding by Hr.  
 Mrs. Richter's wedding by Mr. Past. Stubnatzy 5,43  
 H. vom Berge'S wedding by Past. Stubnatzy 2,00  
 Mr. Past. Stubnatzy 5,67  
 Past. Beyer, Altenburg, Perry Co., Mo. 21.00  
 „ „ „ Fick, CollinSville, Ill.--- 5.85  
 ä. For the general president:  
 From the Zion congreg. of the Hm. Past. Hoppe, N. Orleans, La. 6.80  
 Collecte der Gcm. d- Hrn. Past. Meyer, Proviso, Ill. 9.65  
 6. to the maintenance fund for Prof. Biewend:  
 By Mr. Conrad Wille through Hm. Past. Richmann 2,00  
 k. To the Synodal Missionary Fund:  
 By Mrs. Brinkhoff, Lafayette Co, Mo. 2 .00  
 "of the congregation of the Rev. Ottmann, N. Melle, Mo. 7,10 Missionscollectc of the Gem. of Hrn. Past. Metz, N. Orleans, La., for the months of Aug. - Sept.-- 22.90 By Mr. Past. Stubnatzy by Mrs. N. N. - 0.55 "", by Mr. Hanemann-. 0.50  
 " judge 4,00  
 "Mrs. N. N. ---- 0.50  
 From the Gem. of Mr. Past. Küchle, Matteson, Cook Co., Ill. 5.10  
 " " " " Fick, CollinSville, Ill.-- 5.05  
 By Dr. Gotsch from Mr. Langbein, Memphis, Ten. 1,50  
 " ges. in the Gem. N. Biele field, Mo. 1,40  
 "" by N. N. 0.60  
 From a member of the community of Mr. Past. Streck- fuß, Grand Pra., Ill, a pair of gold. Earrings. E. Roschke.  
 From the Eastern District of the Synod, I have received the following contributions for calculation with the Cassirer of the same, which I hereby acknowledge:  
 To the general synodal treasury 464.56, as:  
 of Mr. Past. M. W. Sommer in Philadelphia 4 1.00 " his congregation 3 .00  
 " Hrn. Past. Hugo Hanser in JohannisBurg 1.00  
 ""Teacher Chph. Winterstein that. 1.00

,50 Paul citizen0 ,50  
 " " Past. W. Bartling in Pittsburgh 1.00 "the community that. 10.90  
 „ Mr. Teacher Bützow the. 1,00  
 " of the St. Pauls-Gem. of Mr. Past. Grätzel  
 in Kingsville, Md. 2.00  
 " whose St. John's parish in Long Green, Md. 2,00 " Hrn. Past. Grätzel himself 1M  
 " " Geo. Willner in Washington City 1 ,00  
 "Teacher Habermehl in Baltimore, Md. 1.00 " the community of Mr. Past. Föhlinger in N.-A. 21.04  
 4 6.06 Collecte as of June.  
 "3.73 „ " July.  
 "4.33 ""August.  
 "6.92 ""September.  
 "Mr. Past. M. Tirmenstein in Port Richmond, N.-I. 1.50  
 for eastern synodal reports, by Rev.  
 Hoppe in New-Orleans 0 .50

by Mr. Past. E. Röder in Rainham, Collecte der St. PeterS-Gem. zu Middleton 4.12  
from the English, ev.-luth. St. Peters-Gem.

of Mr. Past. Schmidt in Baltimore, Md. 10.00

"Hrn. Past. Schmidt himself 1,00

For the Lehrergehalte 231.29, as:

from the Gem. of the Hrn. Past. E. M. Bürgerin Washington City 16,29

"of the Gem. of the Hrn. Past. C. Groß in Richmond, Va. 10,18

"Mr. Joh. Thiemyer in Baltimore, Md. 2,10

"Fr. Thiemyer "" 3,00

To the Synodal MissionSasse 215.63, as:

from the Gem. of Mr. Past. E. M. Bürger in Washington City 3,66

"of the Gem. of the Hrn. Past. C. Great in Nicholson, Pa. 6,00

by Mr. Past. E. Röder in Rainham 1.88 and namely: 21.00 from I. Veit.

0,50 "G. Schuessler.

0,38 "E. N.

by Mr. Pastor E. Roder in Rainham, by some Lutheran Christians in Gainsborough, Can.

West. " 4,09

To be given to Mr. Director A. Sarr, for poor students and pupils:

from the comm. of Mr. Past. C. M. Bürgerin Washington City 6,28

"The community of Mr. Past. Grätzel in Livingston 1,51

Green and Kingville 1,51

by Mr. Past. E. Röder in Rainham, by L.

Vitus 1,00

St. Louis, Oct. 22, 1860.

F. Bohl an, Cass. of the General Synod.

For the **Lutheran** have paid: The **12th** year r

Messrs: C. Pracht, Past. A. Selle.

The **13th** year:

The gentlemen: Heinr. Ungemach, Chr. Krönig, C. Pracht, A. Schletz' W. Böse, Past. A. Selle, C. Meyer.

The 14th year:

The gentlemen: Ebr. Krönig, Chr. Reese 4 Lx., A. Schletz, C. Pracht, W. Böse, C. Gerstkämper, Past. M. Merz, Kriskrr. Past. I. C. W. Lindemann 2 Er., Past. C. Strafen, H. Scheele 30 CtS., H. Bruns 30 CtS., Aug. Ferk, Chr. Gerzmehl, Past. F. Schumann 3 Er., W. Brink, C. Meyer 2 Er., Titze 50 CtS., Kroneubcrger, Runge, Fritz, Glas, Past. E. L. G. Wege, H. Ungemach.

The **13th** year:

The gentlemen: F. Becker, Past. A. Brandt, Paul Bürger 12 Er., Chr. Krönig, Kreisler, C. H. Hofmeier, G. Dö"ring, Chr. Reese 3 Er., Past. F. König, A. Schletz, M. Mintzlaff, C. Pracht, Past. P. Wambsgans 9 Er., W. Böse, Harmsdörfer, F. Wichmann, Past. H. Grätzel, Th. Hanf, C. Lücke, W. Lücke, C. Gerstkämper, Past. M. Merz,

A. Goldhardt, Keisker, I. Dittmar, Walkenhorst, Pohlmann, Dreihvfer. Past. I. C. W. Lindemann 2 Er., M. Müller, Past. C. Meier, C. Bischoff, Past. C. E. Bode, Past. I. Rennieke, M. Schmutde, Dietr. Brockschmidt, E. Stvhr, C. Knabe, H. Lübker, W. Dettlaf, Bremer, C. Kusterer, M. Bauer, Neuberger, M. Kohn, Past. E. Kähler 3 Er., H. Stünkel, L. Stünkel, H. Schöcll, H. Bruns, Fr. Böger, Bracher, G. Bewie, Phil. Fey, C. Wiebusch, Gottfried Iahn, I. Birner, Aug. Cavalle, Gvtll. Züngler, A. Ferk, L. Brendcmühl, Past. F. Schumann 5 Er., Past. I. Rupprecht 2 Er., E. C. Schneider, Th. Eißfeldt, G. Boye, W. Brink, C. Meyer, M. Hemrich 21.50, Titze, H. Engelage, Kronersberger, Runge, L. CurtS, Dictz, Fritz, I. G. Hvffrr, 2nd Dvngs, Past. E. C. G. Wege 21.50, I. G. Kunz 21.72, C. Celge, H. Ungemach, Rev. E. Mullanowsky 21.78, Rev. G. Polack 3 Er., C. Schwer, C. Maßmann, H. Matches, F. Mever, B. Meyer, C. Scheiwe, F. Schwöppe, C. Patje, C. Windheim, F. Wilkcnig, C. Wilkenig, F. Jutze, 3- Schmidt.

The **18th** year:

The gentlemen: H. Rudolph, Phil. Theis, C. Wunderlich, C. Hunninger, Ferd. Piepers, H. Ungemach, L. Aitschkvsky, F. Becker, Past. A. Brandt, H. Böthe, Chr. Krönig 50 CtS., Past. H. Hanzer 24.22, circle cler, F. Schlegel, Past. 3, G. Schulze, C. H. Hofmeier, H. Blanken Sr, G. Döring, P. Mahnke, W. Schüßler, H. Schmidt, Past. F. M. Hahn 4 Er., Chr. Reese 85 Er., Past. F. König 5.50, C. Seine, Past. I. Rupprecht 20 Er., Past. 3. A.

Fritze 10 Er., Past. A. Ernst 14 Er., Past. Th. Wichmann 3 Er., A. Schletz, M. Mintzlaff, Past. P. Wambsgans.

16 er., C. Pracht, C. Piependrink, Fr.-Heine, W. Müllering, W. Nothnbrck, C. W. Sander, Westrum, 3rd Wesel, j M. Schüller, W. Böse, A. Harmsdörfer, F. Wichmann, Past. H. Grätzel, Th. Hanf, I. Schneider, C. Wibbing, W. Wallschläger, L. Würfel 50 Cts, L. Potzel 51 CtS, 3. Behm, Past. C. 3. Friedrich, C. Lücke, H. Hauptmcicr, C. Brandt, H. Brüggemann, Br. Wieneke, L. Dohle, G. Bernhardt, Conr. Schmidt, Past. W. Scholz, C. G. Gerstkämper, Past. R. Klinkenbcrg 27 Er., H. Nösener, C. Knoop, H. Meier, Keisker, Walkenhorst, Pohlmann, Past. Hochsteller, Brune, Chr. Schulte, H. Lübking, I. Dönges, C. Brackmann, P. Emrich, I. Hoffherr, K. Strube, H. Bank, Fr. Melchcr, A. Heldt, H. Horn, F. Kroger, H. Sanncmann, Rev. I. H. Werfelmann 9.50, Rev. P. lungk, I. Otterbacher 50 EtS., C. Ottcrbachcr, H. Natke, C. IudeS, D. Fclldaum, I. Jacobus, F. Budlitz, C. Retzlaff, C. Heckendorf, I. Heckendorf, A. Vublitz, E. Hiltmann, G. Eichhorst, G. Garbisch, Teacher Becker, C. Schössen, M.

Muller, C. Hilgendorf, A. Ernst, F. Bublitz, Br. Schmidt, A. Ramthuu, Past. C- Meier, Tr. Glaser, L. Roth, Past. F. Boling 7 Er., Brueggemann, G. Bittner, Past. G. Sauer 9 Er., Past. I. Trautmann 8 Er., A. Bohn 42 Er., Past. Dvrmann 4 Er., Past. Müller 21.78, Past. F. W. Iodn, Past. C. E. Bode 3 Er., Past. I. Nennike, Past. C. Gross, M. Schmutde, H. Grcwe, Gehr. Brockschmidt, Dtr. Brockschmidt, Past. H. Wunderlich, C. Stöhr, H. Lücke, G. Heinicke, I. Hinz, C. Heßler, C. Seifert, G. Zimmermann, H. Borges 8 Er., Wcdepohl, Past. A. Hoppe 4 Er., I. Diersen, C. Knabe, 3. O. Meyer, F. Nacke, 3os. Hermann 5 Er., H. Lübker, F. Fellwock, F. Christian, M. Fcllwock, W.

Dettlaff, Past. H. W. Ninker 220.50, H. Nullmann, F. Ackermann, 3rd Krüger, I. Bmknr, G. Kricke, D. T. Keller, P. Kißling, I. Hinz, C. Müller, M. Mcibohm, F. Meier, H. Meier, I. Fährmann, W. Gudcrt. F.  
 Eiters, F. Feiertag, Dufenhorst, 3. Wilde, G. Scholz, S. Hartmann, Bremer, C. Kusterer, Karstens, Tusch, M.  
 Bauer, Neuberger, M. Kohn, Past. E. Strascu, Past. E.  
 Kähler 5 Er., B. Kimpel, P. Grub, Soft, Past. L. Hcim, I. H. Erk, 3nngklaus, Walter, KarstenS, H. Stünkel, Flandermeier, H. Brakmann, Z. Nvdekohr, H. Scheele, C. Welpel G. Bcck, H. Bogrr, Fr. Böger, Brächcr. G. Bewie, Phil. Fey, G. Müller, L. Bracher, G. Funke 50 EtS., C. Müller, G. Markworth, G- Lorenz, 3rd Schlimpcrt, F. Winter, 3rd Birner, Dr. Bünger, D. Meyer, Glaß u. Naitbcl, H. Kroger, 3- Zins, A. Capelle, G. Ziingler, G. Scholz, G. Schöbe, 3rd Borkenhagcn, G. Brauns 21.31, Past. F. Schumann 9 Er., E. Baumann, Nie. Laumann, 3rd Schneider, I. M. Dihm, Past. 3. Lehuer, F. Toensing, W. Boehning, Past. C. Sallmann, M. Kleinschmidt, E. C. Schneider, F. Schachameyer, Past. H. Eisfcller 23.50, LiihrS, Teachers Deffuer, G. Zillior, 3rd Stamm, Phil. Scär, I. Heuler, C. Hubncr, H. Backhaus, H. Fischer, F. Walther, H. Nummer, Th. Eißfeldt 21.7^, H. Hoppe, 63rd Boye, C. Koch, Th. Bünger, Past. C. Frederking 4 Er., Titze, Thümlinq, Töpel, Rost, Schröder, Wendt, Dittmer, Nnngc, P. Maul, Blötcl, Ehrhardt, Flach, Tröster, Stricker, Strubel, Bieth, Schumacher, Schuster, Herrmann, Albrecht, Müller, Gohringer, Susick, Maurer, Niekranz, H. Engelage, Past. W. Stubnatzy 15 Ex., 3. Kicnle, 3. Gass, 3.  
 locky, 3. G. Kratzer, Aronenberger, L. CurtS, Dieß, Kurtz, C. Laudon, G. Laudon, A. Müller, Minzlaff, Mrczdorf, Runzel, Stark, Vogel, Zirbel, A. Otto, Ferd. Otto, H' Rohn, Fritz, Hillmonn, Brück, Eggcrs, L. Sckcpcr, G. Legier, AlmS, G- BippuS, Holtz, Held, Langele, Kollenberg, Weber, 2de, Schwrcrfeger, 3rd Allwardt, F. Gastrop50 CtS., Past. W. Kolb, I. G. Kunz 18 EtS., I. C. Kolb 21.78, Past. F. Ahner, C. Ceige, Past. P Hcid 6 Er., 3rd Lang, I. Schmidt, E. Schwer, C. Waßmann, D. Meyer, C. Rüst, 3- Scheiwe, F. Schwöppe, C. Tatje, C. Windhcm, F. Jutze, H. GöhrS, Past. L- Daib 6 Er-, Past. M. Merz 9 Er-, A. Goldhardt.

The **17th** year:

The men: F. W. Baum, L. Distelhorst, 3rd Jung, C. Rathsburg, F. Kaufmann, Past. A. D. Stecher, H. Ungemach, F. Marquardt, Werner, H. Brockmann, C. Grupe, Past. G. Kranz, 3- Ottmann, H. Böthe, Past. M. Tic-  
 mcnstcin 8 Er., A. Heitmüller, G. Willner, H. Prinzhorn 50 EtS., W. Haueuschild, Lehrer Piirner, Past. E. Bürger, C. H. Hofmcier, Past. H. Löber, P. Dettse, F. Frvbl, W. Härtung, A. Luders, G. Barth, G. Schuppan, Past. F. M. Hahn 6 Er., Past. R. Herbst, C. Seim, H. Seim, H. Rohr, G. E. Friedrich, F. W- Hakestdde, Past. F. König 7 Er., Past. A. Zage!, F. Meyer, Westenfeld, I. Torbeck, M. Frosch, Fr. Fruchtnücht, C. Prüfe, Fr. Bremer,  
 C. Pobier, I. Bühler, S. Riedel 9 ex., C. Hcnng, Fr. Lange, I. Groth, C. Piepenhrink, F. Heine, W. Mülle- , ring, C. Vogel, L- Griegel, F. Tbicme, C. Wöbking, C. Schabe, C. Rose, Carl Rose, G> Wilkenung, I. Wesel, C. Janzow, 3- Knotbe, Past. M. Stephan25 ex., Past. G. Jäbkcr35Ex., W. Böse, C. Schaper, L. SchultbeS, I. Amrein, Past. M. W. Sommer, I. Schneider, I. Trapp,  
 ! <9 Mombcrgcr, F. Seidel, H. Grün, C- Wibbing, A.  
 Blom, Dedning, L. Würfel, I. Fink, H. Sprengler, A.  
 ! Ulrich, Past. W- Skolz, W. Freye, H. Knvühvff, Meyer ! u. Br., Past. L. Daib 23 Ex., Past. M. Merz 5 Ex., Past. i E. A. Schürmann, G. Schneider, L. Henninghaus, Schecr Jr, Past. Lcucl, Past. I. H. Werfelmann 11 ex., Past. ! H. Funk, Past. H. Iüngel, L. Schnell, I. Olterhachel 50 CtS., M. Tdoma, Past. 3, H. Jox, A. Gädke, C. Heckendorf, I. Höhne, I. Jacobus 5!> Crs., C. Indes, H. Krüger, C. Milbrath, H. Natzke, C- Reblaff, C. Wölbt, C. Kiekhäfer, W. Schröder, W. Ticstler, F. Krangel, I. Götschö, H. Mescnbrink, F. Kcmncr, C. Berkemeier, Past. F. Böling 3 ex, F. Milbrath, Past. F. R "ff, C. Fink, G. Pannier, F. Hoppe, G. Bittner, A. Böhlke, W. Dumstrey, W. Dreichel, F. Fink, 3rd Hinz, C. Hackbarth, G. Liebers, E. Zauske, Past. G. Sauer 15 ex., A. Bobn5 ex., I. Martin, Past. C. E. B°dc 5 ex., Past. C. Groß 15 ex., Past. G. Slreckfuß, M. Schmutde, I. H. and 3. L. Biemann, H. Wunderlich, Past. E. Multanowsky, A. Gvkel, Past. A. Hoppe 17 ex-, Past. C. L. Metz 22ex-, Past. I.  
 ! O. Fürbringer, Past. P. H. Dicke, H. Lübker, W. Kastrier, ! E. Müller, 3rd Müller, F. Christian, I. G. Trentlage, Past. ! C. Strafen 21 Ex., Past. E. Rolf 25 ex., Past. W. Bergt,  
 F. Lcining, 3rd Reidhardt, M. Gaib, F. Schröder, W. Airmann, W. Griebel, C. Gallmeier, Past. L. Heim 78 Cts, 2nd Wolterö, Kastens 56CtS., Kammcier, G. O. Jrerking, H. Brackmann, y. Röpe, H. D. BrunS, Brinkhoff, I. P. Georg, Past. F. W. Föhlinger, Past. Dr. W. Sihler, C. Welpel 75 Cts, Bracher, W. Kipp, Phil. Fcy, Dr. W.  
 Aßmann, Past. M. Eirich, Fr. Schwefel, C. Maaß, L. u. Fr. Braunschweig, A., G. u. Fr. Neißel, Lehrer Nütze! F. Usech, C. MattheS, Wiltr, G- Görditz, L. Äorth, Gncbow, Hafennicistcr, Tietr. Helwcge, G. 5lrause, C. Groh, Lindncr, H. Grewiug, H. HinderS, M. Schnaiblc, K. Bümmlcr, H. Albrecht, C. Dcichmüller, H. Kcmp, Past. F. Schumann li Ex., Past. A. Tetzer 2! Ex., 3. farmer, Past. C. Sallmann, Past. 3rd G. Schäfer 10 ex., E. C. Schneider, D. Nosenwr'nkel, C. Puscheck, F. Krage, H. and W- Buchholz, H. Marquardt, F. EhlerS 50 ctö., Past. G. Löber, E. Suhr, W. Richter, W. Fuchs, F. Höpncr, G. Ziüiox, I. Stamm, P. Scaer, Past. I. I. Bcilharz, W. Kohle, I. Lodan, Past. A. Brandt, Prof. Larscn, G. Boye, Holstein u. Hammer, Past. W. Brackhage, Bockstädde, Greiwe, F. Hausncr, H. Kiitcnbrink, Klusmann, W. Lecke, C. Koch, F. Meier W LtS., Titze, H. Engelage, F. Meier, H. Bcnsemann, Scheele, Jr, Fr. & H. Steltcr, A. Kiefer, L. Fordail, 3rd Sauer, Past. G. K. Schuster, I. Kiefer, 3Kuntz, 3rd G. 5lratzer 50 CtS., H. Weber, F. Ditzgmeier, M. Hölter, E. Böbning, E. Splete, H. Bicker, C. Loth, C. Scherler, E. König, E. Borges, G. Rittberger, H. H. Bohrung, E. Franz, H. Hellmann, C. L. Ediert, H. Tönsing, Past. F. Lochner 11 Ex., Bindig, D. S'chepper, AlmS, Fridlein, Gricse, Holtz, Helming, Krämer, Spindler, Wiegcrs, Past. A. Saupcrt, Maaßberg, 3rd Bayer, Becker, H. Burggrave, Kollenberg, Müller, Mcierding, Möhlmcistcr, Past. H. Hanser, H. Erke, Past. F. Ahncr, Past. 3- Rauschert 15 ex, Past. H. Gräbner, teacher Hästel, H. Rahmüller, D. Thöle, H. Mohlenkamp, H. Rolle, E. Blackemcier, Montmann, ThommS, SchcipS, Prof. Brackmaun, Fr. Märklin, Past. A. Brose, I. Lang, Br. Ottc, H. Hühner, Past. F. Groth, Past. G. Wolläger, Fr. Buchholz, D. Meyer, C. Bogemollcr, C. Brandt, F. Wolf, M. Weber, F. Schäkel, I. Weber, Past. A. Weyel, D. Korff, C. Brackmann, F. Crämer, G. Bvbne, A. Held, C. AlmS, C. Bohne, F. Winbmann, Fr. Burre, A. Frckring.

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M. C. Barthel.

**Changed address:**



Rev. L. Ixiliav,  
Lerdin, Lestrop Oo., Lexus.

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Volume 17, St. Louis, Monday, November 13, 1860, No. 7.  
Municipal Election Law.

(Continued.)

If the whole church, that is, all true believing Christians, have received the power of the keys from Christ, then it is also beyond doubt that the whole church, that is, all true believing Christians, also have the right and the power to choose their preachers. But that the whole church really possesses the keys of the kingdom of heaven is, as we have seen, already clear from the passage Matth 16, 15-19.

Now that we have already seen that this passage was not only understood this way by the church fathers before the time of the Pabst, but that even in the midst of the Pabst there were witnesses of the truth who confessed that according to Matth. 16, 15-19, not Peter alone, but all the apostles, yes, the entire church received the keys from Christ, we will now go further and show that the entire orthodox Lutheran church also understands this passage this way.

As far as the confessions of our Evangelical Lutheran Church are concerned, all orthodox Lutherans publicly and solemnly confess the doctrine that according to Matth. 16, 15-19, the keys of the whole church are given by Christ and "not to some special persons," and that the church does not have them indirectly through the preachers, but "directly," not from another hand, but "originally."

The main passages dealing with this in the public confessional writings of our orthodox church are found in the appendices of the Schmalkaldic Articles, which, as a recent scholar says, are to a certain extent the ultimatum, i.e. the final decision, and the letter of rejection that the Lutherans finally gave to the papists after the latter had rejected the Augsburg Confession and its Apology.

The Schmalkaldic Articles have two important appendices. The first appendix deals with "the power and authority of the pope. In it it says first of all as follows:

"Here are some sayings against us, such as Matt. 16: You are Peter, and upon this rock I will build my church. Item: To you I will give the keys. Item: Feed my sheep. And the like more. But since this whole business has been diligently and sufficiently traced by ours before, we want to have the same scriptures here, \*) and to this time briefly

\*) In this important point, which at the time of the Reformation had already been dealt with most thoroughly in the private writings of Luther and his assistants, the Schmalkaldic Articles refer and refer to these private writings. It occurs several times in our Confessions that the Lutherans also refer to many private writings, especially those of Luther. It is therefore a dishonest evasion when some now say that they cannot accept such and such a doctrine because it is only Luther's private doctrine! Luther's private doctrine has become the public doctrine of our church, to which it professes in its public symbolic books! (Luth.) answer how the reported sayings are to be understood in principle. In all these sayings Peter is a common person and does not speak for himself alone, but for all apostles. The texts clearly prove this, for Christ does not ask Peter alone, but says: "Who do you say that I am? And that Christ speaks here to Petro alone, as: To you I will give the keys. Item: What you will bind 2c.; the same he speaks in other places to the whole multitude: All that ye shall bind on earth 2c. Matth. 18. Item in Johanne: Whom you forgive the sin 2c. These words testify that the keys were given to all in common, and they were all sent to preach at the same time."

If the doctrine of the Schmalkaldic Articles on the authority of the keys were hereby concluded, if nothing further were added, then it would indeed appear as if those who claim that according to Lutheran doctrine the keys were not given to Peter alone, but to the apostles alone, and therefore now to the preachers alone, as their successors, were right. But here, only for the sake of the papists, it is first proved that not Peter alone, as the papists said, but all the apostles received the keys from Christ; in the following, however, it is also proved that the whole church, that is, all true Christians, received the keys from Christ. Thus it is said in that passage of the Schmalkaldic Articles:

"About this it must ever be confessed that the keys are not given to one man alone, but to the whole church; as this can be sufficiently proved by clear and certain causes. For as the promise of the gospel belongs certainly and without means (i.e. directly) to the whole church, so the keys belong without means to the whole church, since the keys are nothing else but the ministry by which such promise is communicated to everyone who desires it; as it is then evident in the work that the church has power to ordain ministers. And Christ speaks at these words: What ye shall bind 2c., and signifies to whom he hath given the keys, even to the church: Where two or three are gathered together in my name 2c."

These words are of the highest importance. Every Lutheran Christian should know them by heart, especially now, or know how to find them quickly in his Concordia book. They are a quite striking proof that the symbolic books of our orthodox church were written under God's special providence. For if we could not now point out this passage to the opponents of Luther's teaching, who call themselves Lutherans, that the whole church, i.e. all believers, have received the conclusion from Christ and possess it directly, they would be even more bold in claiming their false doctrine to be Lutheran and would be even more likely to confuse and mislead even honest and serious Lutherans. But here it is written in clear and naked words, "The keys belong to the whole church." And that there may be no doubt, first, as to what the Schmalkaldic Articles mean by the church, it is said lastly, "Christ signifieth to whom he hath given the keys, even to the church: where two or three are gathered together in my name 2c." So when the Schmalkaldic Articles say that the keys are given to the church or to the whole church, this does not mean that only whole congregations that have a pastor possess the keys as a whole through him, but even "two or three" who gather in Jesus' name, in short: all true believing Christians. In order that there may be no doubt as to how the church or the Christians, according to the doctrine of our church, possess the keys, it continues: "For as the promise of the gospel belongs certainly and without means to the whole church, so the keys belong without means to the whole church. Here, for the time being, it is testified as something indisputable, that every Christian has the promise of the

This is indisputable, for it is this alone that makes a Christian a Christian! If an alleged Christian did not have the promise of the gospel directly, he would not be a Christian. According to the last-mentioned words of the Schmalkaldic Articles, however, Christians or the whole church have the keys just as they have the promise of the gospel, namely, directly, that is, not indirectly by the fact that the ministers of the church possess them, but conversely, the ministers of the church have them indirectly, namely, by the fact that the church possesses them and confers them on them when they are called to their office. Therefore, in the Latin text of the cited passage of the Schmalkaldic Articles, there is also this: "Christ, when he speaks of the keys, adds Matth. 18, 19: Where two of you become one on earth 2c.; he therefore speaks of the keys to the church originally and directly. \*) Here it is added that the church has the keys not only directly or immediately, but also originally, that is, that she does not have the keys second-hand, but first, and only then from her servants. Just as the housewife does not have the keys by means of the servants and maids, but vice versa, the latter have them by means of the housewife, and just as the housewife has the keys first and only afterwards the servants and maids receive them from her: so the church has the keys not because the preachers have them, and not only when the preachers bring them to her and for her use and benefit, but - directly and originally.

The Schmalkaldic Articles, however, also give the reason clearly and unambiguously in the above-mentioned words, why it cannot be otherwise. They say, "Because the keys are nothing else than the ministry, by which such promise (of the gospel) is communicated to everyone who desires it. The conclusion that the Schmalkaldic Articles make here is this: 1. The whole church or all Christians have the promise of the gospel directly; no one can deny this. For since every man can live by his faith alone, since no one can believe the promise of the gospel for another, every Christian must also possess it directly, and not merely by the fact that preachers or other people possess it. 002 **Now the keys, or the ministry, and the power of the keys, are nothing else than the ministry of the gospel, or the ministry whereby the promise of the gospel is to be believed.**

\*) The Latin words read as follows: *Christus, de clavibus dicens, Matth. 18, 19., addit: Ubique duo vel tres consenserint super terram etc.. Tribuit igitur principaliter claves ecclesiae et immediate.*

3. (3) **Therefore**, Christians or the whole church, which has the promise of the gospel directly, must also necessarily possess the keys directly and originally; for he who really possesses something naturally has the office and authority to communicate it to others.

- The conclusion is clear

and irrefutable. But it follows at the same time that he who denies to the Christians or to the whole church that they have the keys

directly must also deny to the church and to the Christians that they have the promise of the gospel directly. Such a one therefore, as much as there is in him, tears away the foundation of the church from under its feet and makes the Christians unbelievers, for whom others would have to believe in the gospel; he thus, as much as there is in him, destroys the church, denies justification before God by faith, and abolishes all Christianity; he denies to the Christians and the church what makes them Christians and the church, and thus reverses the whole order of God's salvation.

From this it can be seen how seriously and dangerously the Buffalo Synod, Pastor Löhe, the Synod of Iowa and all those who claim with them that the church or the Christians do not have the keys originally and directly, but only indirectly, namely through the pastors, stray from the truth! For - just to quote something from the "Buffaloer" - it says among other things in the Buffaloer "Informatorium", in the second volume, page 23: "The church has the keys **not indirectly to us**, but indirectly in the word of God and **in the holy office of preaching**." Already in the first volume it is further said: "When it is said that this peculiar ecclesiastical power was given to His Church on earth by Christ, nothing else is said than that it was instituted in the Gospel and established in the Church by ordinary means by virtue of the Gospel in the form of the episcopate or preaching office." Finally, it says there, page 22: "In this house of God, then, the keys of Christ go by means of the Gospel and the preaching office, not that they have their origin there (from this house), but that there is the ordered spiritual place where they show their power for the comfort and salvation of souls and are **used**. And in this sense (!!?) the Schmalkaldic Articles say that the keys are given to the whole church." By these declarations the Buffalo Synod has publicly and decisively renounced in clear words the confessional writings of our Evangelical Lutheran Church, and thus of this our Church itself, as well as of the Lutheran Church Reformation. And it is precisely the Buffalo Synod that presents itself in a much sadder light than, for example, Pastor Löhe. Pastor Löhe nemlich, after he in his

After he had fallen away from the symbols of our church in his heart, he then also honestly admitted it publicly with mouth and pen that he could no longer necessarily subscribe to the symbolic books of our church, because he had found errors in them. The Buffalo Synod, on the other hand, stiffly claims that it is pure and strict Lutheran and strictly adheres to the symbols of our church; and yet, while the symbols of our church teach in clear words: that the church has the keys directly, and after this was held against the Buffalo Synod, it nevertheless teaches and confesses in straight contradiction with it that the church has the keys **not directly**, but indirectly! What our Confess. What our Confessional Transcriptions affirm unconditionally, the Buffalo Synod denies unconditionally. What the Lutheran symbols confess as the doctrine of our church, the Buffalo Synod rejects as false doctrine and raving. The readers will say: How is this possible? - This is because the Buffalo Synod knows quite well how important and decisive this point of contention is against them.

She knows quite well that if she admits and teaches with the symbolic books that the whole church has the keys directly, then her whole hierarchical doctrinal edifice collapses like a house of cards. Therefore, as long as it does not want to abandon its hierarchical system, it cannot admit that the Church has the keys directly and originally and not indirectly through the parish office.) But instead of honestly admitting, as Pastor Löhe did, that she could no longer sign the symbolic books in all respects, e. g. Instead of honestly admitting, as Pastor Löhe does, that she can no longer subscribe to all aspects of the symbolic books, e.g. not to the point that the congregation or church has the keys directly, she simply says no to what the symbolic books say yes to, but nevertheless claims with unprecedented, quite outrageous audacity that she nevertheless holds fast to the symbols of our church, whereas whoever believes what is written in the symbols to be true, that the church has the keys directly, has fallen away from the pure Lutheran doctrine and church! Such impudence has perhaps not yet occurred as long as the Christian church has existed. But that, in the face of such obvious deception, people can still be found who believe the Buffalo doctrine of the keys and the church to be the pure Lutheran doctrine and the church is the pure Lutheran doctrine and the church is the pure Lutheran church.

\*) When the Buffalo Synod speaks of the sacred office of preaching, it does not mean the office in general above the gospel. When the Buffalo Synod speaks of the ministry of preaching, it does not mean the ministry in general or the gospel that is shared, but always the pastorate, or the ministry of preaching, insofar as it is held by the pastors. - If, by the way, the Buffaloes also say this: "The church does not have the keys directly, but indirectly - in the word of God" - then this contrast is an obvious silliness. It is the same as if one wanted to say, I possess the power to distribute my money, not directly, but indirectly - in my money. The symbolic books of our church, on the other hand, set up the very opposite of this Buffalo contrast, saying: "Just as the promise of the gospel belongs certainly and without means, that is, directly, to the whole church, so the keys belong without means to the whole church, for the keys are nothing else than the office by which such promise is communicated.

The fact that the pure evangelical-Lutheran-symbolic doctrine is still held by the people can only be explained by the now truly fabulous ignorance with regard to doctrine, or by the now ever-increasing lack of common sense (that is, of the ability to make the simplest conclusions), or by boundless recklessness, or by the ardent desire of hierarchically minded people that the thing should be so, because "what one wishes, one hopes for, and what one hopes for, one believes. But the Buffalo Synod may now seduce many ignorant and dishonest people by its audacity bordering on the unbelievable, with which it rejects, ridicules and blasphemes the pure teaching of the church confession as error and fanaticism, and yet insists on being genuinely Lutheran and symbolic; it may even thereby give itself the appearance of having the best conscience of the world, that it even puts us under the spell because of our symbolic teaching: Error can only ever hold itself out as truth for a short time; truth will triumph at last, and those who want to be honest will at last, even if they have been misled for a while, realize and confess what the teaching of the Lutheran ecclesiastical confession is.

We know that many who are indifferent to the pure doctrine or do not understand the importance of the doctrine of the keys are angry when we call the Buffalo Synod. They think we should just tell the truth and thus Punctum! What business were we of the Buffalo! But we cannot go by such indifferent or yet inexperienced people. As often as one wants to blacken a false doctrine as pure doctrine in the church, so often the pure teachers must testify against it. Bishop Gregory, called the Great, says quite rightly: "By no means does one lay the foundation of the right truth, if one does not first tear down the building of error." \*) If the old godly witnesses had once kept silent when false teachers arose in the church, we would not now have the pure doctrine which they fought for and bequeathed to us, and would thus have incurred a great responsibility. If false teachers now arise again in our church, it is now our turn to expose them and to warn and protect the unlearned from them. Woe to us if we now remain silent, if we want to be mute dogs in order to be considered peaceable people by the false Christians! Our responsibility would one day be great and heavy, and we would already lose the fortress of the traditional pure doctrine, which we had not defended, by betraying it and giving it away to the disputants. May false Christians call us quarrelsome people for the sake of our serious fight against false teachers, may they prefer our serious and honest fight for the truth to the carnal and dishonest fight of our opponents.

*\*) Nequaquam rectae veritatis fundamentum ponitur, nisi prius erroris fabrica destruat. Moral. II. 18. c. 8.*

They may gloat over it as a spectacle that shows them the disunity in the church that calls itself the orthodox one, they may judge it from a high throne as unchristian bickering, while one can see by their example what it means to fight rightly and to say the truth in love - this must not and cannot distract us. We believe, that is why we speak. We know that the purity of God's word is more important than outward peace and good living in this world. The latter is indeed, if God exists, a good gift of God, but without it the church and the blessedness of men can well exist, but without the pure word of God neither the church nor the blessedness of men can exist. But if one says, "Shouldn't you at least stop your struggle, which many are taking up, for the sake of the aversion? - we answer with St. Bernard: "It is better that trouble should arise than that the truth should be abandoned. \*)

As for the second appendix of the Schmalkaldic Articles, it says, among other things, in proof that "the churches must retain the power to demand, elect, and ordain church officers," as follows: "Herein belong the sayings of Christ, which testify that the keys are given to the whole church and not to some special persons, as the text says: Where two or three are gathered together in my name, I am in the midst of them 2c." Whoever can still claim after this that the keys are not given to the whole church, not to all believing Christians, but only to "some special persons", be it only Peter, or only the apostles, or only the Lord pastors, let him say what he will of his doctrine, Lutheran doctrine it is not.

In the next article we will now see how the ancient orthodox teachers present and elaborate this teaching of our symbolic books in their private writings.

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(To be continued.)

(Submitted.)

## Traits of the Reformation history of Northern Germany.

Duke Erich I, his wife Elisabeth, his son Erich II, and Anton Corvinus.

At the beginning of the Reformation, Duke Erich I or the Elder, a noble knightly prince, reigned in the principalities of Göttingen and Calenberg. It is known that Luther made such an impression on him at the Diet of Worms by his free and courageous appearance that he sent him a silver jug full of Eimbeck beer to his inn for refreshment, which Luther drank with the words: "As Duke Erich has remembered me today, so remember him.

*Melius est, ut scandalum oriatur, quam veritas relinquatur. Ep. 34 ad Drogon.*

the Lord Christ in his last fight, \*) that these words came back to the Duke's memory also on his deathbed at Hagenau in 1540 and his noble boy, Franz von Cramm, beamed him over with the Lutheran song: "Mitten wir im Leben sind". He had not been able to decide in his life to accept or to promote Lutheran doctrine. To him as a German prince of the empire, who was also connected with the two emperors Maximilian I. and Charles V. by a close friendship, it seemed unimaginable. a doctrine whose adherents opposed imperial majesty seemed intolerable to him as a German imperial prince, who was also bound by close friendship with both emperors Maximilian I. and Charles V., and as he was subject to the emperor, he also felt that he had to keep his own subjects in obedience, Even if he never resorted to such measures as his cousin Duke Henry of Brunswick, and even his second wife Elisabeth, or, as he calls her in his letters, his "dearest Ilse," a faithful follower of Luther, had great influence on him and induced him to make many an allowance. He had to feel the power of the Gospel not only in her, but also in many a faithful servant. This was the case with his trusted advisor Burkard von Saldern, "who may have been a serious pontiff, but when he read Luther's writings, he openly professed the gospel, and by pleading and begging sought to persuade his sovereign to have the gospel preached to his subjects by righteous preachers. If he did not succeed in this, Burkard nevertheless held a Lutheran preacher in his house "with a joyful heart and an undaunted mind, without being offended by the disfavor of great lords.

We do not know where the gospel was first preached in the duke's lands. But already in 1523, in his absence, his first wife Catherine issued an order to the pastors of her principalities, saying: "Since we have a good knowledge that the error preached by Martin Luther is approaching our lands, we earnestly request you not to allow any foreign preacher, through whom the Martinine doctrine is opened to the people, to take the preaching chair, but rather to report from this time on, if a Martinine successor is standing up somewhere. But such edicts were of little help. We know that in 1528 Lutheran preachers were arrested, but at the request of Elisabeth, who in the meantime had become Erich's wife after Catherine's death, they were given their freedom again. In the cities of Göttingen, Hanover and Northeim, the work of the Reformation was completed during Erich's lifetime.

\*) In the Hanoverian chronicle there is another narration of this story. It says: "When Martinus Luther wanted to give hospitality to Duke Erichen in Wormbs, he asked him to come to his chamber. Since Luther willingly did so and graciously greeted His Princely Grace, the Prince graciously offered him his hand and a drink of fresh Eimbeck beer from a silver jug. When Lutherus had drunk and thanked him kindly for this drink, Duke Erich said with a laugh: "O Doctor, be joyful and confident, we both have to appear before a judge in high but unequal matters," and so he let him go.

In the vicinity of Göttingen, preachers in two villages, Rostorf and Grone, taught the gospel at the beginning of 1529, and the citizens turned to them on Sundays, despite the corporal punishment imposed by the council. The gospel was first preached in the city by a chaplain at St. Jacob's, admittedly only for a short time, since he was deprived of his office and imprisoned by the bailiff of the archbishop of Mainz, who lived on the neighboring Rusteberge, at the behest of the council. But the Lutheran translation of the New Testament, together with Lutheran songs, had already become known, especially through the "wall makers", i.e. cloth makers, who often came to the Saxon cities, and one of whom had even "studied a little in Erfurt", and the latter were often sung at work. When, in the summer of 1529, the city was afflicted by a devastating disease, sweat sickness, the priests, in order to appease God's wrath, organized a great pilgrimage to all churches and chapels throughout the city, with the presentation of crosses and flags, with loud singing by the students, accompanied by the council and the entire citizenry. Suddenly, at a place in the city that is still shown today, about 300 clothiers with their journeymen and apprentices joined the procession, joined it and began Luther's song: "Aus tiefer Noth schrei ich zu dir" so loudly that it drowned out the litany of the priests, followed the procession to the monastery church of the Pauline monks, despite the fact that the council, through its clerk, ordered them either to remain silent or to go home, and thereby silenced the clergy through the singing of the German Te Deum.

This naturally caused a stir in the city. When the Protestant-minded citizens discussed what to do next, one of them reported that in a neighboring village a former Franciscan monk from Lüneburg, Friedrich Hübenthal, "a fine preacher in a coarse coat," was hiding from the revenge of his former brothers. He was brought over by night, and he had to draft a request to the town council to accept or reject him. He had to draft a request to the council to accept or tolerate the new doctrine. Instead of an answer, the council renewed the earlier prohibition to visit Lutheran preachers "in case of loss of life, limb, property and all welfare, which a citizen has to comfort himself with. Therefore, Hübenthal had to flee, until he dared to return, encouraged by the growing number of his followers. On September 21, 1529, he held the first Lutheran sermon in a churchyard in front of the city, and on September 30 he even dared to preach in the city itself on the marketplace, since in the meantime more and more respected people from the

bourgeoisie fell to him, without the city council preventing it. Strengthened by this, a delegation from among the small congregation went to the council and asked for a place of worship for their preacher, but received an answer, It was thought better than that the citizens would accept special preachers out of their own defiance and courage without the knowledge and will of the authorities, but they wanted the practiced outrage to be put in its place until another occasion. No agreement could be reached on such a decision. The citizens met together and also summoned those who had hitherto stood further away to hear their opinion. Thus Henning Hohof, a goldsmith, a man of understanding. When the message came to him, he, considering the danger, said to his housewife: "What do you think of such a thing? What do you think of such a thing?" She replied: "Do it for God's sake, it will not and cannot be otherwise. To which he replied: "Yes, dear Anna, but if it were to happen that one day I would have to pass in front of this house of ours and take another path to the Leineberg, what would you do then? "Well," she replied, "it would be better if we died for the sake of this cause than for the sake of other disgraces and vices. The man thought no longer and went to the town hall, where the council was once again asked for permission to teach Lutheran doctrine. But even now no permission was granted; rather, it was obvious to him that only the fear of an outbreak of indignation kept him from taking violent measures. To his misfortune, however, complaints about the administration of the city's property, which was subordinate to him, had been voiced for some time, and even the Romans in the city were dissatisfied with him; it was said that the treasury had become a feast. When the citizens took advantage of this circumstance to have their request granted, insisted on the filing of the accounts and appointed a committee to examine the administration, the council had to give in. The Pauline Church was granted to the Lutherans, who then asked Winckel from Brunswick, mentioned in the previous article, to order the church. Winckel arrived, caused the dismissal of Hübenthal, who had often been a disinterested party in the dispute between the city council and the citizens, and drafted a church order, which, with a preface by Luther, was published in 1531. In this year, the monastery clergy left the city and emigrated to the Eichsfelde. But Winckel could not achieve that here the same justice was done as Duke Ernst of Lüneburg had done in his country against church and monastery properties. The ecclesiastical goods of the city were fragmented without being used for the benefit of the new church and its servants or for the founding of schools, etc. The church and the monastery were not used for the benefit of the new church. "When Luther heard this, he said, "They are not really serious about the word; they want to have good, fine, learned people, if they are not allowed to reward them. - Duke Erich's power in the city was not great enough to change anything. He allowed the reformation to take place in exchange for the restitution of the city's

\*) On the Leineberge would be the non-site of the city of Göttingen.



Friedland Castle, which had been pledged by his ancestors, unchallenged. I am satisfied," he said, "but you may answer for yourselves to the emperor's majesty. But the emperor was too far away to be feared.

The situation was similar in Hanover. As early as 1524, the city council issued an order that any inhabitant who was found to have Lutheran writings should be fined or expelled from the city. This, however, did not hinder the progress of the Reformation so much that in 1532 an open rebellion broke out against the council, which was also hated for its arbitrariness and high-handedness, and when the council wanted to silence "the damned rebellious Lutheran sect" with scoldings, the rebellion rose to alarming heights. The council, seeing no other means of rescue, asked Duke Erich, who was staying in his neighboring castle of Coldingen, to come to the city to put a stop to the unrest. He complied, addressed the citizens from the town hall, exhorted them in obedience to him, the duke, and to imperial majesty to remain with the traditional church customs until a general council was called and to let the Lutheran trade go. "We also have a preacher," he concluded his exhortation, "who holds up sweet things and sour things to us and preaches the truth, and if you heard him, you should well say he was Lutheran. For he is a learned man, and yet he knows how to be careful not to give way to rebellious doctrine. Now perhaps our lords and friends would accuse us of imprudence, that we, an old prince of the holy realm, have allowed ourselves to be induced to go to you in this city, where rebellion has arisen because of Lutheran doctrine, and therefore we are not able to act without danger with you, our subjects. But you know with how great graces we have been inclined to promote the common good of you and of the common city of Hanover from our youth on, that you have increased in wealth and nourishment under our rule. We therefore exhort you, as faithful subjects, to direct your actions so that you live in unity and peace; in this way you will be preserved. But if you want to cause disunity and discord, and therefore cause division, your city is lost. But these words were all the less heard because the citizens did not like the arrival of the otherwise beloved prince, this time because the hated council had summoned him to their aid. The people crowded together on the market and the movements of the armed mob became more and more threatening, so that at last Erich shouted down in anger: "If you don't want to do otherwise, then pawn your skirts and coats and buy books, and if you don't want to sing of God, then sing of the devil!" - "Gracious sir," said the mayor, Kurd Schecht, "the citizens do not want Lutheran doctrine, they only want learned, pious preachers, and that they be granted the right to teach German.

to sing psalms and read the Scriptures without being punished for it." Then the duke shook his head and replied: "Dear. Lord, this is the right way of this sect; so they speak well, but they do not keep it and want to go on, believe me truly;" thereon he left the city.

The council once again succeeded in calming the storm through skillful negotiations, but when, instead of hiring preachers, as it had promised, it had to teach the word of God "without

When the church, after a long insistence, only appointed a Lutheran preacher and demanded that the citizens adhere to all the customs of the church, the indignation arose anew. They demanded what had been promised, demanded baptism in German and the abolition of celibacy (celibacy) of the clergy. When this was refused, the citizens threw themselves into arms and surrounded the town hall, so that the entire council abdicated and went to Hildesheim with all the priests and monks. This was a dangerous moment, and if the loyal Duke Ernst of Lüneburg and his Urban Regius had not taken care of the city, it could easily have come to the most unholy riots, which would have desecrated the gospel. For a mob rule threatened to break out in the city, Duke Erich was angry outside and did great damage to the citizens' trade and commerce. Then sensible men turned to Duke Ernst, "as a lover of divine honor and dignity," and to the Landgrave Philip of Hesse and asked for the use of their sovereign and for advice on the establishment of internal peace. Philip of Hesse refused the intercession because they were the

The city would have been more harmed than helped; Ernst, however, intervened vigorously, brought about reconciliation with the council, which also returned, sent Urban Regius, who brought order to church affairs and drafted the church order still in force there, brought about reconciliation with the sovereign, to whom the city paid 4000 gold florins in gratitude, and, together with Philip of Hesse, applied to the Elector John Frederick of Saxony to include the city in the Schmalkaldic Unity (cristlich vorstentnuß). At first, the latter did not want to agree to this, because

he had heard, as he wrote, that the people of Hanover had a lot of enthusiasm, that the community had revolted against the council and that the sovereign was suffering from his princely authority; in any case, a serious inquiry about these things had to be made first. The Hanoverians replied that they abhorred any rebellion against the authorities and did not need to be reproached with the

example of the Münster ruffraff; they were oppressed because they adhered to the gospel and held fast to the confession that one had to obey God more than men. Now the city was accepted and the citizens lived in peace of their faith.

When Duke Erich closed his eyes at the Imperial Diet in Hagenau in July 1540, his son Erich II or the younger was only 12 years old. In his will he had appointed his wife Elisabeth as guardian and regent. However, Elizabeth is such an excellent woman, so full of knowledge of the beatific truth, full of zeal for her own salvation, full of loyalty for the welfare of her son and country, that we shall dwell on her a little longer. None of the women known from the history of the Reformation can be placed at her side.

That Elisabeth professed the Lutheran church during the lifetime of her husband has already been mentioned above. The city of Northeim, for example, had her intercession to thank for the fact that the ideas of the monastery clergy there about expelling the new preachers did not find their way to Duke Erich; she herself sent preachers there to fortify the congregation. In 1538 we find her in correspondence with Luther, \*) then in consultations with the Elector of Saxony and the Landgrave of Hesse, how this work of the Reformation could best be carried out in the country without violence and rebellion, and she asked the latter prince to let her have Anton Corvinus, who was teaching in Witzenhausen, in the present Electorate of Hesse, so that he would stand by her side as her spiritual advisor and counselor. The Landgrave granted her request. Corvinus arrived in Münden just at the moment when Duke Erich was about to leave the castle courtyard to go from Hagenau to the Imperial Diet, from which he was not to return. Then courtiers came after him and told him that the heretic from Witzenhausen had just arrived at the princess. Erich thought for a moment, then he said: "Since the woman does not hinder us in our faith, we also want to leave her unburdened in her faith" and rode away.

The death of her husband now gave Elisabeth a completely free hand in her striving to carry out the Gospel in her country, and Corvinus stood by her with earnestness and mildness. (To be continued.)

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## To the ecclesiastical chronicle.

**Hanover.** In the Hengstenberg

evangelische Kirchenzeitung of August 18, we are told that they are now working hard in Hanover to give the church of the whole country a new catechism, which, however, is to contain the old doctrine, because the now old Hanoverian State Catechism contains a new doctrine. In the aforementioned Kirchenzei-

Luther wrote, for example, on September 4, 1538: "Grace and peace in Christ. Most illustrious highborn princess. Gracious Lady. I and my dear Käthe thank Your Princely Grace for the cheese. And the gift of the same is very dear to us, even if it would be much less that E. F. G. by God's grace should show himself so earnestly inclined to his holy word. And we pray that the Father of all mercies, through His dear Son, will abundantly endow our Lord E.F.G. with His Holy Spirit and keep him until the day of our salvation.

A Hanoverian writes in a newspaper that now almost everyone, even the rationalists, for whom the old Hanoverian state catechism was actually made, feel an insurmountable aversion to it. Although this catechism has not yet been abolished by the authorities, it is hardly to be found anymore. Even the bookbinders no longer used it; one of them said recently, when he showed a number of other catechisms: "Nobody wants ours anymore."

**Confirmation Vow.** In the Lutheran calendar of this year, Mr. Pastor Brobst has drawn attention to the importance of this vow. Now, however, the editor of the "Christian Messenger" from Cleveland, a certain Mr. Koch, was once Lutheran confirmed and then fell away to the Evangelical Fellowship, or the so-called Albrechtsleute. Therefore, in the number of his time, written on Oct. 27, he shows himself very angry against Mr. Brobst, refers to the fact that we live here in a free country and not in Russia, and calls it an "antichristic, tyrannical church constitution," if one values the confirmation vow like an oath. One can see that the man must have felt hard hit in his (conscience. He says: We Lutherans would certainly approve if a Reformed-Confirmed Christian came to us, therefore we should not make it a sin for the Lutheran-confirmed if they also went over to another community. A good conclusion! Since it is a sin to leave the truth we have sworn to, let it also be a sin to leave the error we have sworn to!

Kingdom of Saxony. In this state, the Lutheran Church is now beginning to be given a new constitution. The draft of a new church constitution has already been submitted to a deputation of the state parliament for consultation. Great changes are imminent. We would like to share with our readers some important points from the proposed order, as we find them in a German church newspaper. It states that the duties of the parishioners are as follows: "In general, they have the duty to submit to the church order, in particular they are therefore bound to 1) lead a Christian moral way of life; 2) to participate diligently in the public worship and the means of grace of the church; 3) to have their marriage blessed according to church usage; 4) to have their children baptized, educated in the Christian faith and taught according to the confession of the Evangelical Lutheran Church; 5) to celebrate Sundays and feast days according to the regulations of the church; 6) to assume church offices to be administered free of charge; and 7) to contribute to the burdens of the church system in accordance with the law. Withdrawal from the church is permitted to anyone who has passed the age of 21, subject to the observation of the provisions of the law." Interesting is the provision that if a church congregation, e.g. by conversion to another confession,

is completely dissolved, the administration of the church assets shall fall to the Ministry of Culture until another Evangelical Lutheran church congregation has been formed in the church district concerned. - Each church congregation has the right to manage its own affairs, the assets of its church and the assets of the church foundations at such, with the constitutional participation of the church patron and under the supervision of the church authority. A church council is elected to represent each parish, consisting of the confirmed clergyman or clergymen and at least 3, but no more than 12 actual parishioners (churchwardens). All 25-year-old fathers of the household who are not excluded from voting in elections of the political community because of a moral defect, married or not, are entitled to vote. Only those who at the same time prove their ecclesiastical sense by participating in church services and communion, and who have also passed the age of 40, are eligible for election. The scope of the church council includes the following duties: 1) Preservation of discipline and morals, revival of Christian unity in the church community; 2) Supervision of the dignified celebration of Sundays and feast days, maintenance and promotion of the external order of the church service; 3) Supervision of the church buildings; 4) Administration and care of the church property, etc.; 5) Participation in changes in the liturgy; 6) Participation in the filling of clerical positions and lower church offices; 7) Elections to the synod, etc. Every three years, or earlier if necessary, the sovereign church government shall convene a synod to discuss important questions concerning the needs of the state church. The synod shall consist of 32 clergymen and 32 laymen elected in 16 electoral districts, 5 church patrons from each district of the state, 5 clergymen elected by the government, a professor to be elected by the theological faculty of the University of Leipzig, and the respective professor of canon law at the latter. The synod is convened by the Ministry of Culture and has to deal with the submissions made to it by the Ministry, but it can also make requests, submit motions and file complaints.

### Proverbs in Luther's Writings.

(Continued.)

25. nsriäaeem msworsm esse oportet. (God finally brings the lies to light after all.)

Luth. Ww. 53, 23 f.: "That we are minded to write against D. Ecken is true and necessary for the sake of honesty, that D. Ecken

boasts with his pomp of what he himself holds and is one with Carlstadt and by such false boasting makes a delusion that he is different from Doctor Carlstadt. Ecken boasts with his boast that he has won, which he himself holds, and is one with Carlstadt, and by such false boasting makes a delusion that he holds it differently than Doctor Carlstadt, and that he is one with Carlstadt. The man takes away the honor of his tender truth with such a damned honor, which is not good for a pious man. Therefore, he must give us the carnival larvae and let us see who he is, if God wills.

It is not true that our convention is to stand still until the Sentence is gone, but D. Ecken says such of himself, as he says almost all other things. Even if this were so, D. Ecken would have kept his writing, judging, praising, and judging much cheaper, and would not have falsely taken us for princes with writings and words. So he says, one should stand still, and yet acts as if it were not true; for he lacks the beautiful meworia, huxta, provsibium: ^Isnääassm memo- rem esse oportet." (i.e. the beautiful memory, according to the proverb: A liar must have a good memory).

26. nitimur in vetitum, sempsr eupirnus^us usALta. - Huoä reads inZratum sst, yuoä nou reads, asrius urit.

(Forbidden fruits taste the sweetest).

Luth. Ww. 61, 279: "When one in Wittenberg had broken the marriage, Dr. M. Luther's housewife asked the doctor and said: Dear Lord, how can people be so evil and stain themselves with such sins? Then he answered and said: "Yes, dear Käthe, people do not pray; so the devil is not weary; therefore we should pray against the devil of whores forever: Lead us not into temptation, but deliver us from evil!"

And he said to his table companions: "I think that if God had commanded that a woman should allow whoever came, and again a man who came, then one would have grown tired of the lewd life very soon and would have sighed for the marriage state very soon. For: Ritiruur in vstitum ssmpsr supimusgus usZata. Item: Huoä reads, iuZrrrtum est, guocl uou reads, asrius urit.

I'm not surprised about a young journeyman, because where fire and straw lie next to each other, it's soon ignited. Item, children are children, if you bring it so close to them. But I praise M. Philippi Melanchthon's blood friends one, whom he admonished to beware of fornication; then he said: I will take a wife, then whores and other people's wives shall remain from me. So should a young journeyman think to take his own wife and avoid fornication.

## 27. women - regiment rarely takes a good end.

Luth. Ww. 61. 258.: "The woman," said D. M. L. "has the regiment in the house, but the man's right and justice without harm. M. L. "has the regiment in the house, but the man's right and justice without harm. From the beginning of the world, women's rule has never done any good, as one is wont to say: women's rule seldom has a good end! When God made Adam lord over all creatures, all things were well and just, and all things were in accordance with the law.

But when the woman came and wanted to have her hand also in the soode and be wise, it all fell away and became a desolate disorder."

28 Trauwohl rode the horse away.

Luth. Ww. 4, 388 f.: "In the secular regiment it is also like this, which is an example and painting of the Christian churches. If the princes are sure and industrious, if they do not wait for their office and command, the country becomes full of hypocrites. For they trust here, they trust there, they rely on their officials; they keep such a house that is probably better. Nevertheless poverty is burdened, and God finally gives an evil blessing to 2c. For it is not good that lords should order their great matters and affairs to others, and trust everyone, and not take care of the affairs themselves. They should see for themselves how the country and the people are governed, and believe no further than they see, so that they would be the less deceived.

It is the same in housekeeping. If master and wife snore, and leave everything in the hands of the servants, and put their trust in them, then it is according to the common saying: Trust the horse to ride away. It is true that one should and must trust, for it is a shameful thing about distrustful people who have nothing good in common with anyone; but there should nevertheless also be a measure that one does not trust too much, but watches himself, and by trusting too much, as commonly happens, does not give the servants cause to sin.

ou can't turn everything into bolts.

Luth. Ww. 58. 185 f.: "The law does not do justice in any state or art; it is impossible that everything could go and happen according to the law. As we also see in the children's art of teaching grammar in schools, there is no rule that is so common and so strict that it does not have its excerpts. That is why forgiveness of sins is spread and set throughout the whole life in all trades, works and arts. For that a poem and poem or song is exempt from common rules and is not straightforwardly presented like any other bad speech, that is forgiveness of sins.

The one is called *punctum mathematicum*, which is indivisible and identical, so that even the smallest and least punctum is not lacking, that the same is impossible to find; just as the justice, which the law requires, cannot be found anywhere. The physical punctum But the fact, as it is called in schools, that everything does not happen so exactly and at the same time, is forgiveness of sin, since one must have patience, since it does not happen everywhere as it should.

However, although the same dot they are called *mathematicum* is nowhere to be found, one must shoot for the purpose and target as much as possible, one still does not hit it and still gets far enough away from it. It wants Nevertheless, one must sometimes see through the things, hear and not hear, see and see light. So I told M. S. the other day that he should tell his student to learn the *punctum physicum* and have patience, that nothing would come of the *mathematico puncto*, that everything should be done in a straight line, and as they say, "You can't turn everything into bolts.

M. Luther speaks of this at a time with M. Veit Dietrichen: "The jurists with their art must also often seek the forgiveness of sins, because they do not meet it all the time. And if they make unjust judgments and the devil plagues them in conscience, then they could not resist him, if they were like Bartolom. Baldum and all the scribes for themselves; but with the "iTrr-cxLc", that is, with the forgiveness of sins, they may protect themselves. They must go to the Oerten and do what they can, and then say to our Lord God: "Dear Lord God, let it be so, we can do no better; if it is wrong, forgive it.

30 An obvious lie is not worth an answer.

Luther's Ww. 63, 317: "Among the Germans, there is a saying that bites: A blatant lie is not worth an answer. Because the impudent mouth and heart of Witzel, against his own conscience, even obviously lies in his blasphemy booklet, so that even his papists themselves would have to take hold of it, if they were blind: I did not consider the reckless boy worthy of answering his lies; for I have answered many, many such books with silence, and let them rush by as a goose whistle; but I did not want to defend myself, where someone else wanted to answer.

If a thing is cheap, you should pick it up nicely. - He who keeps when he asks, finds when he may. - Pick it up, it will probably find its place.

Luth. Ww. 2, 179 ff: The other part of this gospel is that our dear Lord Christ is called "to gather up the rest of the fragments, that nothing perish." This is also a necessary teaching. For when God gives little, people despair and worry that they will die of hunger. When he gives fully, they become reckless and despise God's blessing. As it happens in the court, the rest is wasted and

squandered uselessly and shamefully. As little, then, does our Lord God desire to be anxious and anxious, so little does he desire to be wasteful; but rather to give the middle way, to trust in him, and to keep the rest in counsel When a thing is cheap, (they say,) let it be beautifully kept.

This is to be understood not only of bread, but also of all other gifts of God, whether bodily or spiritual. This day the word of God is going forth, and all the arts are flourishing. But how one gives thanks to God for it, and lifts it up, is seen before one's eyes. Everyone despises both the word of God and the good arts, and runs over them with his feet. But he that would be wise should gather them up, and lay them up, because he hath them; that he may find them when he hath need of them. For God will not always make new bread, if the rest perish; but will that men take up that which he hath made and given.

There is a common saying in houses: He who keeps when he is asked finds when he is allowed. Item: Pick it up, it will find its place. For it is a disgraceful thing in the house government to have a full drinking brother who chases everything through and keeps nothing to counsel, and to have a wife who is not domestic. Then it happens, as the man says to his wife: "Beware, Else, forbid us to become rich. It is the same in other regiments. It is a hostile thing in the churches for a lazy preacher, and for a full, weary man, who is weary of hearing God's word; and in the school it is a vexatious thing for an ill-advised pupil, who forgets more than he learns.

At this time, all arts are abundantly fed, if only one had baskets in which to pile it up. Likewise the holy scripture lies everywhere like lumps, which the dogs almost cannot eat. Young people, see that you are baskets and gather it. For the time will come when people will want to have just one leaf, since they now have a whole library full of them; and after this time will come a time when people will want to have just a few sermons, since they now have a hundred sermons. As happened to me under the papacy, when I would have gladly gone to Rome for a righteous sermon, and yet could not find it.

When our Lord God gives, he gives abundantly, so that it is overflowing. Again, when he takes away, he takes it away so completely that not a grain remains. Among the papacy, there was not one who taught *grammar, dialecticam, Rhetoricam*, had known rightly. It was the same with the Gospel; no doctor of the Holy Scriptures could be found who knew what was law and what was Gospel. Now it is superfluous, and can be heard and read everywhere, but no one respects it. If now our Lord God will pick it up again, then there will be nothing left at all. Moses wrote that God commanded the Jewish people that "He would make their heavens like iron and their earths like brass," Deut. 26. And when this punishment came upon the people, they died like flies. So it went under the papacy; since God had abolished his gospel, no man could know anything of the holy scriptures; even the scriptures had become closed up and iron, so that no man could understand them.

Therefore it is said, "Gather up the remaining fragments, that nothing perish." A good householder should take up and keep counsel, that nothing perish. In the worldly government, a good ruler should not squander anything; as Joseph in Egypt spent the seven rich years of his life.

He poured out the grain so that he might have the seven years. In the same way, a diligent student should learn in school, because the art of learning is based on bread. In the church one should hear and learn the gospel, because the light shines, John 12. In sum, one needs time before it goes away. When the time is over, see how you can get back what you have missed. When God has once given bread, think and take counsel. He does not want to give you new bread all the time, but wants you to pick up what is left over. But if thou wilt be a sow, and despise and waste the bread that is present, thou shalt also be in want when the time cometh that thou shalt need it.

(To be continued.)

### Ans the Hermannsburg Mission Festival Reports

The pilgrim from Saxony communicates the following:

The 22 pupils of the mission house are well, although one of them was close to the grave this year. Daily 40 people at the table in the mission house, but never had any shortage. Of the sermons of the Rev. Harms' sermons, 15,000 copies have been printed, and the same number of copies of the missionary bulletin. The annual expenditures for the Send Messengers, the Mission House and the Asylum amounted to 28,136 Thaler, the total income to 31,582 Thaler, leaving a surplus of 3,400 Thaler. The surplus from the previous year was 2,600 Thaler; the total surplus was 6,000 Thaler. Over a hundred have signed up for missionary service. Now Rev. Harms is planning to build a new second mission house for 48 students next year, with a second teacher, so that a detachment can go out every two years. The expenditure of the printing house was 7,885 Thaler, the income for the sermons and the missionary bulletin 11,671 Thaler. The profit from the printing house goes to the mission and is included in the income above. In addition to this income, there are 122 pieces of linen, 1000 pairs of stockings, 700-800 shirts, 600-700 gowns and all kinds of necessities and food for life and limb. In the natural colony there are three stations with 50 baptized people, among the prayer groups there are three. with 45 baptized, among the Zuluaffians two with 15 baptized, a third station there has been started. - The brethren in Betschuanenland did not want to submit to the new order of the mission superintendent Hardeland, and Rev. Harms has had to write a fatherly and serious letter to them, but he hopes that they will return to the order.

**At a Bible festival** celebrated in Dresden on August 21 of this year, children were also addressed. Among other things, the pilgrim from Saxony writes the following:

To the people gathered for the Bible meeting

After that, Rev. Rudel from Constappel, who in earlier days, when God's Word was seldom heard, led many a Dresden child to the Lord, gave a thoroughly comprehensible address, which was immediately suitable for instructing and admonishing the children. It was his special endeavor to put the glory of the Bible quite seriously to the children's hearts. "As God has no equal, so the Bible has no equal. As there are a thousand stars, but only one sun, so there are many thousand books, but only one Bible. As much as the heavens are higher than the earth, so is the Bible higher than other books. Think what it would be like without the sun, then you can understand what it would be like without the Bible. When a king of Sicily was asked which he preferred, the Bible or his kingdom, he answered,

he would rather leave his kingdom than his Bible. What did not the martyrs of the old church sacrifice for the word that is in the Bible! "The Bible must be, the Bible is the highest treasure," said Christian Scriver's poor mother. And why is it the highest treasure? Because God's word of our blessedness is in it. An old heathen once broke out into the wish: Oh, that God would speak to us Himself! This happened in the Bible. There we are told how the world was created, how man fell and how the sinner was redeemed. In this way, the Bible prepares the way to blessedness for us and becomes a comfort in all tribulations.

### Ecclesiastical message.

After the German Lutheran congregation at Pleasant Ridge, Madison Co, Ill, had been left without a preacher by the removal of their previous pastor, Mr. Rev. Link, had become preacherless, the same appointed in his place Mr. Rev. Wagn er, whose health was restored by God's blessing to take over the sacred office of preaching. On the 17th of Trinity, he was introduced into his congregation by the undersigned, by order of the High Presidency of the Western District. May the Lord make him bear much fruit there for eternal life.

His address is:

Uev. 2V. IVuZner,  
OoUiusville, Nuät8cm Oo., Ill.

H. Fick.

Misprint in previous number.

P. 44 Sp. 2 Z. 30 v. o. read instead: such - false.

### Changed addresses:

Rev. 8. elüuAel, doelis Nills IP. O. Oooper On., No.

No. OsorZ Lteuber, earo ol Usv. O. Hunsor, Oaronäelet, No.

No. IZAAers,

Xo. 1222 8outU 6tU Ztreet, Vliilaäöplliig., I?a.

Mr.. Reilerr, llinrnttm 8ln4inr>. (lonle (7e> III

## Receipt and thanks.

With heartfelt thanks, certified to have received as a gift of love H11.50 from Mr. Buchholz in Addison near Chicago and some other friends there.

The undersigned certifies with heartfelt thanks subsequently still KIM from Mr. Past. Kolb in Adell, Wisc. and KIM from Mr. K. Laudon through Mr. Past. Lochner in Milwaukee, Wisc. for the support of Past. Sallmann.  
Chicago, Ills, 22 ^sept. 1860.

R. Long.

H. Miracle.

## Books - Display.

The following books are available from the undersigned at the prices quoted:

The Altenburg New TestamentH	1.75		
... Old Testament Vol. 1.	2.25	the dozen18	.00
Oateclismug k "m "nus 2 b. b.	2.00	same better bound2	.75
Of the Bochholy, Ecumenical and General Council of Trent Canons and Decisions bound1	.50		
Inbri L^mbolici0	.90		
LkNAelii 6n "mon novl Destementi b.	2.25		
Dock praeeipul tieolo^ por UKN. IVolnntlronein1	.20		
Bengel, Abriß der sogenannten Brüdergemeine0	.65		
Daum, Job. Huß, the Martyr of Constance, b. 1.00 M. Boos, Sermons2	.50		
H. Müller, Erqmckstunden0	.65		
School of the cross, penance and prayer0.	60		
Picture Bible of the evangel. Association in Berlin2	.75		
Ledcreinband-2	.00		
Joh. Gerhard, Reflections0	.50		
Exercises of godliness0	.35		
Woltersdorf, Psalms, b.	1.10		
Advent and Christmas bctrachtungen with a			
Foreword by Harleß1	.30		
Meurer, Catherine Luther0	.55		
Trautmann, Church History, b.	3.25		
F. Guerike, Church History '	5.50		
Children's prayers for Christian schools and families 0.15 Dr. M. Luther as a house father0	.10		
Abbeokuta or sunrise between the			
Tropics. An account of the mission in the land of Joruba0.85			
Burk, mirror of noble parish women1	.25		
Luther's Table Talks5	.50		
Wedding gift0	.90	Hostels-, the heavenly Jerusalem0	.40
Aonio Paleario, of the beneficence of Christ0	.25		
Hermannsburger Missionsblatt, Year 1-7 L 0,50			

L. Volkening.

The following has just been published by the undersigned and is available from them, as well as from Mr. A. F. Siemon in Fort Wayne, Ind:

## The Altenburger Bibelwerk,

Volume I.

### 1 Book of Moses up to and including Job.

756 pages Imperial in good pressed leather binding with title vignette depicting:

The Bible translation in 1332, and as an appendix a detailed

Families - Register.

Price: pr. Copy \$2.25.

An appropriate discount is granted for the purchase of parthia.

Invitation to subscribe to the Second Volume of the above work:

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The honored subscribers are requested to fill in the subscription forms for the second volume individually and to send them in as soon as possible. If there are still no subscription forms, please let the undersigned know,

**Aug. Wiebusch & Son.**

Letterb. 3975.

St. Louis, Mo.



Volume 17, St. Louis, Monday, November 27, 1860, No. 8.  
**Municipal Election Law.**

(Continued.)

We now move on to the testimonies that the old Lutheran theologians, Luther in the lead, have given on the power of the keys. For a better understanding of the matter, we divide these testimonies into three classes. The first class contains those from which we see what our old teachers understood by the keys or by the power of the keys; the second class contains those in which the old teachers confess that the keys are given to the whole church or to all Christians; finally, the third class contains those in which it is proved that therefore the congregations have the right to vote.

a. The keys are usually thought to mean nothing more than the power to forgive and retain sin, to banish it, and to restore it to the Christian church. But although this is one of the most important parts of the power of the keys, there is more to it. The keys of the kingdom of heaven are the keys of the house of God on earth, or of the church. But he who has the keys of a house has not only power over this and that in the house, but all power necessary for the government of the house; he who therefore has the keys of the church has also not only power over this and that in the church, but all power necessary for the government of the church. This is

not only biblical doctrine, but also the clearly expressed doctrine of our Bible church, the Lutheran. In order not to go too far here, we will only cite a passage from the famous Lutheran Harmony of Chemnitz, Leyser and Gerhard, in which the keys are described as briefly as thoroughly in their meaning, as proof of this. The passage reads as follows:

"First of all, we have to examine what is meant by the keys of the kingdom of heaven, which Christ promises here (Matth. 16, 19.). We remember that Christ, in his conversation with the apostles, compared his church either to a city or to a house that he himself was building. And indeed, the church of Christ is his city, in which he gathers the citizens and subjects of his kingdom, and his house, in which he has deposited all his goods and treasures, which are: God's grace, forgiveness of sins, righteousness, blessedness, and the like.... The handing over of the keys, however, is before all ages the symbol of a certain entrusted power; for he who has the keys has access to everything. For example, when a man hands over the keys to a woman, he testifies that he recognizes her as his companion and entrusts her with the care of the household. In a similar way, the keys are given to the housekeepers and stewards by their masters, which at the same time gives them the power over the chambers, cellars, closets, and the house.

and what is kept in them. Likewise, when princes are admitted into a city, they are given the keys by the citizens, which is an indication that they submit to their rule and acknowledge that they have the power to admit or exclude anyone from the city. Christ applies this image to the church, the keys of which He promises to Petro and his fellow ministers, teaching that He would appoint them as His stewards and stewards, that they would open the treasures to the worthy and allow them to possess and use them, but that they would close them to the unworthy and unholy and reject them from the kingdom of God. 1 Cor. 4, 1. The word "key of the kingdom of heaven" means that function, power and authority by which everything is done that is necessary for the kingdom of Christ or the government of the church. Which cannot be more appropriately explained than by this similitude of the keys." (Harmon. ov. to Matth. 16, 19.)

b. Of these keys, our ancient teachers unanimously say that Christ gave them to the whole church, that is, to all believing Christians.

For example, Luther wrote: "If this saying Matth. 18, 15-20. was not in the Gospel, it would be for the pope! For here Christ gives the keys to the whole world."

and not St. Peter. And here also belongs the same saying Matth. 16, 18, 19. where He gave the keys to St. Petro instead of the whole church. For in this 18th chapter the Lord glosses over Himself (i.e. the Lord interprets Himself), to whom He gave the keys in the previous chapter in St. Peter's person. They are given to all Christians, not to St. Peter's person. And to this also the above mentioned saying Joh. 20, 22, 23. is to be added." (Booklet: Of Confession, from the year 1521. Erl. Edition XXVII, 363,364.

The same writes: "The keys are not of the pope (as he teaches), but of the churches, that is, of the people of Christ, the people of God or the holy Christian people, as far as the whole world is, or where Christians are. For they cannot all be at Rome, it would first be the whole world at Rome, which will not be for a long time yet. Just as baptism, sacrament, God's word are not of the pope, but of the people of Christ, and are also called *claves ecclesiae*, not *claves papae*," that is, the keys of the church, not the keys of the pope. (Scripture of Concillies and Churches, dated 1539. Tom. XVI, 2791.)

The same: "The assembly of all believers of Christ has the keys alone, you should not doubt. And whoever usurps the keys from him is a true sacrilegious, church, robber, be it the pope or whoever he may be. From this it follows that the pope in his office should be a servant of all servants, as he boasts and yet does not do; that even a child in the cradle has more right to the keys, and all who have the "holy" spirit than he." (Booklet: Of Confession, from the year 1521. Low. XIX, 1052. 1054.

The same: "Here we hear (Matth. 18, 17-20.) that even two or three gathered in Christ's name have all the power that St. Peter and all the apostles have. For the Lord Himself is there, as He also says Joh. 14, 23. Therefore it happened that often a man who believed in Christ resisted a whole crowd; as Paphnutius in the Council of Nicene \*) and as the prophets resisted kings Israel, priests and all the people. In short, God wants to be united with the multitude, greatness, height, power and what is personal with the people; but wants to be alone with those who love and keep his word, and should they be vain stable boys. What does He ask of great, high, mighty lords? He is the greatest, highest and most powerful alone. We have here the Lord Himself above all angels and creatures, who says:

This single bishop, in fact, opposed the whole great council when it wanted to make the law that the clergy should not marry; and he prevailed; for at that time (in 325) people were still willing to submit to the truth. By the way, Paphnutius himself lived in the single state, but he recognized that it was ungodly to forbid the God-appointed state of marriage to any man. they shall all have equal authority, keys and office, even two bad Christians gathered in his name alone. Let not the pope and all devils make fools of us, liars and drunkards of us, but let us trample the pope underfoot and say that he is a desperate liar, blasphemer and idolatrous devil, who has snatched the keys to himself under St. Peter's name, when Christ has given them to all alike in common, and wants to make the Lord Matt. 16 a liar; yes, this should be praised. (From Luther's writing, which bears the title: "Wider das Pabstthum zu Rom, vom Teufel gestiftet" ("Against the Papacy at Rome, founded by the devil"), from the year 1545, i.e. one year before Luther's death! Tom. XVH, 1346. 7.)

The same: "The keys are for the whole community of all Christians, and for everyone who is a member of the same community, and that not only according to authority, but also according to custom and according to all ways that may be; so that we do not do violence to the words of Christ, who speaks directly and generally to all: "Let him be to you a Gentile and a tax collector". (Matth. 18, 17.); item: ""All you will bind"" 2c. I would also like to use this saying: "To you I will give the keys of the kingdom of heaven," which Christ spoke to St. Peter alone, here for confirmation. Item, Matth. 18, 19: ""Where two become one on earth."" Item 20: "Where two are gathered together in my name, there am I in the midst of them." In which sayings the most perfect right and custom is most fully assigned and affirmed, that they may bind and dissolve. Unless we want to deny Christ Himself the right and custom of the keys, when He dwells in the midst of two". (Epistle to the Council and Congregation of the City of Prague. Tom. X, 1846. 7.) Ei, ei, Luther, what are you doing? Don't you know what Pastor Grabau wrote in his Informatorium? Just read the 86th page of the first volume, where it says: "Accordingly, our symbols do not teach that Christ has placed Himself in such a form in the hearts of the faithful multitude, that He has drawn His key power into all of them, for that is pietistic, enthusiastic, even quite parochial." Do you hear, dear Luther, your praise? Behold, according to Father Grabau's infallible judgment, you are: "pietistic, enthusiastic, yes, quite pietistic," because you want to prove from the fact that Christ also "dwells in the midst of two," that therefore also the believing laity have the power of the keys. Be glad, dear Luther, that the great church light Grabau did not live in your time. Things would have gone badly for you there. This sharp-eyed man would have revealed to the people that you were not a true reformer, but a miserable pietist, enthusiast, even a real true pa

pist, who only pretends to fight against the pabstry. Consider, dear Luther, the right understanding of the words: "Where two or three

are gathered together in my name, there am I in the midst of them" (Matth. 18, 20.), is according to Grabau's teaching this: Where two or three are gathered with one pastor, there am I in the midst of them. For this is what the great theologian writes in his Informatorium I, page 87: "Matth. 18,20: Where two or three are gathered together in my name 2c., for (here) our Lord speaks His *Ubicunque* (wherever) of the whole Church, and that is of that which is gathered in the order of the Gospel, in JEsu's name, of **course, with the ordinary ministry of preaching**, since He, Christ, wants to be in the midst of them."\*) Yes, the whole assembled Buffalo Synod solemnly declared in its second synodal letter, "So it follows that the opinion of Missouri's master is wrong, since he seeks the keys in the faith of the multitude, and since he thinks that Christ is in the midst of us in virtue of faith." (Informatorium I, p. 93.) But why is this wrong? After all, this is the basic doctrine of the Lutheran Church! It is the main consolation of all Christians! - The Buffalo Synod itself gives the reason in its second synodal letter; it confesses the doctrine: "The church and the teachers of the church are divinely united; where there is one, there should be others; they are Correlativa; as no bride can be without a bridegroom." (p. 97.) There thou hearest it, dear Luther, how grievously, how heretically thou hast erred. How then may you say "that Christ is in the midst of us in the power of faith"? You do not consider that the church without pastors or teachers is no church at all, for church and pastors are correlatives! That means: as a maiden cannot be a bride without a bridegroom, as a valley cannot be without one or more mountains, so a cluster cannot be a church without a pastor. But if the company is not a church, then Christ is not in the midst of it; if Christ is not in the midst of it, then the company does not have the keys. If, on the other hand, there is a pastor among them, a "regular" one, then they are gathered in the name of Jesus; then they are a whole church; then they also have the keys of the kingdom of heaven. - But joking aside! What do you think, dear reader, of this Buffalo doctrine? - I don't need to tell you what to think of it. It is obviously - anti-Christian! God save our poor church from such ghastly error.

It has already been mentioned once that when the Buffaloers speak of the office of preaching, they always mean the pastors, not only the word of God that is in circulation! On the contrary, they regard this word of God as so ineffective without a pastor that they write, for example, in the 2nd Synodal Letter: "They (the Missourians) erroneously assert from Heb. 4:12 that the word of God has the power to make the Sacrament in the Lord's Supper even without an office." (p. 15.) Which is certainly quite frightening for an error to declare!

How serious Luther was about the confession of the doctrine that Christ gave the keys to the whole community of Christians in Matth. 16 and 18 is evident from the fact that he publicly burned the papal law because this doctrine was condemned in it. Luther himself published a book with the title: "Why the Pope's and his disciples' books are burned by Dr. M. Luther. In it he gives 30 false teachings of the pope as reasons, of which the 13th false teaching is this: "That the keys alone are given to St. Peter, when Matth. 16,19. Cap. 18,18. Christ gives them to the whole church." (XV, 1933.)

Whoever knows the other teachers of the Lutheran church in the 16th and 17th centuries also knows how faithfully and conscientiously they preached the doctrine that is laid down in the confessional writings of our church, and how faithfully they followed in Luther's footsteps as his disciples. For such it is therefore not necessary to include testimonies of the old teachers who followed Luther. But all too many, without having read them, form the most erroneous ideas of their teachings. Therefore, we leave here a few testimonies from their private writings.

For example, in the evangelical harmony of Chemnitz, Leyser and Gerhard say: "Christ has bequeathed the keys of the kingdom of heaven to the church Matth. 18,18, And we do not care here about the mockery and scorn, which cry: ""So cobblers and tailors, all cooks and craftsmen have and use with you the right of the keys, and so you build the Babel itself and introduce a complete confusion!"" \*) I answer: Who will deny that in case of need every believer can baptize another believer, teach him, absolve him from sins, and thus open for him the entrance to the heavenly city, as it were, by means of the keys? And the church has always excluded this case of emergency, as Jerome writes against the Luciferians and Augustine to Fortunatus and testifies. But except in cases of emergency, no one is permitted to do so unless he is a duly called and appointed minister of the church. For this would be contrary to the divine rule: How can they preach if they are not sent? Rom. 10, 15. Likewise: They ran and I did not send them. Nevertheless, every single believer, even the least, retains his right, which he has from Christ's bestowal of the keys. For just as all the citizens of a free imperial city, as many of them as inhabit the city, have a common right and equal freedom as far as the republic is concerned, and just as they, for the sake of order, have a common right and equal freedom as far as the republic is concerned.

Just as after this the Jesuits mocked the teaching that all believers have the keys originally, so now this Lutheran teaching is mocked by those who want to be the strictest Lutherans! They elect senators and put a mayor in front of them, to whom they hand over the keys and statutes of the city, so that he handles them in the common name of all and governs the republic according to them: this is also what the citizens of the city of God do. They have a community of all the saints, and everything is theirs, be it Paul or Peter, be it life or death, be it the present or the future, 1 Cor. 3:21. They possess all things under the One Head, Christ, who has purchased all things necessary for salvation for His Church, and in particular for every member of it, even the least, through His bloody merit: and yet, for the sake of order, they choose certain persons to whom they entrust the administration of the keys of the kingdom of heaven, such as in our case are deacons, pastors, doctors, bishops or superintendents, and the like, so that in our case everything may be properly and honestly administered according to Paul's teaching, 1 Cor. 14."(Harm, ev. c. 85, p. 1687.)

If we had written this first, our opponents would cry cedar over us. They would exclaim: There you sift it, like the mis-sourians carry their American democratic ideas into church doctrine. But as is known, neither Chemnitz, nor Leyser, nor Gerhard were Americans or democrats. And yet the church is compared here with a free republic, in which all state power, all offices and dignities are originally rooted, namely in all citizens.

The church is a body of people who rest in the hands of the people, but none of whom can make himself president, or mayor, or senator, but whom the citizens choose freely to fill these powers, offices, and dignities that originally reside in them. Protestant harmony wants to say that it is the same with the church. It is indeed, as far as Christ is concerned, a monarchy, in which Christ reigns as King through his Word and Spirit; but among themselves all the members of the church are a republic, a free imperial city (as were once the German imperial cities, which were directly under the emperor, but which constituted a free state in their citizens). All members of the church are therefore also originally, that is, from the baptism by faith, equal to each other and in them rests the whole church power or the power of the keys. But because God has made the holy order of the public preaching office, the Christians clothe especially capable persons with the powers, dignities and offices acquired and given to them by Christ.

In a similar way, as here under the image of a free imperial city, our old theologians represent the relationship of the

congregation and its preachers with regard to the keys or church power also under the image of the feudal system. If, for example, a person was the chief owner of a peasant's property and the peasant had only a limited right to this property, it could be used by the church, but it could not be used by the peasant.

If the owner could use the property, but had to pay interest and could not sell it freely as a free owner, the owner of the property was called the liege lord, but the administrator of the property was called the liegeman.

Thus, for example, Ludwig Dunte (school inspector at Neval, died 1639) writes in his beautiful book of cases of conscience: "Every Christian has his part and righteousness to the holy preaching office and to everything that belongs to the church service; Christ gives the whole church power, according to God's word and promise, to forgive the sin of the penitent. The whole church has to entrust this power to one person. If there is no such person, the office reverts to the church, to which it is due; as when a feudal lord dies, the feudal estate reverts to the feudal lord." (Decis. c. 14. Leer. 1. <). 1. p. 453). Similarly, Tilemann Heshusius (who died as a professor at Helmstädt in 1588) writes: "Whoever then is an orthodox Christian and a living member of Christ, has his share and his property in the church.

The church is entitled to the sacred office of preaching and to everything that belongs to the church service. If the preachers do not perform their office as they should, or if there are none, the office reverts to the churches to which it is due. As if the feudatory dies or forfeits the fief, the life estate reverts to the feudatory." (Scripture: "Who has the right to appoint preachers").

Furthermore, the old theologians depict the relationship of the church or the believers and the pastors with regard to the power of the keys under the image of the root and the tree growing out of it. For example, the Strasbourg theologian J. Conrad Danhauer writes in his Glaubenslehre: "The church is the key-bearing housewife, to whom the keys are given through Peter, so that he not only faithfully provides for the welfare of the church, but also faithfully represents the person of the church, representing the church and standing in its place; in whose hand the key is reserved after Peter's death; in which that power is rooted and can be continued uninterruptedly when the pastors die or become wolves and when the sons of Levi" (i.e., the so-called spiritual state) grow up. i.e. the so-called spiritual class) "defile themselves." (Hodosoph. I. p. 79.) It is therefore quite un-Lutheran when Pastor Löhe writes: "The ministry stands in the midst of the congregations like a fruitful tree which has its seed by itself; it replenishes itself." (Aphorisms p. 71.) According to Lutheran teaching, Danhauer says it is just the other way around. Office or key power and congregation or church are not two trees standing side by side, having their seed with themselves and complementing themselves; but the congregation or church is the One Root from which the office or key power grows forth; for to His church Christ has directly and originally given the key power, and from

the pastors indirectly receive this power to administer. That the church always has the keys does not come from the fact that it always has pastors who carry in themselves the propagating seed of the key power; but on the contrary, the church can never lose the keys, even if all the pastors died, or even if they became all the wolves it had to flee, for the church has the keys in a "possession inseparable from it" (as Danhauer also says before); in her they are rooted, as in a republic all her offices, dignities, and powers are rooted, which she confers on her officials, and as a housewife has the offices and powers of her servants and maids in root and therefore keeps them, even if all her servants and maids die or run away. By the way, not only Danhauer expresses himself in such a way that the church possesses the keys according to the root, but also other pure theologians, e.g. Johann Meisner (Prof. at Wittenberg, died 1681), who writes to Matth. 18. writes that in this passage the church, "insofar as it is opposed to one or more church servants," is ascribed the power to bind and loose, just as it "otherwise possesses all the rights of its bridegroom according to the root, but brings them to exercise through the ministry of preaching." (Exercit. in Matth. ad c. 18.)

But it is also wrong when the Buffalo Synod says that the church has the keys only in so far as they are in use in the church by the pastors. This is only a dishonest evasion to avoid the accusation that the Buffalo Synod contradicts the symbolic books that attribute the keys to the church. Thus it bites in the Informatorium: "In this house of God (in the church) now go the keys of Christ by means of the gospel and preaching ministry, not that they have their origin there (from this house), but that there is the ordered spiritual place where they show their power for the comfort and salvation of souls and are in use. And in this sense the Schmalkaldic Articles say that the keys are given to the whole church." (I, 22.) But these are rotten fish, for the Schmalkaldic Articles expressly say that the church has the keys directly and originally.\*) thus not by means of the preaching or parish office, and because it alone is the place where they are in use. Thus Johann Gerhard writes: "Bellarmine (the Jesuit) makes the objection: Peter received the keys in the person of the church, because he used them for the benefit and use of the whole church."

Of course, original does not mean that the church itself has produced, made and created the keys, because the keys are "nothing else than the ministry, through which the promise of the gospel is communicated to everyone who desires it. The church is said to have the keys originally and to grow from them as from the root, because the church does not have them second-hand through the pastors, but first-hand from God with the gospel.

and because he would not use them himself, but would bequeath them to his successors and communicate them to all bishops and priests. Answer: We admit that Peter received the keys for the use and benefit of the church and that he shared them with the other bishops and priests, but we deny that this is to be understood exclusively, as if the keys were given to Peter and the bishops alone, but not to the whole church. For just as Peter confessed Christ in the person of the church, not only in the sense that this confession was for the benefit of the whole church, but also because in the confessing Peter the church itself also confessed: so also the keys of the kingdom of heaven were given to Peter in the person of the church, not only because they were given to him for the benefit and use of the whole church, but also because the church received them in the person of Peter, that it might exercise the use of them itself, both in other things signified by the name of the power of the keys, and in the election and calling of able ministers of the word." (Iwe. tü. 6s nümsterio h <87.)

According to our old theologians, the church does not have the keys by means of the ministry, that is, by means of the preaching ministry, but vice versa: if the church did not already have the keys originally and directly, they could not have the ministry at all. Thus, for example, Friedrich Balduin (Prof. in Wittenberg, d. 1627) writes: "As all disciples received the same (keys) under Peter's name, so the whole church received the same in the name of the disciples Matth. 18, 16. which today brings them into exercise through the ordinary ministers of the Word, otherwise there would be no power at all to bind and loose sins in our ministry." (Oommoutur. in opp.

10-oleA. p. 3.)

Thus writes E. Val. Löscher (d. 1749): "Likewise, it is proven that the key to the Bible and the key to the solution are certainly given to the whole church, but that the use of them is properly entrusted to the preaching office. (Unschuld. Nachrr. Jahrg. 1711. p. 387.) So rather the reverse can be said: the preachers need the keys, the congregation possesses them, than: the preachers possess them, but the congregation uses them. Although Löscher does not want to say with these words that the church does not use the keys itself.

Finally, Salomon Deyling (Prof. of Leipzig, d. 1755) writes beautifully in his Instruction on Pastoral Wisdom: "As the right to teach and administer the sacraments belongs root and branch to the whole church, but the public exercise of the same belongs to its duly

appointed ministers: so every member of the church, as well as the whole coetus, has equally the keys, as well as the power to teach, but only for private use.

not for public and solemn use; lest confusion arise which would wretchedly break up the church. But when gathered together for public assembly, the keys are to be used only by those to whom the whole Church has entrusted the exercise and use of them by public profession." (limitit. prust, prrstor. p. 403-5.)

In order not to take too much space away from this section in this number, we will postpone the proof that the municipality, because it has the power of the keys, also has the right to vote, until the next number.

The readers of American newspapers usually want to have only very short essays. That is why most American newspapers look like an American quilt sewn together from small pieces of cloth. We hope that our readers will have a better taste, and we believe that they will not find it repugnant if we thoroughly discuss the doctrine of municipal suffrage and go back to the first reasons. We do this all the more gladly, because the indisputable foundation of the church suffrage rests on the right doctrine of the office of preaching, which doctrine is now so badly confused and falsified. (To be continued.)

(Submitted.)

### The three angels.

Rev. 14. 6-11:

"And I saw an angel flying in the midst of heaven, having an everlasting gospel to preach unto them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people, saying with a loud voice: Fear God and give him glory, for the time of his judgment has come, and worship him who made heaven and earth, the sea and the fountains of waters. And another angel followed, saying, She is fallen, she is fallen, Babylon the great city: for she hath made all nations drink of the wine of her fornication. And the third angel followed him, saying with a loud voice, If any man worship the beast, and his image, and receive the mark of it in his forehead, or in his hand, he shall drink of the wine of the wrath of God, which is poured out. and is pure in the cup of his wrath; and shall be tormented with fire and brimstone before the holy angels, and before the Lamb; and the smoke of their torment shall ascend for ever and ever; and they shall have no rest day nor night, who have worshipped the beast, and his image, and have received the mark of his name."

John saw the heavens opened in the Spirit, And an angel flying through the midst of heaven; Who has an everlasting gospel to show To the Gentiles, to all that dwell on the earth, To tongues, to nations, and to kindreds.

And with a great voice he speaks this now: "Fear God and give him glory, the time of judgment has come; Pray to the Creator of heaven and earth, Who made the sea and the fountains of water!"

Are you, my Christian, well acquainted with the angel who thus measures the expanse of the sky in flight? This is Luther, whom God has sent! Because he was sent - he is an angel. \*)

The first who declared the angel with the eternal gospel for Luther was Johann Stiefel at Esslingen already in the year 1523, as Ranke tells in his "German History at the Time of the Reformation". The second was Johann Bugenhagen Pommeranus, who in the funeral sermon held on Luther in 1546 proves that Luther is the angel prophesied in Rev. 14, 6. 7. After that almost all Lutheran teachers believed this; therefore also in many countries the passage Rev. 14, 6-11. has become the sermon text for the Reformation feast. (The Lutheran)

he sky he truly flew too;

For where the kingdom of heaven is on earth, There also his voice has gone, The glad tidings of the Lord Christ.

Through him, God has made the eternal gospel, which teaches only one Jesus and one faith, our own.

By grace alone, without our ever having desired it.

And when the first has hardly read the theses, So\_Ms in flight already from country to country, As if messenger runners themselves were The holy angels, quickly sent to the service.

And can you name a people and language where Luther's name and teachings are not mentioned?

To the honor of the truth, one must confess that he was known in all countries.

And his voice was truly great, for he did everything with force and power;

In his books you can still read today how he always spoke of the great.

And everything he says and has ever taught must not serve the one purpose: That God alone, alone only be honored, That only His name be praised?

He also testified powerfully of the judgment, that now the earth would be judged by the word and that with power, for the final judgment, the Son of Man would soon appear.

Is it then fulfilled in Luther, what John has seen in the spirit before; Why, my Christian, are you not willing to see Luther himself in the angel?

\* \* \*

And no sooner has the latter disappeared from his sight than another hastily follows him.

He found his high way much easier, because he followed the first. He who said this: "She is fallen, she is fallen! Babylon, the great city, which drank the whole world with the wine of fornication!

Are you also familiar with the man who has called this angel's words? Chemnitius he is called!

Called by God to serve after Luther once. \*)

The Babylon, of which he speaks, is Rome, which Luther, by his word, brought down; which nevertheless now, in mockery of the true God, brazenly lies: it still has the old power.

What was lied in Trent together, Chemnitz has diligently, word by word, weighed according to the weight of the sanctuary, and invented it too easily in all places.

Read his exam in its entirety! In it he shows on all sides that fornication is all their nature, what they have taught there.

And no matter how much they scream, that does not please their city;

That they please, despite the appearance, Martin Chemnitz has proved there.

\*) This Martin Chemnitius or Chemnitz was superintendent in Braunschweig and died in 1586.

(D. L.)

Shortly before Luther's death, the papists began to hold a concilium in Trent, in which they passed all kinds of resolutions and in them confirmed the papal errors, abuses and atrocities attacked by Luther and cursed all those who did not accept all this as true sanctity. After these decisions had been published, Martin Chemnitz took a look at them and wrote a refutation, which he called "Examen", that is, "Examination". No papist has yet been able to refute this book. Some learned papists have tried, but soon realized that the book is irrefutable; indeed, several have come to the realization just through it and then became Lutherans.  
(D. L.)

That he was born from the light,  
There is still a lot of other evidence:  
The harmony of the sacred history, \*)  
The formula of Concordia. \*\*)

So bright and clear from all sides  
Give the heavenly light from ibm,  
That to deny his mission  
Even the papists do not dare:

"You Lutherans have two martins!  
And if the other Martin had not appeared,  
Gifted with spirit and victory by God so much,  
That's truly not how the first one would have stayed."

And they themselves must affirm it,  
That after Luthero no one is exquisite,  
Who did such damage to their church,  
When this Martin Chemnitz has been.

\*

\*

And the third hurriedly followed, without delay; With a mighty voice he reported these facts: "Woe! Woe to all those who still



worship the beast, and take on their foreheads and hands what his mark can be.  
He will truly have to drink of the wrath of God

Wine,

In the cup of his wrath he poured unmixed. And he shall be tormented before the angels and the Lamb,  
In hell with the fire and the sulfur eternal

Flame.

And in eternity will rise on the smoke from their

Qual,

no rest, day and night, all the time;  
mark and sign of his name they took,  
al and the image for prayer and service have come!"

Johann Gerhard is the third,  
So He who spoke in heaven!  
Oh, that I had more grace,  
Right to serve this sach'. †)  
That the beast is itself the devil,  
And the pope in Rome his image -  
That, my reader, without a doubt,  
Has long since filled your heart.

His name maal and sign  
Is the lesson from hell:  
That sin would have to depart,  
If you only face the work.

"Woe! Woe! to all those,  
Those who are so attached to the pope,  
That in blindness they still imagine,  
That their work can save them!"

What the angel is doing here,  
Whom in the spirit John saw, ' '  
That Johannes Gerhard writes  
In the book Catholika. ††)

Chemnitz wrote an interpretation of the 4 evangelists, which he called the Gospel Harmony. The dear man died over it and could not complete it, but what he wrote is the most glorious thing that has ever been written about the Gospels after Luther. The theologians Leyser and Job. Gerhard have completed the work. (D. L.)

Chemnitz is the main author of the last symbolic book of the Latin Church. Church, which bears the name Concordia Formula. (D. L.)

Johann Gerhard was a professor of theology in Jena and died in 1637. He summarized the entire Lutheran doctrine in a large book and defended it in the most unfathomable way against all opponents from God's Word. The book has the title Loci theologici, which bites, the theological doctrinal articles, and consists of 10 strong quarto volumes. (D. L.)

††) Gerhard wrote a great book, which he called *Confessio catholica*, that is, the true Catholic confession. In this book Gerhard refutes the papists from their own writings. He shows that the papal scribes themselves often rejected the errors and abuses that Luther rejected, and that they themselves often praised and defended the pure doctrine that Luther taught. Thus he has beaten the popes with their own weapons. (D. L.)

What the Pope's theologians

Had already admitted,

Moved by the power of truth, Against her pope's throne;

What they, often even against their will,

Testified for the probity, to satisfy your conscience also, In the church itself lamented:

He brings this to bear witness to those. Those who resist the currency;  
That they should give her room, And from Babel also go out!

This he, with a great voice, has always testified here on earth: "He who wants to escape the fury, quickly flies from the pope to Christ!"

"Who now nevertheless want to stay

In the prison of Babylon, Christ shall drive them from Himself, From the light of His throne!"

Can you, my reader, after John's time, still name such teachers to me, who would like to interpret these angels: Then, as an error, I will gladly confess that I have interpreted it on these three.

If not, praise God for his gifts! \*)

They are three lights, in the last times of this world, Who by the word of the Antichrist deliver us, From grace alone, God has presented to us!

Stay with this one and flee from all new things that Satan now brings to ensnare souls; you will surely see God and the Lamb one day.

X.

### To the ecclesiastical chronicle.

**A Voice from the Ohio Synod.** We do not call the following the voice of the Ohio Synod, but only a voice from the Ohio Synod, because it would be wrong to want to burden the whole Synod with such an abominable teaching, which one member of the Synod has dug up, whose most members perhaps, at least we hope so, detest this teaching as an antichristian one. So much is certain that Professor Lehmann, the editor of the Lutheran church newspaper of Columbus, O., in which that voice is raised, declares himself against what has been said.

The reason for the following statement is that the Synod of Pennsylvania had declared the baptisms of such impostors, who are not ordained or licensed, but raise themselves up as preachers, or by deceitful speeches entice congregations to make and accept them as their preachers, to be invalid. Prof. Lehmann opposed this in his newspaper, and rightly so, because it is not the lack of profession, ordination or the unworthiness of the baptizer, but only the change in the act of baptism instituted by Christ that makes baptism invalid, for example, if a person does not baptize in the triune God or with water. The pastor

Many have already pointed the three angels to Luther, Chemnitz and Gerhard. Some, however, point the last two angels to all pure teachers who followed Luther, proclaimed and defended the pure doctrine and testified and fought against Pabstism and warned Christianity against the same; but even these readily admit that among all these teachers Chemnitz and Johann Gerhard were the right wingmen.

(D. L.)

O. Hunger, however, who bears the title of Doctor of Worldly Wisdom, a member of the Ohio Synod, believed he had to defend the Synod of Pennsylvania. The reason is that he thinks that not only baptism, but also the preaching of the Word of God, Holy Communion, absolution, the blessing at copulation, etc., only get their power from ordination! Dr. Hunger writes in the Columbuser Kirchenzeitung of November 15:

"That baptism performed by heretics, if they are otherwise lawfully ordained, is valid, the Church has always taught, because ordination is a divine command to administer the ministry of preaching and the holy sacraments according to the confession of the holy apostolic Catholic Church....

The Ministry of Pennsylvania has only declared invalid the baptism performed by impostors who pretend to be preachers of the Gospel, but are not authorized as such by holy ordination, and in this it does perfectly right, and it is gratifying that it has pronounced clearly and unambiguously a judgment so necessary in our country and under our circumstances. Only the venerable ministry should not have limited this to baptism alone, but should have consistently pronounced it on all allegedly ecclesiastical actions of such deceivers. For when such a one preaches, and even if he should preach the truth, the Holy Spirit does not work through such preaching; when he baptizes, he does not do it in the name and command of God, so he does not baptize at all; when he speaks the words of blessing, God does not speak through him; when he absolves, it is not God's absolution; when he contracts marriage, the Lord does not bless from Zion; when he holds the Lord's Supper, it is nothing but robbery of the sanctuary. In short, what he speaks and does is nothing but empty sound and insubstantial form, not only without power and blessing to live, but also to condemn himself and those who follow him.

The means of grace do not work by themselves, nor can we get them either from heaven or from the Scriptures themselves, but God has appointed apostles, prophets, evangelists, pastors and teachers as ambassadors in his stead and stewards of his mysteries; For no one takes honor from Himself, but he who is called of God, as also Aaron, from which it follows that he who, out of vanity or for shameful gain, arrogates to himself the office of preaching without being called, is not doing God's work, and therefore cannot impart the blessing which God bestows through the office. It is not appropriate here to speak of emergency baptism and other cases of need. \*).

It is very wise that Mr. Hunger does not want to talk about lay emergency baptism. For if he does not want to talk about lay emergency baptism

In this respect, the same applies in the church as in the state. If someone wants to issue a valid document, be it a will, power of attorney or bill of sale, it is not sufficient that someone writes such a document, even if it is made exactly according to the form of the law and bears a seal and signature, but it would be null and void and is regarded as fraud if someone other than the authorized official has executed it.

We leave out the proofs for these propositions, which were only heard in Buffalo, which the Doctor of Worldly Wisdom, Mr. P. Hunger, teaches, because we do not want to start a dispute against such obvious false doctrine. Every well-trained Lutheran schoolchild knows how to regard such more than papist teachings. - By the way, we are sorry that Mr. Hunger's writing was so willingly accepted in the Columbuser Kirchenzeitung\*) We know well that Prof. Lehmann had no formal right to reject the submission, since the Kirchenzeitung is the organ of the Ohio Synod, to which Mr. Hunger belongs. But how sad it is when a "Lutheran" synod finds itself in such an obviously unsound state that error, even the most obvious heresy, has the right to spread in its organs! The present case should and could open the eyes of the Ohio Synod to its doctrinal and confessional status.

From Bohemia. An ecclesiastical movement is noticeable in the Bohemian Giant Mountains. The inhabitants of the Catholic village of Spalow near Semil (4 hours from Krischlitz) have fallen away from the Papacy, and 60 people have already legally converted to the Lutheran Church and joined the Lutheran congregation in Krischlitz. The inhabitants of a second village, Bitouchow, are about to take the same step. This is happening in a purely papal region. Is this not a miracle from the Lord? Every Sunday these people with wives and children walk to the Lutheran church in Krischlitz, four hours away. They were parishioners of Boskow. This is a place of pilgrimage with a picture of the Virgin Mary, where many Catholics go on pilgrimage every year. When they came to their parish priest in Boskow to legally announce their conversion, they were kindly received by the Catholic inhabitants of Boskow with the words: "God strengthen you, dear people, in your intention; be courageous and trust God; we will follow you." - —

Petersburg (Russia). Here live 60-

If he wants to reject the general practice of the whole church on earth, then his entire writings are refuted by him. (The Lutheran)

\*) Dr. Hunger himself was concerned that the submission would be received unfavorably by the editor. The editor, however, recognizes "with pleasure that the esteemed author treats the subject in a calm tone and dignified attitude. Yes, he encourages the writer with the words, "So he goes on writing cheerfully; we will answer him in the same spirit." If this is not unionism, wtr do not know what unionism is supposed to be.

D. Ed. d. L

70,000 Germans in 6 Lutheran and 3 Reformed parishes. Each parish has a Bible society, since the old law against Bible houses has actually been repealed.

**The New Messiah of the Jews.** In a local Jewish newspaper called Deborah, a regular correspondent from Germany writes to the editor: "God save the Emperor (Napoleon); he is a Messiah of the Jews. If I were a rabbi, as you are, I would say the Hanosen Toshuah for him every Sabbath." What will the Christians say to this, who believe in a general conversion of the Jews and consider Napoleon as the Antichrist?

**Loyalty of the Roman clergy.** With hearty approval the Papist "Truth Friend" of Cincinnati reports in the number of November 8: "The French bishops and clergy fearlessly defend the cause of the pope in pastoral letters and sermons, and stand the vengeance of heaven upon the invaders in the pope's territory, and utter imprecations against the emperor (Napoleon)." Eccl. 10. 20.

**Call for a new secret society.** We find such a call in the "Wahrheitsfreund" (should be: "Pabstfreund") of Nov. 8. There the editor, disturbed by the news of the dire straits in which the holy father Pabst finds himself, writes: "The secret societies in Italy etc. do not consult each other in the open market and do not hang their tactics, their war plans on the big bell. We, too, can do the same in the defense of our most precious goods" (for we are dealing here with Father Pabst's temporal rule!). But then we give the opponents of the Catholic Church just material to attack and blaspheme us, if we act in catacombs (in subterranean burial caves), interjects a blind arm-wearer. Friend! is the answer: The time for such "scruples" is over. The present demands decisiveness. You don't understand what war means. - We are 200 million. We are the majority of the Christian inhabitants of the earth. What do we care about the judgment of the whole non-Catholic world, when duty requires us to defend the divine law, the truth, our holy faith, our Church," (that is) "the Holy Father? - Catholics! From Rome the call goes out to us. - The Pope appeals to the Catholic peoples of the earth. Let's go! Hand to the work, God wills it!" - In the same number, a letter by Eduard Everett about the danger of the secret societies in exodus is shared in praise. What hypocrisy! But it is the principle of the Jesuits: The end justifies the means.

**The Prussian Lutheran Church.** The General Synod of this church, which was to be held in Breslau this year, was looked forward to by all those who participated in the prosperity of this church.

with serious concerns. Particularly Pastor Diedrich attacked it most vehemently in the Dorfkirchenzeitung, and in addition it was besieged with a lot of requests for complete reorganization, it seemed to be approaching a sifting, and especially the meeting of the General Synod seemed to want to become a disastrous one for it. In a private letter, we are provisionally informed of the following result:-x>The Wroclaw Synod has, contrary to expectations, turned out satisfactorily. Diedrich and those who share his view remain in the association and are "carried" by the community. One has declared oneself decidedly against chiliasm. The old relationship with the Leipzig mission has been restored.

### Something about secret societies in the United States.

As we read, the United States have as many Freemasons as Europe together. Although Freemasonry was transplanted here from England, it is not content with the English division of its members into three degrees, but adheres to the French system with 33 degrees. The Freemasons themselves say that they originate from the grave antiquity. Probably these masons are the descendants of the masons who wanted to build the Babylonian tower. At least they resemble them in godlessness, because they would like to make one out of all religions and bring it to the point that everyone can believe what he likes and that all nevertheless say: We all believe in one God. What then must be a beautiful God, of course.

In addition, it is said in a change sheet, there is a so-called Druidic League, which is very widespread; in larger cities one rarely enters the living room of an unbelieving German worker, in which the Anfnahmediplom is not hung under glass and frame. The lodges of the same are called groves and the whole thing is generally a copy of Freemasonry with some changes, which however only refer to the names and symbols of the individual offices. Druids were pagan priests among the ancient Celts and had the power to exorcise and to cast spells, they taught orally in verses, mostly of secret meaning, they believed in the transmigration of souls (i.e. that the souls of men after death lead into other men or into animals) and they engaged in fortune-telling and sorcery. What kind of society this is, which calls itself a Druid society, one can well imagine.

Furthermore, mau has lodges (read: Lohschen) "of the strange brothers" (Ollst Mellon 8) in all states. This society seems to have even more members than even the Masons. It has within the United States 32 grand lodges and about 2,500 so-called workshops, with close to 120,000 members. This society also reveals by its very name what is to be sought behind its secrets.

In addition to these, the Templar army camps should be mentioned, of which there are many in the eastern states. Then the Tammany Society in New-York must be remembered, a political society that was founded in 1789 and initially had only the improvement of the fate of the Indians in mind, but then later clashed with the "Columbian Order" founded in 1783. It breaks up into various "tribes," which have among themselves their "sachems" and hold their "Berathungsfeuer." Their lodges they call "wigwams," and their calendar is that of the Indians. We find a variety of this society in the societies or tribes of the red men (reä mon), for which the Germans in the East very often show a preference.

In recent times, these orders have been joined by the "Sons of Malta". All of their public processions and meetings take place at midnight; they say this to indicate that they do their good works in silence and not to be seen by the people. So they make it publicly known that they do good in silence! Must be a good kind of benefactors.

How a person who wants to be a Christian can join such gangs, indeed how it is possible that only an honorable person can crawl along into such hiding places of darkness, is hardly believable.

### Church News.

On 14 Sonnt, n. Trinit. Mr. Past. Moll, introduced by the undersigned into his new field of work at Neu-Gehlenbeck.

May the Lord give grace to his servant and make him a blessing to many. Amen.

G. Link, Pastor.

The address of the dear brother is: kvv. ff. N. NoU, l'amp8 l'oint, Nallison Oo., III.

On the 21st of Sonnt, n. Trinit. Mr. Past. G. Link, called of the Lutheran congregation at Town of Lebanon, near Watertown, Wisc. was installed in his new office by the undersigned.

May the faithful God make this servant of His a blessing for many.

C. Sträsen, Rev. Address: Usv. 6.

### Church consecration.

On November 2, the Lutheran congregation of Trinity in Rantoul Town, Calumet Co. and on Sunday 22, after Trinity, St. Paul's congregation in Marison Town, Brown Co. had the joy of dedicating their newly built log church. May the gracious and merciful God, in both places, in the deepest primeval forest, keep his word and his parishioners, who (especially in the last place, as also in Maple Grove) are greatly threatened by members of the Wisconsin Synod, who are always on the lookout to cut where we have sown-if it be only public sinners, who run from us to them shy of light-and create much fruit, amen.

Town Hermann, Sheb, Co, Wisc, in November 1860. I. N. Beyer.

### For your kind attention!

All monies to be sent to me should be sent to the following address, and in order to prevent losses, in *drafts* on New York, where possible.

According to the decision of the Synod, in the last session, all the money, from the whole Synod for the Inner - Mission, goes to me.

**Wilhelm Meyer**, Cassirer middle districts.

Address:

oars ok ^lovvr Lro.  
Port ^2c.) U6, Ivä.

### Solicitation.

All those voting pastors who have not yet submitted their parochial reports are requested to send them to the undersigned as soon as possible.

One wants to addresstren obligingly:

ff. Müller,  
Htterbox 769, OüieaZO, IIIs.

### Receipt and thanks.

For the church building of the "First German Evangelical Lutheran Congregation in Iowa City" received: from an unnamed person near Milwaukee \$1.00, from Mr. Marggrander in Rochester, N.-I., \$1.00, from Mr. H. Steinmeier in St. Louis \$3.00, from Mr. D. Steinmeier the. \$2.00, from Mrs. Gottschalk the. \$0.25, from Mr. Niese the. \$0.50, from Mr. W. Steinmeier the. \$0.25, from the congregation of Herru Past. Neichardt in Arcadia \$4.00.

Joh. Friedr. Döschner.

For I. Heizer by Mr. Pastor Bilz from Mr. H. Blume \$1,00, from Mr. F. Stürmer \$0,25, from an unnamed person \$0,75 \$ 2, 00

" Cl. Seuel from the congregation of Mr. Pastor Schliepsiek 3.00

"Heinrich Walker of the Virgins' Association of the congregation of the Rev. Lindemann at Cleveland, O. 2.49

„ L. A. Graves of the congregation of Mr. Past. Great in Richmond, Va. 11,00

" S. Partentfilder of the congregation at Saginaw City, Mich. on his journey from Saginaw City to St. Louis 31.10

Likewise from the municipality of Frankentrost, Mich., from Mr. Schwarz \$0,40, from Mr. I. Wender \$1,00, from Mr. K. Gräbner \$1,00, from Mr. Kitsteiner \$0,50 2,90

" George Bartling of L. Fiene in the congregation of Mr. Past. Miracle 2 ,00

Correction: By Fr. Marquardt in the congregation of Mr. Past. Kühle \$2.00. George Bartling.

For I. I. Hoffman" by the Women's Association of Wem.

of Mr. Past. Wüstemann in Roseville \$4,00, from Mrs. Nahfeld the. \$0,25, on the child baptism of Mr. Schak the. collected \$1,15 6,00

Correction: In the receipt for I. I. Hoffmann, No. 3, Year 17 of the Lutheran it should read: from the congregation in Wolcottsville \$1,36 instead of \$4,36.

### Get

for the Concordia College budget:

From Mr. A. Heine in New-Bremen 10 Bu. Potatoes.

„ the Norwegian Lutheran Congregation at Koskonong  
by Past. Ottesen \$30,00

for individual sophomores:

For K. Benker, by Dr. G. Seyffarth in Yorkville § 7.00 for household:

Don the Gem. of the Past. Hahn a large box of butter of c. 125 Pfd.

"The community of the Past. Baumgart (who failed to acknowledge the error in No. 6) 1 bu. of dried apples.

G. Alex. Saxer.

**Received**

in the Preachers' and Teachers' Widows' and Orphans' Fund.

## 1. contributions from pastors and teachers:

For 1858: Elster, Johannes, Lindemann.

For 1859: Clöter, Groß, Johannes, Jungt, John, Kirsch, Lindemann, Mießler, Rennicke, Stricker, Sallmann, Schaller, Stephen, Ulrich.

For 1860: Bartling, Baumgart, Besel, Brogt, P. Beyer, Bode, Crämer, Clöter, Franke, Fritze, Friedrich, Gönner, O. Gotsch, Groß, Heid, Hoppe, Hußmann, Hols, Jäbker, Jungt, Jung, Johannes, Klintenberg, Kirsch, Kundinger, Köstering, Lochner, G-Löber, Mießler (1.), Metz, Multanowsky, Müller, Nütze ! Nolting, Rennicke, S. Riedel, Neichart, Riepling, Rolf, Roschke, Ruff, Sallmann, Schaller, Sauer, Dr. Sihler, Stecher, Schäfer, Schliepsiek, Scholz, Schürmann, Schwan, Strikter, Stärken, Ulrich, Wolfs, Wagner, Wunder, Wüstemann, Zigel, Lemke, Pfeiffer. For 1861: Scholz, Sommer (1.50). 2. on gifts:

Don of the congregation of Mr. Past. Friedrich § 2,50

" of the congregation of the Hm. Past. Stubnatzi: namely Collecte 10,65

From N . N. 0,25

" N. N. 1,00

" H. Strtter 0,30

" H. Richter 5,00

" H. Bensemann 0,50

" Chr. sturgeon 1,00

" of the congregation of the LordPast . Shepherd 3,00

By Mr. Past. Riedel collected by N. N. on his child baptism 3,00

Don of the parish of Mr. Past. Reichhardt in Tipton 1.25

I. F. Bünger.

**Get**

to the synodal treasury of the northern district. I. For the general synodal treasury:

From the community in Monroe \$17.39

""", Adrian 10,00

""", Watertown, Wisc. 10,00

""", of Mr. Past. Rauschert 5,00

""", Lochner L ),72

""", to St. Peter's in Town 8. Wisc. 17,00

" " upper Emmannels-Gem. of Mr. Past.

Thickness 8.25

Bon of Mequon Township, Ozaukee Co, WiSr. 22.75

namely: By F. Milbrath, W. Milbrath, I. Milbrath, G. Bittner, F. Brüggemann, W. Gruel, A. Jäger, W. Dumstrey, W. Jäger, Fr. Ruff (K \$1,00, I. G. Panier, Fr. Bulgrin, Fr. Hoppe G \$0.50, K. Fink \$4.1X), Fr. Fink \$2.W, H. Jäger (in thanksgiving to God for his physical recovery) \$5.00, G. Schmidt \$0.25.

From the ImmanuelS congregation in Cedarburg, Wisc. 17.73 namely: From Bro. Rintelmann, Sr, C. Nintelmann, D. Rintelmann, Sr, H. Wiepking, Ch. Hennig, F. Lange, E. Schaaper, I. Schütte, M. Rabold, I. Niemann, I. Groth G \$1.00, Bro. Schnr, W. Groth, W. Heidemann, H. Rintelmann, D. Rintelmann, Jr, Br. Rintelmann Jr, Wittwe Pomplitz, H. Seegers, I. Gebert, Ch. Henning G \$0.25, D. Nero \$1.50, Br. Dietrich \$0.75, F. Mohrmann, F. Lück G \$0.10, I. Lüver \$0.40, Ch. Henrichs, F. Vostern G \$0.50, C. Ahrendt \$0.38.

From St. PaulS Parish in Grafton, Wisc. 8.00 and namely: From C. Frußke, Wittwe Bocke, I. Götter, F. Oberheu, F. Degner, Ch. Böthe, C. Zeige (K \$0.25, F. Kohlwey, Ch. Behrens, M. Mintzlaff, H. Ahlers, A. Schletz O \$1.00, Ch. Pracht, H. Schwengel G \$0.50, H. Neudahl \$0.15, G. Diener \$0.10.

From the municipality of Detroit \$6 .00

" " of Mr. Past. Kolb 2,00

" " Also 2,52

" " Frankenmuth 10,00

From "" Frankenlust 4.32

namely: Bon M. Gramel \$0.13, A. Götz

\$2.22, the children of Mr. Pastor Sievers \$0.47, L. Henninger \$0.50, teacher Günther \$1.00.

From MrTeacherSimon 1.00

""", Dreyer

1.00

""", Kundinger 1,1&gt;0

""", Sober'lein 1,00

""", Judge 1,00

,, "" glazier 1 ,00

From Past. Lochner's Parish by P. I. 60,00 By C. Eisfeld 10,00

" W. Harttert	1,50
" F. Keup in Watertown	5.00
" G. Bodenstein	2,00
" G. Heineke	1,00
" Köhnjun.	1,00
" Past. Lochner	1,00
"" Trantmann	2,00
"    ,, Penalties	2,00
"" Desert man	1,00
"" Rauschert	2,00
"" Strict	1,00
"" Brose	1,00
,,    " Steinbach	2,00
"" Thickness	10,00
,,    " engraver	5,00
"" Multanowski	2,00
" the same for synodal reports	1.00
"Past. Hügli	1,00
"" Kolb 1	,50
"" Also	2.48
,,    " Achenbach	1,00
"" Hoppe forSynodal reports	0.20
"       to the undersigned	2.00

2. for the general synodal mission fund: from the congregation of Mr. Past. Lochner § 3,00

" the school children of Mr. Past. Steinbach - -2,20

By Past. Thickness collected 7.93

namely: From I. Oertwig \$1.68, from G. Wolf \$0.25, from an unnamed person from the congregation zum Kripplein Christi \$3.00, collected at the wedding of Mr. F. W. Jagow \$3.00.

By Mr. Past. Sievers 16.62

namely: From A. Löffel \$0.25, B. Henninger \$0.50, M. Gremel \$0.12, I. Schmid \$0.25, sewing club in Frankenlust for missionary Clöter \$10.00, for the same from Schmid Geuder in Frankentrost \$5.00, teacher Prater \$0.50.

From an unnamed person in Detroit with instructions to "Give the poor heathens a Bible" 2.00

From Mr. Kluge 1,00

,, the unnamed in my community 2,IX)

3. for the school lecrer seminarin Fort Wayne:

By J. P. Wirth \$1 .00

4. to maintain teachers in the two teaching institutions:

From the community in Town 11th WiSc. \$5 .00

namely: From I. Laubenstein \$2,00, from Jac. Laubenstein \$1,00, from D. Laubenstein \$0,50, from I. Rähdt \$0,50, from I. Müller \$1,00.

" Freistadt, Wisc. 37,30

namely: By E. Schneider \$4,00, G. Garbisch sen., A. Ernst, L. Schüffow, L. Hilgendorf, L. Schneider, G. Hilgendorf, E. F. Hilgendorf, I. Götsch G \$3,00, L. Hilgendorf, L. Bublitz (K \$2,00, Fr. Sckmitt, Joach. Götsch, Ph. Sorweide, M. Schüffow G \$1.00, Mrs. Danke \$0.50, L. Ernst \$0.30, Ch. Fick, L- Knob G \$0.25.

" Church Grove, Wisc. 18,75

namely: By Past. Jox, F. Bublitz, C. Retzlaff G \$2,00, D. Garbisch, L. Groth, L. KiekHafer, A. Schneider, D. Fellbaum, I. Höhne, H. Krüger, E. Hellmann G \$1.00, M. Uttech \$0.76, Cb. Bublitz, I. JakobuS, A. Bublitz, Ch. Kurth, Mrs. D. Garbisch, G. Garbisch G \$0.50, I. Heckendorf, Ch. Heckendorf, Fr. Radke, D. Wendorf G \$0.25, A. Gädke, Caroline Uttech G \$0.12, Ch. Woldt \$0.75.

From Mr. Past. Ruhland \$ 2,00

,, ,, Teacher Kranzlein 1,00

" of the community in Oshcosh 9,00

5. to defray the travel expenses of the General Praeses:

From the congregation of Mr. Past. Lochner- § 5,00

6. for the general president:

From church in Adrian-7 ,00

" " of Mr. Past. Also 5,00

" " in Frankenlust 12,00

7. for poor pupils and students:

From the municipality Amelith \$ 2,00

,, " Frankenlust 7,85

On the child baptism of Mr. W. Milbrath . collected 1.60

From Mr. Past. Also 2,00

Monroe, Oct. 30, 1860.



W. Hattstädt, Lass.

From the eastern district of the Synod, contributions have again been sent to me, which I hereby acknowledge, but which I place in receipt of the Cassirer of the same, namely:

By Mr. Past. L. Dulitz in Buffalo to the Synodal-  
dalcasse by the municipality of West Seneca, Can. \$0,90  
From X. in Buffalo 2.60

To the Synodal Missionary Fund of L. in Buffalo.... 2.00 By Mr. Past. M. W. Sommer in Philadel-  
phia to the Synodal-  
dalcasse from the St. Johanncs parish there 3.00

On the other hand, I have to correct that the contributions I acknowledged in No. 6. for the benefit of the Eastern District Fund, among others, were made by the congregation of Pastor E. M. Bürger in Washington City, as:

§ 1.00 to the synodal treasury,

16.29 for the Lchrer contents,  
3.66 to the Synodal Missionary Fund,

6.28 for students, \$27.23

to the levy were abandoned due to misunderstanding warm and now fall away in the revenue.

F. Bö hlau, Cassirer of the General Synod.

For the **Lutheran** have paid:

The 14th year:

The gentlemen: Past. I. G. Böbm, H. Rückerts 50 Cts.

Den 1T. Jabrgana:

Gentlemen: Fr. Sperber, A. Gnintber, A. Bez, H. Rückerts 50 Cts, H. Wettermann, C. Hauer 50 Cts, Past. P. Heid 6 Er., I. Allwardt.

The 16th year:

Messrs: W- Nötiger, Fr. Speiber, T. Kleemann, A. Btt. G. Streeb, F. KoNmann, W. Kollmann, L- Sommer 50 Cts, H. Weltmann 50 Cts, W. Stünkel, W- Lange, <5. Korritz, I. Lauer, G. Rudolvh, C. F. Grupe, Past. H. Wunder, K. Krieger 50 Cts, H. Westermann, C. Hauer, I. C. Löbr 50 Cts, C- Grotefend, C- Kasten 50 Cts, M. Roqae 50 Cts. T. Schütze 50 Cts, Harms, W. Sckmdc- win, Past. V. Klein. I. N'werle. F. Wocker, Past. H. Lemke 2 Er. Bast. C. Mayer, W- MebeS 5ti CtS., H. Mebes, Großbeider, I. Werther, I. Heinz, T- A- Hasselqnist, Sprötge, Kampratb, H. Sievers.

The 17th year:

The gentlemen: "Oast. Wüstemann, L. and G. Brauns. C. Brauns \$1,78, O. Brauns \$1,78, C. Jnngknnr 90 CtS, Fr. Glaser, F. and W. Kollmann, G. Scholz, Zuttermei- ster. F. Haberkamp, L. Gils, K. Krieger 50 Cts, K. Pohel 50 Cts, W. Remke, I. Hartcnberger, E. T- Müller 2Er., I. C. Löbr, C. Kasten. I. Jungbaus, F Frewert. Past. L. Geyer, C. Friedbof, Ebr. Temme. st'ast. H. Scbd'nebera2 Er. . A. Ernst, P. Schwan, H. Züblsdorf, I. H. Stall- mann, I. Auperle, Ellerbuicki, F. Wocker, I. Marqqrander 2 Er., L. Strobel, I Nell, Jac. Henev, I. Lob, Steinmever, Past. I. H. Schwensen, Ph. Mertz, H. Meinke, H. Kloster- mann, H. Mebes 30 cts, Großbeider 15 cts, Past. A. Detzer, L. Schwerer 30 er-, Past. A. Rohrlack, F. Bahls, H. Steindorf, Protzmann, H. Sievers. I. Allwardt.

M.C. Barthel.

The receipts of Mr. Ed. Roschke, as well as lower others, could not be included in this number due to lack of space and will follow in the next number.

Here is a list of books.

Volume 17, St. Louis, Monday, December 11, 1860, No. 9.  
**Municipal Election Law.**

(Continued.)

(6) Now that we have seen what, according to Lutheran doctrine, is meant by the keys or by the power and office of the keys, and that the whole church, that is, all true Christians, possess these keys, it must be shown, thirdly, that, according to Lutheran doctrine, the right of the congregations to vote necessarily follows from this.

As far as the public confessions of our church are concerned, the relevant passages have already been cited. We therefore repeat them here only recently. In the second appendix to the Schmalkaldic Articles, among other things, the right of congregational suffrage is proved with three strong reasons. The second of these reasons is given in the following words: "Here belong the sayings of Christ, which testify that the keys are given to the whole church and not to some but to persons, as the text says: Where two or three are gathered together in my name, I am in the midst of them 2c." It is true that the Buffalo Synod also seeks to invalidate this important passage of our symbols by a false interpretation: namely, it writes in its second synodal letter. "Apparently (!) by the some but persons are meant the papal bishops, who by divine rights alone have appropriated to themselves the keys of Christ to the whole church. In this way the keys are given to the whole church, so that the whole church has the keys in this order of God, in the holy ministry of preaching everywhere. (p. 98.) But everyone can see that this is nothing but a deliberate perversion. According to this Buffalo interpretation, the statement "that the keys are given to the whole church and not to some special persons" should bite as much: the keys are given to the preachers and not to some special persons! That would be downright nonsense, because that would mean nothing else than: the keys are given to some special persons and not - to some special persons. Or are only "the papal bishops," but not the Lutheran pastors, some special persons? Are the Lutheran pastors the whole church? It is indeed dreadful when a whole synod calling itself Lutheran can dare not only to quite obviously twist words of the church confession, but also to expect its audience to accept downright unreasonable conclusions. Why does the Buffalo Synod, once it no longer considers the teaching of the symbols to be true and cannot accept it, not, like Löhe, openly come out with the language and renounce it? But let us not worry about those distortions and let us return to a simple consideration of the confessional words cited. From the

It is clear from this that, according to the faith of our orthodox church, the fact that the keys are given to the whole church and not to some individuals means that the whole church also has the right to vote.

The Schmalkaldic Articles make the same conclusion in the first appendix. For after the confession of faith is expressed that "the keys belong to the whole church without means, because the keys are nothing else than the office, by which such promise is given to everyone who desires it," it immediately continues: "As it is then in the work for eyes that the church has power to ordain church servants," (which is thus translated in Latin: "He therefore confers the keys on the church originally and directly; as also for this cause the church originally has the right of appointment." \*) The words are clear and allow no other interpretation: because the whole Church has the keys, it is not individual special persons or a special so-called class in the Church, but the whole Church itself that has the right of election.

But what the symbolic books of our church briefly confess, the orthodox teachers of our church also teach unanimously.

Thus Luther writes: "Where there is a holy Christian church, all sacraments must be

\*) *Tribuit igitur principaliter claves ecclesiae et immediate; sicut et ob eam causam ecclesia principaliter habet jus vocationis*

Christ himself and his holy spirit. Should we then be a holy Christian church and have the greatest and most necessary pieces, as: God's word, Christ, Spirit, faith, prayer, baptism, sacrament, key ministry 2c., and should we not also have the smallest part, namely the power and right to appoint some to the ministry, who would give us the word, baptism, sacrament, forgiveness (which are already there) and serve in it, what kind of church would that be for me? Where would Christ's word remain here, when he says Matth. 18, 20: "Where two or three are gathered together in my name, there am I among them? And again V. l».: If two or three of you are gathered together on earth, why is it that they ask that it should be done for them by my Father who is in heaven? Have two or three such power, how much in ehr a whole church?" (Scripture of the Anglican Mass and Consecration of the Curates of 1533. Tom. XIX, 1505. 0.)

Thus Johann Gerhard writes: "To whom the keys of the kingdom of heaven have been handed over by Christ himself, with him is the right to appoint the church servants. But now the keys of the kingdom of heaven have been given to the whole church. So the right to appoint the church servants is with the whole church. The first proposition is proved from the definition of the keys of the kingdom of heaven; for by the keys is understood the church power, of which the right to appoint and set the church servants is a part." (*Loc. th. de min.* § 87.)

Thus Abraham Calov (professor at Wittenberg, died 1686) writes: "It is known that the right to call is entrusted to the church, as well as the keys and church discipline, Matth. 18, 18., 1 Cor. 3, 21., 4, 1. Rom. 3, 2. 9, 4. 1 Cor. 5, 1. following. The church, however, has not entrusted this to the sacred ministry alone, but it directs this through itself and with the involvement of all estates." (8)8t. 1<-6. tll. 4Vun. VIII, p. 334.)

Thus writes J. Andr. Quenstedt (Prof. at Wittenberg, died 1688): "To whom the keys of the kingdom of heaven have been given by Christ himself, the right to appoint the church servants is with him, because the church authority is understood by the keys, of which the right to appoint and appoint church servants is a part. Now the keys of the kingdom of heaven are given by Christ to the whole church according to the passages cited; therefore the right to appoint the church servants is with the church." (*Theol. didact-pol. P. IV. f. 402.*)

Before we close this chapter, it will be necessary for us to answer an objection that some are now raising against this doctrine. They say: If it is really true that the whole church has the right to vote, then it is at the same time proven that the preachers and the authorities also have this right! For do these not belong to the church just as much as the people? To this we answer: Without a doubt. The election of a preacher, however, is always a lawful and valid one only if all those who belong to the church he is to serve have elected him, whether they have done so in their own person by casting their vote, or through those whom they have entrusted to perform this act as their representatives in their stead. If, therefore, there are pastors and persons in authority in the appointing congregation, they, of course, also belong to the appointors. If they were to be excluded from participating in the work of calling, if the so-called people were to carry out the election on their own in a good Anabaptist manner, then their election would be illegitimate and without any validity. Therefore, when the people in Zwickau once deposed one of their preachers without the knowledge and will of their pastor and appointed another one in his place, Luther advised the pastor to address his parishioners from the pulpit, among other things: "Dear people, you know that I am your pastor and must give an account for you and risk my life and limb for you against the devil and all danger to souls; therefore, I should and must also take care of the preaching in this city. Now you have chased away a preacher before he overcame in court, and without my consent, when I should have done something noble for it; and above that you have appointed another to my office without my will, so that my pastorate is taken from me." (Scripture: Admonition to a pastor that he should not remain silent about the unreasonable removal of a preacher.

From the year 1531. X, 1895.)

By the way, we heartily admit more. We admit that a congregation, if it can, should call in one or a few orthodox preachers for its election, even if no preachers belong to its association. Except in the most urgent case of emergency, it should never choose and accept a preacher on its own, \*) but it should first consult him from

The baron von Seckendorf sets such a case in his Christenstaat. He writes: "If nowadays, for example, in India or on a now unknown island, a community were to be converted to Christianity by a Christian who might have sailed there, it follows from what has been stated so far and what theologians know how to assert further that such a community could appoint the preaching office and ministry itself according to God's word. If such a commune could appoint the preaching office and ministry itself according to God's Word, it follows from what has been stated

so far, and theologians know how to maintain, that such a commune could appoint the preaching office and ministry itself *according* to God's Word, and whether it would thereby become a member of the general Christianity, which agrees in doctrine, it would not be obliged to send its priests for ordination or consecration before a bishop or to a consistory and ministry, if it could not do so because of the remoteness or danger. (III. 11 § 3. 5. 6.) So it says also in the 2nd appendix of the Schmalk. Article: "Therefore, where there is a proper church, it follows that there is also the power to elect and ordain ecclesiastics, just as in an emergency even a bad layman can absolve another and become his pastor, as St. Augustine writes in a history that two Christians were together in a ship, one of whom baptized the other and was then absolved by him. - Such a layman who baptizes and absolves in an emergency is called a pastor here, indicating that those who perform an official act are thereby using and administering the office.

The preacher must be examined by a preacher who is already in office and, if he has passed the examination, ordained and duly inducted into his office. This requires, as we have already reminded elsewhere, 1. the love and unity which, according to Christ's will, should take place and be manifested among all the members of His body, 2. the honor which the faithful owe to the public office and to the faithful bearers of it, 3. the sacredness and importance of the cause itself, which must be respected by cautious preachers. The holiness and importance of the matter itself, which demands of careful and conscientious Christians that they not only act according to their own insight, but also make use of the counsel of experienced servants of Christ. Finally, 4. The example of the apostolic church, in which those who were already in public office first examined the new preachers and, when they had passed the examination, confirmed their election and solemnly appointed them to their office. 1 Tim. 3, 10. 4, 14.

However, as is already clear from what has already been said, one must not imagine the matter as if the key power were divided among the so-called three estates in the church, namely among the people, the authorities and the preachers, in such a way that one third was possessed by the common Christians, one third by the authorities and one third by the pastors, and that only together did these possess the whole of it, so that an election would only be valid when each of these three estates had given its share. One must not think thus: according to divine order, three things belong to a right profession: 1. election, 2. examination together with ordination and instruction, and 3. confirmation; the first can only be done by the people, the second only by an ordained preacher, the third only by the secular authorities; for each of these three estates has received from God a special power which the other estate does not have, therefore all three must combine their power if a profession valid before God is to come into being. No, this is quite a wrong idea. We have already seen that the keys are held by the Church, that is, by the true believing Christians. By the keys, however, is to be understood the whole church authority, that is, not only the electing, but also all that is connected with it, the examining, the ordaining, the introducing, the confirming. \*) But since everything in the church is to be done properly, it is necessary that the exercise of church power be properly distributed. The best way to distribute it, however, is for the people to elect, for those already in public office to examine, ordain and introduce, and for the authorities of the country, even if they belong to the church, to confirm the elected and examined. But all this is done by the one and only

Provided that the confirmation does not refer only to the relationship of the preacher to the state; for in this case the confirmation of the appointed preachers is not an ecclesiastical act at all, but a political one, which the authorities perform not as an ecclesiastical song, but as a secular power.

the other state not because it alone could do what it does according to divine right and only validly, but also because it is a member of the church, which has all church power, and because the church has so distributed the various exercises of church power for the sake of order.

As certainly as the church has the keys or all church power, so certainly it cannot be otherwise. Whoever votes in an election, whoever examines, ordains, and installs an elect, whoever confirms a pastor, does all this by virtue of the keys, which no one has originally and directly but the church, that is, the true believing Christians. What, therefore, a member may do in the church before other members, he does because it is conferred upon him by the church, because the church has so ordered it, either by God's command, as, for example, in the ordering and conferring of the public ministry of preaching, or according to Christian freedom, as, for example, in the establishment of a consistory or patronage. \*) Therefore, a preacher not only preaches, baptizes, administers the Lord's Supper and absolves in the name and on behalf of the church or congregation, but also examines, ordains and introduces. (\*\*)

Thus Luther writes: "The keys are given to him who sees on this rock by faith, to whom the Father has given it. Now no person can be considered to stand on the rock, for if he falls today, he falls tomorrow; just as St. Peter fell. Therefore no one is destined to whom the keys belong but to the church, that is, to those who are seated on the rock. The Christian church alone has the keys, no one else, although the bishop and the pope can use them, but those who are commanded by the congregation. A pastor takes care of the office of the keys, baptizes, preaches, administers the sacrament, and does other offices, so that he may serve the congregation, not for his own sake, but for the sake of the congregation" (that is, not in his own personal authority, but in the name and on behalf of and instead of the congregation), "for he is a servant of the whole congregation, to whom the key has been given, even though he be a knave. For if he does this instead of the

A consistory is, in fact, an ecclesiastical regiment selected from persons of different estates, which exercises certain rights of the whole church in its name. A patronage is the standing right of one or more persons to appoint a pastor on behalf of a congregation.

One must not think that the preachers do not stand in the place of God, preach, baptize:c. Just the one who acts instead of and on behalf of the church, acts then rightly instead of and on behalf of God, because the church has God's command to choose and send preachers. Therefore, in the 7th article of the Apology of the Augsburg Confession, it is said: The sacraments are not without effect or power because they are administered by unworthy and ungodly people, because for the sake of the church such people are not there for their own person, but as Christ; as Christ testifies: "He who hears you, hears me. If the church does it, the church does it. If the church does it, God does it; for one must have a servant. For if the whole congregation would fall down and drown, they would drown the child; for a thousand hands would go after it. That was no good at all. Therefore, one must have a servant to take care of this instead of the congregation. (Church Postilla of I. 1525. XI, 3070.)

In another place Luther writes: "So there is only a difference outwardly, because of the office to which one is called from the congregation; but for God there is no difference; and only for this reason are some drawn out of the congregation, that they instead of the congregation lead and do the office which they all have, not that one has more authority than the other. (Interpretation of the 1st Ep. of Peter from 1523. IX, 702. 3.)

Thus Johann Gerhard writes: "As the right to call concerns the whole church, so also ordination, which is the manifestation and testimony of calling, is carried out in the name of the church. The presbytery lays hands, but the Church joins in the prayers. Although, therefore, for the sake of lawful good order, it is right for the bishop to lay hands on the person to be ordained at the same time as the presbyterate, he does not act here according to his private will and in his own authority, but in the name, according to the right, and on the basis of agreement.

The ordination is carried out by the bishop, but the act itself is an act of the church, as can be seen from Apost. 6, 3. 14, 13. 6, 3. 14, 13." (*Loc. th. de min.* § 154.) It is therefore a grave error to think that an ordained preacher alone has the power of ordination as a power residing in him alone, by which he only makes the person elected by the people a pastor. No, the power of ordination is also a power of the church, that is, of the faithful, which the preacher receives through the faithful and in whose stead and under whose authority he exercises it.

Friedrich Balduin (Prof. in Wittenberg, d. 1627) writes the same: "The ordination of the ministers of the word is with the church, but it exercises this right through the (public) office of preaching and the administration of this exercise is carried out by a bishop or church inspector not for the sake of a greater sovereignty, which he does not have by divine right, but for the sake of order and decency, as the church has established it according to its freedom. (X.6 Philipp. 1,1. czunost. 2. p. 965.)

It is a similar matter with the actions of persons in authority in the church. As authorities, they have to deal with the members of

the church only insofar as they are their subjects, citizens, state officials, and so on.

If, however, it participates in ecclesiastical acts, e.g. in the appointment of a preacher, it must do so not as an authority, but as a member of the church, namely, sovereign kings and princes, as it is said in the Schmalkaldic Articles, "as the noblest members of the church.

Thus Luther writes about this: "The calling and election of the ministers of pure preaching is not really and originally a matter of the authorities, but of the church. If the authorities are believers and members of the church, they call, not because they are authorities, but because they are members of the church. For (it is said): My kingdom is not of this world; but the authorities of this world have to appoint princes, men of war, knights, mayors, senators, quaestors, schoolmen, prefects, home citizens and voices. Which offices are necessary for it in this world. But Christ has something else to do in his kingdom with his bride, namely to appoint the offices of his kingdom, apostles, teachers, interpreters, evangelists. Ephes. 4 But the authorities are obliged to approve the apostles, teachers, pastors, evangelists. Ps. 2. if the kings, kingdoms, authorities and cities will do this and receive the coming apostles into their house, then peace will remain over them Matth. 10 Luc. 10. but if they will not receive them, but drive them out, then on those who are sent their peace will return." (This is a passage from a judgment which Luther, together with Melancthon, Bugenhagen, Jonas and Myconius, gave in writing in 1536 about the Erfurt church, and which V. E. Löscher published in his Innocent News. S. Year 1715. page 383.)

One must not think that most of the older pious princes acted against these principles, took away the right to vote from the congregations and conceded everything to themselves. According to the truth, the old superintendent of Rothenburg, Ludwig Hartmann (died. 1684) in his Pastoral Instruction: "Thus also in our time the excellent godliness of our princes is to be praised, according to which they provided their subjects with skilful and capable teachers, not so that the congregations would be deprived of their right; but because the people neither understood nor used their right and the right judgment of the same was hindered by old (papist) errors, they took the same under their guardianship and represented the place of the church." (kusrorul. p. 76.)

According to this, it is now clear what is to be judged when the Buffalo Synod writes the following in its latest (sixth) Synodal Letter:

From the natural philosophical (!) world direction of the country the opinion has partly settled in our church children: that in a common election radical (the root "ach") and originally the power rests. Of it is to be reported only that the holy scripture does not know anything at all about it that in a

The term "election by common vote" refers to an election by the general public, and in principle a power rests that is conferred on the elected person by such an election. Even less does the power rest in an election by a mere majority of votes. Election has in the word of God a quite different meaning; namely, no other than the expression of public and brotherly trust to preside over some need in the church of Christ. This choice (Acts 6) of such a form had only a designating sense, which includes the chosen for a profession. For the baptized Christians believed that the apostles could accept and appoint these godly men without objection to this need, namely, to help and serve them in external matters, which was done with prayer and the laying on of hands by the apostles. Thus the ministry of these seven does not rest in the designating election of Christians, but in the acceptance and appointment of apostles. If the designating election is held properly, then the acceptance on the part of the preaching office takes place for the help of the pastor in external things. Only through this acceptance is there a real calling." (S. 15 — 17.)

From these declarations one can see that the Buffalo Synod does not lack the courage to publicly deprive their congregations of their most important rights or, so to speak, to make them watery. They try to impress upon them that the power of the office or the key power does not, as our symbols and old orthodox teachers say, rest originally and at its root in the believing Christians, but in the pastors, whether they be believing or unbelieving, pious or godless, if they are only properly ordained; therefore it is not the election of the Christians that makes a man a pastor, but the appointment and ordination on the part of the ordained pastors; Ordination is therefore not, as the Schmalkaldic Articles say, "nothing else than a confirmation of the elected bishop" or pastor, but by ordination a person, who is only designated by the election of Christians to the office of bishop or pastor, but is thus by no means an "elected bishop" or pastor, is first made a bishop or pastor. Ordination is therefore not a way of carrying out the profession of Christians only in an orderly manner, whereby the pastors, just as in other official functions, act in the name, on behalf, according to the law, under authority and power and instead of the believing Christians, but by virtue of an authority, a right, a power, a privilege, which the Christians do not have directly and originally, and the pastors derive from the Christians, but which the Christians derive from the pastors, but the pastors have directly, originally and according to the root.

These are nothing other than the old basic principles on which the whole Roman hierarchy rests. Ignorant people may think that these are theological subtleties and hair-splitting; yes, the Buffalo doctrine has at least the good of avoiding much quarreling and strife and of creating a certain unity; but he who knows the doctrine in its context and the history of the church knows that through the Buffalo system our church has its firm foundation, as much as there is in the "Buffalo", pulled out from under its feet and is made defenseless against its hereditary enemy, the pope. Other sad consequences are not to be considered here.

(To be continued.)

### **New news from California.**

Among other things, Pastor Beehler again writes the following to the editor under November 10:

"With praise and glory to God, I can bring you the happy news that the dear Gospel is being heard here after all. The desire for it grows from week to week in many listeners. Last Sunday I had 75 attentive and devout listeners, which is already considered a very large number here. I have no doubt that in a few years at least two congregations of our confession can be formed in this city. After I had already been asked for the third time to accept a job, and the enemy tried to make capital out of my previous refusal (they circulated the rumor that I did not want to stay in San Francisco at all and demanded a salary of \$2,000), I finally lent a hand to the founding of a congregation on November 8, again challenged to do so by a number of listeners who showed their love for the word of God by their eager participation in the service. Thus, by God's help, there is now a congregation of 40 members, founded on the Lutheran confession, with the prospect of soon increasing. A rather spacious and pretty church, as well as a comfortable parsonage apartment is parish property. Later, I will discontinue the present afternoon service here and hold it in another part of town, for the sake of those who find our church too far away. In this way, I hope, a second district will soon be formed. For the time being, I cannot make any excursions, since any failure of a service could easily bring the work that has been eagerly begun to a standstill. In any case, San Francisco is the most important place in this state; it is the door through which all immigrants must pass into the interior of the state, and as a rule they stay here for some time. Most of the Germans have already settled here, and those still working in the mines have for the most part the definite intention of setting up their permanent home here in time. Before hand,

therefore, I will also present my

We have to limit our attention to this metropolis of ours. Paul also stayed one year and six months in Corinth and two years and three months in Ephesus, while he does not seem to have stayed long in Athens, since he found little hearing here.... ."

Without a doubt, all readers and especially those who, through their gifts of love, have made it possible for a herald of the pure Gospel to be sent even to that farthest west, will be heartily pleased with what has been communicated. We ask, however, all gentle hearts to consider that the important work would only be half done if they were to withdraw their helping hand from it. The door is open. It is now necessary that we use this hurriedly to make it possible for at least one more person to follow Pastor Beehler and stand by his side. The Lord has always sent out two of his messengers. Marc. 6,7.

### **To the ecclesiastical chronicle.**

The **political newspapers** of our country, especially in the German language, are undoubtedly born among the most effective tools of Satan against the Kingdom of God. Because they are not concerned only with political matters, they aim to undermine all reverence for God's Word and religion, to overthrow all divine and human orders, to abolish all discipline and respectability. They even try to ridicule faith in an almighty God, humility before Him and thanksgiving for the abundant gifts of His goodness, and to disparage such expressions of a heart that is still afraid of God as evidence of a superstitious attitude. And it is not only now and then that the political newspapers make such ungodly statements; the whole of their politics is permeated with the spirit of atheism (the denial of God) and the overthrow of all orders in the world, so that everything found in them resembles poisoned food that kills the souls that eat of it carelessly. These newspapers have the most terrible effect in the larger cities, where they appear daily. There, reading the Satanic press, as it is rightly called, is the first nourishment of souls in countless homes and families in the morning. Initially, many may read with indignation the blasphemous things that appear in it. Soon, however, the readers get used to it, become numb to the language of godlessness and rebellion against all discipline and order, and at last the ideas pleasing to the flesh, which the paper serves up in ever new shimmering phrases on a daily basis, penetrate the enveloped soul like sweet poison. It is impossible to say how many are not only kept from turning to the church and induced to turn their backs on it, but also, while they remain outwardly in the church, are filled with the most pernicious principles and so



The people will be closed to the effects of the Word of God, which they still hear. But since many members of the church, because they are businessmen, also in order to fulfill their duties as citizens, can hardly be without a secular newspaper, or since the current of the spirit of the times is so powerful that it is not possible to completely dissuade even better-minded people from reading secular newspapers, it has long been the heartfelt wish of all Christians to have a political newspaper that a Christian can read without staining himself with it. The "Welt-Bote" gave hope to serve this need. Unfortunately, however, for some time now it has given itself over to dealing with religion in addition to politics and other things that affect civil life, and in the most alarming way. He has made himself a stooge and prophet of a rapturous chiliasm. Again, in the number of Nov. 14, we find a eulogy on the arch-enthusiast Hoffmaun in Württemberg, and a recommendation of his organ, the "Süddeutsche Warte," and its local offshoot, the "Zeichen der Zeit. Such things have the effect that all Christians must finally be warned, even if with pain, against the "Welt-Bote". If this paper, which otherwise has many advantages, would recognize its profession and remain within the limits set for it as a world messenger, then it could be recommended and it could be of great use. But if it gives up its character, if it also meddles in the affairs of the church, and if it does so with the intention of spreading fanatical doctrine, then one must "fight" against it just as seriously as against the Satanic press. For precisely because the paper wants to serve only the Christians and is taken in hand by them with a certain confidence, it is then all the more dangerous. It does not maintain and stiffen the ungodly in their ungodliness, but it leads simple-minded Christians on dangerous wrong paths. We say this not in bitterness and ill will against the prosperity of the paper and against the good will of its editor, but rather in heartfelt concern for the blessing of the paper and the work of its writer. May our intention not be misunderstood and our wish expressed for the good cause not remain unfulfilled.

**The so-called "Church of the United Brethren in Christ,"** founded by a certain Otterbem, publishes a paper called "The Happy Messenger," which is published in Dayton, Ohio. In this paper, in the number of Nov. 22, there is an essay which bears the heading, "Preacher Factories." This essay shows quite clearly to what inconsistencies an enthusiasm coupled with ignorance leads. Among other things, it says: "A workshop where cloth is manufactured is called a cloth factory. Where watches are made, there is a watch factory. Where hats are made, there is a hat factory.

factory; and a theological school intended to train men for the preaching ministry is, consequently, a preaching factory. This idea may be mocked and reviled as much as is in the power of the adversaries, yet history, called by its right name, remains what it is."

"Teaching institutions belong to the world. The Church of Christ, however, is not to be bothered with such institutions. It is not for her to interfere in such affairs. The church of Christ is not to learn from the world or the world's institutions, but from Him who is the head of His church. He, the great Teacher of His people, has never instituted or in any way authorized such institutions. Those whom He calls to the ministry of the gospel are to give themselves to teach the nations; not to learn from them, as some would have us believe. Therefore, when a Christian church moves to establish such theological schools for the training of its preachers, it is only a step backward. In this, however, it is well understood that a man called to the preaching ministry should always learn from the Word of God and make every possible effort to become ever more complete in the knowledge and grace of God and Christ. But in doing so, he should not neglect the service to which God has called him, by first trotting off to a theological school and spending several years rummaging through the writings of the old worldly wise men and pagan philosophers, or wasting his time learning foreign languages, until such institutions extinguish and suck out of him every spark and drop of divine light and grace, so that he must then see through the spectacles of theological doctors, instead of the enlightened eyes of his understanding, wherewith God Himself gifted him, since He called him."

Behold, dear reader, this is where enthusiasm leads. A fanatic thinks that if a fanatic congregation calls him, he is already an apostle, even if he has not spent three years with Christ Himself, has not been prepared by Him in His school for the ministry of preaching, and even if he has not experienced the outpouring of the Holy Spirit on the first Pentecost. The apostles learned the foreign languages in the blink of an eye. A fanatic reads his German Bible and turns it to his liking, but does not consider what a serious study of the language, the skill, and the antiquities it took to first translate the Bible into German, so that he can only read it, and what a measure of righteous knowledge it takes to interpret the Bible correctly. In that sheet, several passages from the Church Fathers are cited as proof that even the Church Fathers were against study; but the writer does not think here, first, that if a linguist had not translated these passages, he would not know anything about them, and second, that because he had nothing proper, he would not know anything about them.

He does not consider that if the Church leaves the sciences to the world as it wishes, the Church will not fight against the false wisdom of the world and its falsifications of fate. He does not consider that if the church would leave the sciences to the world, as he wants, the church would not have to fight against the false wisdom of the world and against its falsifications of history, and would not have to let the world make everything believe. He does not consider that it would be a found thing for the papacy if the Protestant preachers would suddenly give up all study; then the papacy could get on well with its thousand-year-old lies. He does not consider that a reformation of the church would never have come about without the activity of science, and that he, the editor of the cheerful messenger, would undoubtedly then still be kissing the paws of the pope, as the successor of Peter. But one cannot fight against stupidity. As long as such sects, like the so-called United Brethren in Christ, hold up their stupidity as a shield, they are absolutely invincible. It is gratifying, by the way, that this sect stands more and more alone in this respect, for most of the other sects in America have just now realized more and more how necessary it is that those who want to and should become preachers receive as thorough a scientific education as is always possible. They now realize that it is indeed sad and frightening when the sciences are used to puff themselves up, to fight against God's Word and to distort it, and to preach human wisdom to the poor listeners who come to hear God's Word; but that the sciences, when they are put at the service of God's Word, are exceedingly delicious gifts of God; As can be seen in the case of the learned Paul, that a scholar considers all his great knowledge as "dirt" compared to the knowledge of Jesus Christ, and yet can use it in the most glorious way to present the heavenly teaching wisely for the salvation of all. The worst preachers seem to us to be the self-fabricated preachers, who have not been "equipped for the ministry of preaching", but who, with all their ignorance, are more arrogant than those who have attended ten universities and yet have not converted. In the case of such self-fabricated preachers, the sentence of experience already pronounced by the old pagan Quintilian comes true: *Huc > yuis inäootlor, eo est impuäentior*, that is to say: The more stupid, the more impudent; or that old proverb: *^r8 non lmdet osorem, nisi i "voraM6m*, that is to say: No one hates art and science except those who do not understand them. - It is strange that in the very same paper in which the above article appears, a "United Brother in Christ" publishes the following warning: "It seems to me, reading different articles in the otherwise so dear ("cheerful) Messenger," that there are brothers, even preachers, who do not know, or if they know, do not respect, how hard and dear it is that God has forbidden that

We are not to add or subtract anything from his commandments or word, not even a letter or title. Will you have the kindness to publish some of the dire warnings in the Messenger: Deut. 4:2, 12:32, Prov. 30:4, 5, Matt. 5:18, 19, Rev. 22:18, 19. The question with me is this: can a sin be committed which has more serious threats in the whole Bible book, than to teach as biblical that which is not so written in the Bible?"-Hereby a member of this sect himself testifies that there are among them "brethren, even preachers" who depart from God's word and add to and pervert God's word. If one of its members sees this, it must look bad indeed. But this is also a fruit of the fact that the sect wants only self-fabricated preachers.

**Chiliasm.** A well-known popular English preacher, Dr. Cumming, recently declared in a sermon which he preached in a church in Paris before an immense congregation, that in seven years, that is, 1867, the world would celebrate its six thousandth birthday and the Jews would return to the promised land. It would be England, which on its countless ships would bring back the people of the Lord to their old homeland. Thus reports the cheerful ambassador.

The **Lutheran church in Paris** - so a friend from Paris writes to Freimund - is still buried in unionism in many ways, but it is also undeniable that for years it has made significant progress towards true ecclesiasticism. The congregation we are gathering from the Germans, in turn, serves us to work back on the French one.

**Spirit of the "Lutheran Herald"** Mr. Ludwigs in New York. In the October issue of our "Lehre und Wehre" we made the following short remark: "Berleburger Bibel. We are sorry to find in the Lutheran Herald a new recommendation of this Bible, which every Lutheran should seriously warn against. What does Mr. Ludwig do in response?") He admits that the Bible recommended in his Herald is not pure in doctrine, but ridicules us, because we had expressed our regret (without the slightest bitterness), as a "Zion guard" who wants to be, and reports that another had made the remark: he "does not know who is doing more mischief in the church, the Berleburger Bible or the Missouri Zion guard. Is this the spirit of the "Lutheran herald" dermalen?

**Norwegian Luther Association.** The pastors and other members of the Norwegian Synod have founded a "Norwegian Luther Association for the Publication of Luther's Writings for the People," whose purpose is to publish the selection of Luther's works published by our Luther Association in the same order in Norwegian translation from Jan. 1 to Jan. 2.

\*) We do not believe that the editor himself, Dr. Stohlmann, wrote you a reply. 1861. One volume is to be published annually and, in the event of a surplus, other devotional books are to be added. The annual membership fee is 75 cents, for which all publications issued by the association will be sent to them. The first members of the association have elected a committee of four persons for the next three years, who have to take care of the translation, the selection of the writings to be published besides Luther's works and the dispatch, namely Prof. Larsen and the pastors A. C. Preus, H. A. Preus and J. A. Ottesen. The Norwegian Synod will take over the supervision of the Association and appoint new members of the Committee after three years. The annual report on the effectiveness of the association will be published in the *Manedstidende*. Subscription and contribution is to be sent to the Cassier, Rev. Jacob Aaal Ottesen, Utica P. O., Ouns Oo., VVi86. In a supplement to the *Manedstidende*, in which the statutes of the association are included, says Past. Ottesen: "Since, apart from the Holy Scriptures, we have hardly any writings which, in the same degree as Luther's, could clearly and powerfully lead the reader, with God's help, into a healthy evangelical faith and preserve and promote him therein, and at the same time protect him from the many false and enthusiastic directions of our time, which so many of the newer book societies, especially in this country, have brought among us by publishing various books, This edition of Luther's writings for the people will certainly be applauded and strongly supported by the multitude of those who have certainly often complained that both they and others have had so little access to the rich source of healthy evangelical enlightenment and instruction that they have always found in the few writings of Luther that have been accessible to them. And therefore we are sure that every sincere Christian who has first become acquainted with Luther's writings will always contribute with joy all that he can, both to get them himself and to spread them among others, yes, that he will thank God that he is worthy by Him of the grace and honor to be His instrument for the spreading of His pure teaching among us." - In reporting this with great joy to the German readers of the "Lutheran," we express the heartfelt wish that this beautiful work may also contribute to the ever more glorious flourishing of our Norwegian sister church in these lands. (S.)

In **Gotha**, the mayor Hünersdorf proposed to the state parliament in June that the legal provisions on the celebration of Sundays and feast days should be revised, since according to current views it seemed more advisable to leave the keeping of Sundays holy to the individual's feelings for morality and decency.

let. This motion was then adopted without discussion with all votes against one. One can see that Germany is increasingly entering American conditions.

**At the time of the last General Synod of the Prussian Lutherans in Breslau, there were 59 parishes.** Lutherans in Breslau, the entire ecclesiastical association of the same consisted of 59 parishes; eight had been added since the penultimate assembly in 1856. At present there were 93 synod members this year (Sept. 13 and the following days), namely 46 pastors, 44 deputies, among whom there were also 2 pastors (Pastor Hein from Frankfurt and Pastor R  thjen from the parish Saatzke Jabel) and three members of the High Church College (Church Councilor Pistorius and two so-called secular members.) Pastor Diedrich appeared only a few days after the opening of the synod. The director of the Oberkirchenkollegium, Geheimer Justizrath Huschke, was elected president, Pastor Feldner and Superintendent Wagner vice presidents. Ten committees were elected, which had to work out proposals for discussion. However, all members of the Synodal were free to attend the meetings of committees to which they did not belong in such a way that they could express their opinions and participate in the discussion, but without having the right to vote in any votes that occurred. "As the main result of the synod, says Ehlers, the returning synod members will inform their congregations that we have remained together. But they will also add this word to this news: this has been done by the Lord and is a miracle before our eyes."

### Announcement of the Holy Christmas.

Most readers of the "Lutheran" will probably know the old faithful Valerius Herberger. He was a Lutheran preacher at the Church of Christ's Nativity in Fraustadt, Poland. He died in 1627. He wrote many beautiful writings; among others, a book of sermons on the Gospels and one on the Epistles of Sundays and feast days. The first is entitled: "Evangelische Herzpostille." In this lovely book there is an announcement of the upcoming Christmas celebration that happened on the 4th Sunday of Advent. It is delicious. It reads thus:

"Beloved hearts! I do not like to bring new newspapers into the pulpit, for they are of such a nature in the world that the limping messenger usually comes afterwards and says, 'Who knows if it is true? But because by God's grace I have seen good newspapers, I cannot with a clear conscience conceal them. Would not the four men at Samaria have kept the day of good tidings on their conscience either 2 Kings 7:9. 7, 9. On the 25th day of Decembris a great Lord will come to us; be warned.

nel that ikr keep everything clean and neat, so that you do not put a stain. With great masters, you can also provide something great. I say the truth. Benedictus Dominus Veus: Praise be to the Lord our God.

The great Lord, whom I mean, is **Jesus Christ**, whom today John called a Lord and our God; to whom Thomas says: My Lord and my God! He will come into this city through the joyful feast of Christmas, and will stop here at the little manger of Christ\*) and be graciously heard that he desires to dwell in your hearts. Open wide the gates, and lift up the doors of the world, that the King of Glory may enter. kuruls virrm Domino: Prepare the way for the Lord. Let each one work at the door of his conscience. As you scour your vessels, so scour your hearts. It would also be an eternal shame that your streets, your houses, your rooms and your clothes should be cleaner than your hearts. Receive your soul king with joy, and say: Welcome, you noble guest 2c. And as in the city all the bells shall ring, so that all that is in you and on you shall sing in honor of the newborn honorable King Christ. The king Alphonsus could have become powerful on the day of Christ of all his enemies; but he said: l'luris f'acio Imne stiem, ^nam ullos viowissus i.e. I hold this day much higher than all victories. Let this day be dearer to you than all the world's victories under the sun. Everybody thinks that it may be his last Christmas. The rest is ordered to your devout heart. Besides, pray heartily that God may happily promote his work through the evangelical church angels in the days to come, 2 Cor 5. 20. Help Jesus, our Lord and our God. Amen!"

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### Church consecration.

On the 22nd Sunday after Trinity and the following day, the newly built Trinity Church of the Trinity congregation in Crete, Ills, was consecrated to the service of the Triune God through four services in which Pastors Wunder, Stubnatzi, Kühle and Müller preached, while the undersigned said the dedicatory prayer before the beginning of the first service,

Many dear fellow believers from the neighboring congregations, especially from the St. Johannis congregation here, had come to share in the joy of the congregation and to give thanks to God with them.

And certainly, we are especially indebted to God for having given us a place of worship. For while otherwise in two different church halls four miles apart - which, though much too small, were the only ones we had - we had to alternate between them.

\*) Herberger means by the little crib of Christ here stinc church which bore this lovely name. It had been consecrated at Christmas. Heiberger would have called it "Christ's hostel" ^, but he worried, cm Sykophant (Sylbensttcher) might think he had done cS in his honor, and then he was concerned, because it says: "They had no room in the hostel," namely for the Christ Child.

Whereas in the past it was necessary to hold services at the same time, because the congregation actually consists of two locally separated parts, which previously also formed two separate congregations, we can now assemble every Sunday in one church, which is built in the middle of the congregation. This will certainly serve for a firmer unity, since the members of the previously separated congregations will now regard each other as belonging together more than before, as well as for a more regular hearing of the divine word, since now no member of the congregation is so far away from the church as before at least from one.

Thanks be to the faithful Savior, who has so kindly shone His grace upon us, in time and eternity, that He still creates places for Himself where His Gospel is preached, which makes our souls blessed!

W. Heinemann.

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### Ecclesiastical message.

After Mr. Past. H. Jüngel, hitherto preacher of the Lutheran congregation at Liverpool, O., had received and accepted a regular appointment from the Lutheran congregation in Cooper Co. (Nov. 11) by Mr. Rev. J. M. Johannes with the assistance of the Rev. J. M. Hahn by order of the undersigned. May the good shepherd Jesus Christ crown the work of his servant with rich blessings for eternity.

G. Schaller,

**d. Z. Pres. of the Western District of the Synod of Missouri, Ohio a. St.**

St. Louis, Nov. 26, 1860.

Where is Andreas Löb?

native of Gehaus in Saxony Weimar. According to the latest news, he moved from Herrmann, Mo. to the interior of the latter state. Soon information wishes his brother Johannes Löb,

residing in Cuyahoga Falls, Summit Co., O.

Where is Wilhelm Hoßmann? Born in Holzhausen near Pruss. Minden. He went to St. Louis in 1852, where he took a job with a gardener. His brother asks for news

Hinrich Hoßmann, Indianapolis, Ind.

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## Conference - Display.

The Fort Wayne Pastoral and Teachers' Conference will hold its meetings on January 8, 9, and 10, 1861.

## For your kind attention.

Since it often happens that subscribers are still sent in for the 1st and 2nd volumes of Luther's People's Library, I feel compelled to announce herewith that the time for subscribing to these two volumes has long since expired and that they must now be paid for at the retail price of 35 cents for each volume. The subscription period for the 3rd and 4th volumes will also end on January 1, 1861, when the retail price will also apply to these volumes.

Lutheran calendars are available at me the dozen K0,45. L. Volkening.

## Receipt and thanks.

For L. Winter from the Inther. Jünglingsverein zu Memphis, Tenn. - \$15,00

Johann Schneider from the community of Mr. Past.

Eirich in Echester 4,00

"Heimich & Louis Hölter by Rev. J. Strikter 3.00 " A. E. Winter by the following persons and

of the congregation of Mr. Pastor Daib: Jakob Bauer \$1,00, Andreas Weber \$0,25. Wittwe Hayt \$0,25, Fr. Bauer jun. \$0,50, Chr. Zwickel \$0,25, Matth. Ulmer \$0,25, Phil. Grüner \$0,40, Dan. Kistler \$0,50, Jak. Cllinger \$0,31, Caroline Daubenmeier \$0,25, Theodor Müller \$3,00, Michael Weber \$0,50, Georg Weber \$0,2", Past. Daib \$3,54, Jacob Scholl \$1,00 12,20

"M. Meyer by Mr. Carl Lange 10,00 " W. Matuschka by Mr. A. Heinicke in St.

Louis \$3.00, by Mr. M. W- Willens that.

\$2.25, from Mr. Georg Berg that. \$0,75 - > -6,00

"Herm. Meyer from the women's club in New-York

2 white neckerchiefs, 2 white vests, 1 handkerchief and \$2.00, from Mr. Past. Franke himself, in Addison \$2,00, by Mr. Schoolteacher Barthling the. \$1,00, by Mr. Past. Meyer in Proviso from his parish \$7,00, by the same from Ludwig Lüdemann the. \$2,00 14,00

"Bro. Keller of Liverpool Parish, Medina Co, O. 1 .00

"Mrs. Möller from the Jungfrauen-Verein der Gem.

of Mr. Past. Lindemann, Cleveland, O-" 2,21

"Hermann Laßner by Mr. Past. Schöneberg in Lafayette, on the child baptism with Mr. W. Hofmann collected \$1,80, and the Ccmtcasse \$2,20 4,00

"Aug. E. Winter have been received from the following persons from the Jac.-Gem. of Mr. Pastor Daib in support of him in the Seminary at Fort Wayne, as follows: from Mr. Past. Daib \$3.54, from Mr. Theodor Müller \$3.00, from Messrs. Jacob Fr. Bauer Sr, Jacob Scholl G \$1.00, Fr. Bauer Jr, Dau. Kistler, Mich. Weber G \$0.50, Andreas Weber, Matth. Ul- mcr, Christ. Zwickel, Wittwe Heyt, Caroline Daubenmeier G \$0.25, Phil. Grüner \$0,40, Georg Weber \$0,20, Jacob Cllinger \$0,31 - - 12,20

"August Beilin by Mr. Kolb, teacher, of the singing society of the Dreifaltigkeits-Gemeinde zu Cincinnati, O-, \$1,00, by Mr. Wilh. Hoppe, teacher, of Mr. Gust in Oshkosh \$1,00 2,00

"C. H. Spreugeler and Son by Mr. Past. Wunder in Chicago from the Jünglings - Verein \$7,00, from the Jungfrauen-Verein \$5,00 - - 12,00

"Johann Hörr of the Pittsburgh community \$10.42, by Mich. Feth that. \$0.25, by Joh. Ortmann that. \$0,50 11,17

"Heinrich Niemann of the Pittsburgh congregation 4. 28

"W. Hoffman" from the Women's Club at Monroe, Mich. 4,00

„Chr. Grob from Mr. Anweiler in Monroe

\$2,00, from Mr. Joh. Schmidt that. \$2,10 - -4 ,00

"Carl Gärtner vom Frauenverein zu Monroe, \$3.00, from Mr. Pastor Lemke the. \$0,50, from Mrs. Schädel the. \$0,50 4,00

"F. W. Oestermeyer from the municipality of Hrn.

Pastor Fritze 3,00

"W" long 1. 00

"F. W. Oestermeyervondessen branch community

\$3.00, from Mr. Past. Schuster \$4.00, from H. Oestermeyer \$0.75, from an unnamed person from the congregation of Mr. Past. Bodr \$0,50-8 ,05

"H. Allwardt from the Gemeinde of Mr. Past. Ottmann \$2,43, of the virgins' association of the same parish \$1,90, of Past. Tormann \$2,00 " 24,33

"Hermann Meyer from Mr. Ludwig Lüdemann by Past. C. Meyer -n Proviso. Ills., \$2.00, from the Women's Club in New-York 2 white vests, 2 white neckerchiefs and 1 handkerchief. 2,00

"Comad Stöffler by Mr. Past. Vogelbach u.

Mr. Waltber through Past. Summer in Philadelphia 7 ,25

„H. H. Sieving of the Neu Geblenbecker-Jünglingsverein 8,00

"Conr. L. Moll by some members of the Gemeinde in

Frankenhilf \$2,37, of some parishioners" in Monroe \$7,50, of some Grmcindegl leders in Frankenmuth \$7,25, of some parishioners in Saginaw \$6,00, of some Ge- mrende members in Frankentrost \$ 14,45 37,57

For F. W. Stellhorn from Mr. Past. F. W. Jöh- linger 5,00

"H. Allwardt through Mr. Past. Eilgelder, from the Women's and Virgins' Association in Olean \$3.00, Collecte in the municipality das. \$1,63, by Mr. Groß \$2,00, E. Krauß \$4,00, F. Gang \$1,00, Kirsch \$1,10, by Mr. Pastor Ernst, by I. Margrander in Rochester \$5,00, by the same from H. Kühl in Eric \$4,00, by Mr. HarinS from the Gem. of Mr. Past. Johannes \$1,00, by Mr. Past. Schliepsick, Collecte in the parish of the same \$3,00, by Mr. Past. Bern- reuther of G. Mühl \$2,00, by Mr. Past. Schmidt from the Library-Association of the English Lutheran congregation in Baltimore 3 shirts, 2 pairs of underpants, 1 towel, 3 handkerchiefs and 3 pairs of stockings, collected by the same from Mr. G. A. Dobler \$1M, on Mr. H. Westrumb'S wedding \$2,00 ----- 30,63

"E. Schultz by Mr. Past. Hügli from Detroit from the Jungfrauenverein \$5,00, from Mr. I. Maul \$1,00, from Mr. Döbel \$1,00, from the Young Men's Association \$5,00 12,00

"Hermann Loßner from some women of the congregation at Lafayette \$3.00, 4 shirts, 6 pairs of underpants and 4 pairs of woolen stockings, from the crntcasse of the same congregation \$1.50, by Dr. Sihler, collected at the wedding of Mr. Heinrich Westrumb \$2.30, from the Women's Association of St. Paul's congregation at Fort Wayne 1 vest and 1 pair of pants 6,80

"Johann Schneider by Mr. Prof. Crämer from the support fund \$8,00, by Mr. Past. Eirich from his parish in Ehester \$5,00 - - 13,00

"H. Sprengeler collected by Mr. Past Kahmayer at the infant baptism of Mr. Vinkemeier in Minnesota \$8,00, by Mr. Past. Wunder in Chicago from the Jünglingsverein \$7,00, from the Jungfrauen-Berein \$5,00 20,00

"A. E. Winter of the I. Frauen aus der St. Dreieinigkeits-Gem. des Hrn. Past. Daib \$6,45, from the I. Frauen aus dessen St. Jacobus-Gemeinde \$5,85 12,30

"H. L. Brakesühler from the Jungfrauen-Verein in the parish of Hrn. Past. Lindemann \$2,09, from Friedrich Stockbaus \$2,25, from the Jünglingsverein daselbst \$2,78, collected at the wedding of Mr. Joh. Eilert \$2,00 9,12

"Wilhelm Dorn from Mr. Carl Rothe at Boßen \$27,50, furthermore a good winter skirt and 5 pairs of stockings 27,50

"I. I. Hoffmann by Mr. Anschütz from Saginaw City 3,00

"W. Kähler from the Women's Association of the community in Fort Wayne a skirt, pants and vest, likewise from Mr. Past. Engelder 1,00

"Ch. August Weisel of the Women's Association of the St.

St. John's parish in Williamsbnrg 6,00

" L. Deckmann from the Women's Association of St. John's Parish in Williamsburg \$7.00 for clothes, from relatives \$23.00 for clothes 30.00

„ H. Walker collected at the wedding of Mr. Fr. Schierbaum at West Cleveland 5,05

"Theodor Mießler by Mr. Past. Dicke \$2,00, by Mr. Past. Friedrich, as Collecte of the Imma- nuels congregation, Lancaster Township, Hunting- ton Co., Ind., \$2.00, by Mr. Teacher Kundinger from the Young Men's Association in Detroit, Mich. \$4.00, and from the Young Women's Association there \$5.00, collected by Mr. W. Schuhricht at the wedding of Mr. Berg \$8.10 21.10

" A. Reinke of the congregation of the Rev. Franke of Addison, Ill. 50.00

" A. Mäschy of Glievern of the parish in Lafa- yette Co, Mo, by Mr. Past. Biltz, namely L- Stünkel \$2.00, miner \$1.50, Kammcier, Wittwe Frerking, Köpe, Jr. Stünkel, H. D. BrunS G \$1.00, Wolters, H. Stünkel, H. Brackmann, Fr. Brackmann, Scherte, H. Frerking, Seelmeier, Wilh. Frerking Jr., Nodekohr, G. O. Frerking, Künker, Unnamed G \$0.50, Junaklaus, I. Biltz G \$0.45, Bührig \$0.30, Aug. Bruns \$0.25, Wagner \$0.20, H. Flair- dermeier \$0, I5 - - - 16.30

By Mr. Reineke from Mr. Past. Brauer \$10,10, by Mr. Lehrer Barthling \$1,05 - --- 11,05 Collected for W. Nichmann at the wedding of Mr. Bal- thasar Weber in St. Louis \$4,25, by Mr. Past. F. W Nichmann \$11,00 15,25

## Held

for the household and pupils of Concordia Collegium and Seminary:

for the household:

From the Norw. ev.-luth. congreg. of Mr. P. Ottesen to KoSkonong, WiSc. ----- z5 ,00

" Hrn. Herliug in Columbia, Ill., 2 sacks of cartons, Ans of Gem. Hrn. P. Moll'sin Staunten, Ill, from L. Lückert MO Pfo. Flour and 3 lbs. of butter, L.Schlächle MO ""

G. Gap 67 ""

C. Müller 33 "" " 1 Bu. Cart,

L. Tcgcler5 "" "

H. Bird catch4 ""

H. Pieper 3 lbs. butter and 3 ""

F. Wortmann2 ""

H. Lückert2 ""

H. Brate2 "

G. Lückert2 ""

H. Gerdorn2 ""

H. Niermann 3 pcs. beef & 6 lbs. fat.

a. general benefit fund: carry-over from No. 6. -- § 99.52

By F. W. Bvhan of C. Piepcnbrinck in Fort Wayne 36.75

By the same of L. Veit, Nainham, C. M. - - -1,00

" " " d. G. of Mr. P. Grätzel in Kingsville and Long Gren 1.51

\$138,78

6. for individual pupils: for Th. Mießler, through F. W. Böhlau from Mr.

P. Hattstädt from the Michi to Zöglings-Cassc \$5,011 " W. Stellhorn, through Mr. Siemon in Fort Wayne, by: Mr. H. Hilbrecht, F.

Kanne, A. Siemon \$3.00, W Sander \$1.50, F. Stell- Horn \$5.00 15.50

G- Alex. Saxer.

## Get

1. to the Synodal Treasury of the Northern District:

From the municipality of Detroit \$10.00

2. for the general president:

Collected by Mr. Teacher Neizcl at the wedding of Mr. Maaß \$1.50, and by himself \$0.50 \$ 2.00

3. for the general synodal missions fund:

Of the school children in Rossville \$ 1.26

By Mr. Past. Penalties from the two congregations of Watertown and Lebanon at a joint mission feast the 23rd S x. Dr. collected 20,20 By Mr. Past. Sievers received 10,75

namely from his Hauö-Mission S. Casse \$ 10,00 (to be used for the preservation of Mr. Krämer), from I. G- Fischer in Franken Inst \$9,25, from Mrs. Zill dasclbst \$0,50.

4. for poor pupils and students: For the student Partenfelder from the community in Saginaw--- -- \$60.00

From Mr. Past. Sievers for the student Andreas

Würth 10,00

" the same for the student Joh. farmer 10.00

" to the Jünglings-Verrin in Frankenlustfor both 0.47

" of the municipality of Amelith 2.88

" " „ Frankentrost 8.13

" Fr. Keith 1.00

5. for Mr. Pastor Röbbelen:

From the Detroit municipality \$ 5.65

From my community 5.02

namely: By K. Mohr, I. Stöckert, Mrs. Bcyer G\$1.00, K. Gottfried \$0.30, Vogel \$0.12, I. Löffle and Fiedler G \$0.25, K. Knab \$0.50, Fr. Probst \$0.35, Frischeisen \$0.15, Stenz \$0.10.

From the undersigned 2,00

6. for the widowed Prof. Biewend:

By A. Götz \$ 1. 00

Monroe, Mich. Nov. 1860.

W. Hattstädt, Lass.

## Get

a. To retire the Concordia College construction debt:

From Messrs. Engelmanu and Kurre by Mr.

Böhlau \$1 ,30

"Mr. N. N. by Mr. Past. Dulitz, Buffalo, N. I. 5.00

b. To the Synodal-Casse Westl. Districts:

From Mr. Past. Wagner, Pleasant Ridge, Ill - - - \$ 1.00 From Immanuel's Distr. in St. Louis, Mo..... 7.85 From the comm. of Mr. Past. Clan, New Bremen,

Mo. < 11 ,25

„ the Kreuzgem. deö Hrn. Past. Holls, St. Clair

Co" Ill k 2,<0

From Concordia Distr. in St. Louis, Mo. -- - 16.1"

From the Gem. of Mr. Past. Wunder, Chicago, Ill. 12.35 " Hrn. Past. Wunder, Cbicago, Ill. 1/0

" Hrn. Past. Niedcl, Cape Girardcan, Mo. 1,00 From Treicinigkcits Distr. in St. Louis, Mo. ----- 13,00 From Hrn. Past. Hahn, Bcnton Co, Mo. 2.00 " By Mr. Past. John, Benton Co, Mon. 2.00

6. to the college maintenance fund:

From Mr. Lessau by Mr. Quclrl in St. Louis, Mo. 2.80 " the Wittwe Rediger, St. Clair Co, Ill, 1.25 From Concorckia-Distr. in St. Louis, Mo. .... 2l>,60 „ ImmanuelS Distr. in St. LoniS, Mo.- 11 ,00 " Trinity Distr. in St. Louis, Mo. ----- 1 IM From Mr. Gottl. Steinbrück, St. Clair Co, Ill. - - 2.50

ä. To the maintenance fund for Prof. Biewend:

From the widow Rediger, St. Clair Co, Ill \$ 0.50

6. to the Synodal - Misstons - Casse:

From Concordiaistr. in St. Louis, Mo. 9.00 " Dreieinigkeits-Tistr. in St. Louis, Mo. 5.75 Collecte on the infant baptism of Hrn. Christoph Müllers,

Paitzdorf, Perry Co, Mo - - 1.15

From the community of Mr. Past. Nichmann, Scbaumburg, Cook Co., Ill.---- 11.03

" of the Gem. of Mr. Past. Nichmann, ray berg, Cook Co, Ill. - ---- 8,19

"L. G. by Mr. Past. Hahn, Benton Co, Mo. 2.10

k. For internal mission:

" the congregations of Mr. Past. Besel, Jranklin Co-, Mo. 5,00

" of the Gem. of Mr. Past. Moll, New Gehlenbeck, Madison Co., Ill - 13.45

Z. For the seminar in Fort Wayne, Ja:

From the ZionSgcm. of Hrn. Past. Wolff, Jeffcrson

Co., Mo.' \$ 2,30

E. Roschke



## For the **Lutheran** have paid:

The 13th year:

Mr. A. Reinbode.

The 14th year:

Mr. Past. I. G. Birkmann.

The 15th year:

Messrs: Br. Gieseke, Mr. Bekeweg, C. Hattentvrf, Geiseler 50 Cts, I. Bauer, Past. I. G. Birkmann, Srey, W. Lübkmcier.

The 16th year:

Di<sup>n</sup>Herren: Past. I. G. Ströckmß 8 ex., 6). Leonhardt, Carl Weber 50 Cts., Gottl. Walther 50 Cts, Fr. Giestke, H. Bekeweg, W. Hitzemann, H. Schräge, H. Thies, Com. Wilkening, C. Töylcr, W. Becker, I. Fasse, Fr Lichthardt, F. Bartels, C. Kölling, Past. W. Hattstädt 9 Er, Pest. M. Merz, Ekkart, Geiseler 50 Cts., C. Richter, Cigcnbrodt, C. Graß, S. Bauer, W. Erfmeier, H. Erfmeier, H. Hesterberg, I. Hesterberg, H. Kaufmann, C. Kästner, Strey, Böshar, Bünnig, G- Hartert, W- Hartert, W. Llibkemeier, Past. I. M. Johannes 8 Ex.

The 17th year:

The gentlemen: H. Rauscher, Carl Weber, W. Klügel, W. Hitzemnn, H. Schräge, H. Thies, C. Biesterfeld, W Tey- ler, H. Becker sen. and jun., H. Hohmeyer, C. Tiitmcr, G> Bodenstein, Phil. Thcis, C. Wunderlich, G. Heineke, F. Köhn, I. Brandt, I. Hoppe, Past. E. Hoffmann, Past. M. Merz, Past. L. v. Stabel, G. Richter, Kienzle, Schuricht, G. Netterer, H. Müller, Guinther, Past. F. Lochner 2 Er., A. and I. Hoffstetter, A. Schubarth, I. Steible, A. Michel, I. Beck, I. Hasemann, Past. F. M. Halm 10Ex., F. Stüu- kel, H. Schulze, C. Wanucmacber, P. Steinmann, I. G. Thieme, C. Damm, H. Körte, E. Kohlmeier, I. Krüger, F. Brandt, C. Fricke.

M.C. Barthel.

## Changed address:

Rov. 8.

Ooo/re-- 0er., M-.

## Volume 17, St. Louis, Mo.< December 25, 1860., No. 10. Report on internal mission. \*)

Iowa City, August 15, 1860. Dear Professor!

Greetings to God! Herewith I will now try to fulfill my promise to deliver you a detailed report about my discord effectiveness. I apologize if it should become too long or too short.

However, in order to be able to give you a proper description of my work, I think it would be best to first describe my last major and greatest journey of misunderstanding.

I left Iowa City on Sunday, July 22, immediately after the morning church. By 2:30 I had gone eight miles. Here I first had to stop and preach. The people here are for the most part very indifferent in their Christianity. They are too amerikanistrt. One old man, however, who is 80 years old as far as I know, seems to be very serious in his Christianity. From his words I have already noticed that his heart speaks with Simeon: "Lord, now let your servant go in peace, for my eyes have seen your Savior. He very much wished that I would visit him once and talk to him about God and His Word, since otherwise he would find almost no people against whom he could pour out his heart. I have

This report by Pastor Löscher to Professor Crämer should also find acceptance in other circles, so we are sharing it herewith with our dear readers.

### **D. Editor.**

promised him. Unfortunately, this time I could only speak a few words with him, because as soon as the church was over, I had to ride six miles further in a great hurry to a small town called Middleburg, where I had ordered a church service at half past five. When I got there, the people were already gathered. One of the men took my horse from me and I hurried into the schoolhouse to preach for the third time today. However, I did not like the local assembly at all. There were many naughty English boys and girls, who sometimes laughed very noticeably even during the sermon. Next time the people will gather in a private house. Even among these people I found some to be quite serious Christians. In the evening I baptized two more children. While I had gone south until here, I now had to turn 20 miles northwestward. Since I had forgotten something at home, I did not return to Iowa City until the next morning. In the afternoon at 2 I left Iowa City again in order to be able to preach to some Germans 16 miles from the city in the evening. The man I usually stay with here is an elderly Würtcmberger. Since I happened to have the 24th number of the "Lutheraner" with me, I read him a few pieces from it. While reading the article about sorcery, it turned out that he himself was in this sin. He did not think that it was a sin to do all kinds of good with certain formulas and ceremonies.

With the help of the "Lutheran" I tried to convince him, and praise God! as far as I could see, I succeeded. He recognized that it was a sin and assured me that he would not do it again. The great exertion of the day before and the 30-mile journey that day had made me immensely tired. Since the people, because it was harvest time, gathered very late, I would say that it would not have taken much for the preacher and his stubborn listeners to fall asleep. In the morning it even seemed to me that I should become seriously ill. Nevertheless, I got on my horse again to go to some Germans who live 6-7 miles away. In the afternoon at 2 I preached there. These people, as far as I got to know them, are quite orderly. There seems to be great unity and warm brotherly love among them. One of them is the brother of our Father Schürmann. So far there are not more than 5 families, but this number will probably increase. After the service I saddled my horse and rode first 3 miles north and then 4 miles west to some other Germans where I preached again in the evening. The people here should not be so envious and suspicious as they really are. There are 5 rather large families. Still feeling unwell, I rode on early the next morning. After a few hours I arrived in the little town of Marengo, 30 miles from Iowa City. Here

I have not preached there yet, but I will start soon, especially since the number of Germans will probably increase as soon as the railroad is finished. So far I have met two shoemakers in particular. I baptized a child for one of them, and I often stop for a few hours at the other. As usual, I was received and entertained quite kindly by the latter. It was not long before our conversation turned to the large sectarian mass in America. He said that one should get along with all of them in Christian love and let each one be right. I asked him if he really meant that every sect was right, to which he replied yes. The next thing my eyes fell upon, I took as an example to refute him; it was the shoemaker's manufactured boots. I said that there were about 2 pairs of boots hanging there; if someone else came and said that there were 24 pairs of them, could he be right at the same time as my assertion? No! he answered. But, he continued, who can know if he is right. I do not dare to say that I alone am right and all others are wrong. Then I asked him what he meant, in which he could possibly be wrong. I exhorted him not to rest until he was firm in every single piece of Christian doctrine, since faith must be a certain confidence and the devil begins to plunge man into complete despair by first making him doubt one or a few pieces of Christian doctrine. I gently chastised him for not having already read so much in God's Word to have come to certainty. Since I had the 24th number of the "Lutheran" with me, in which the excellent, though very sharp, letter on American sectarianism is found, I let him read it. He explained that he could not agree at all with what was said, since he held with that "Friedrich". Coincidentally, his own name is Friedrich. He continued that he could not judge and condemn those who believed differently. To this I replied that of course there are Christians in other parties, even in the Catholic Church, and people become blessed. By this concession, which he did not expect from me, he thought he had won over me. If this is so, he said triumphantly, then what is the use of arguing? Why does not each party leave the others alone and keep silent about their particular doctrines? In order to refute this objection, I once again resorted to a crude example. Suppose, I said, there were two glasses of wine on the table; in one of them there was good, pure wine, but in the other there was wine mixed with "deadly" poison; someone came in at the door and reached for the poisoned glass: would you not then start shouting and screaming that the man should leave the poisoned wine and give him the pure one? So, I said, it is with false teaching. The false churches have

nor wine, God's word, partly the pure doctrine; but God's word is mixed with the deadly poison of false doctrine. And as a little poison poisons the whole wine, so a little leaven of false doctrine leaveneth the whole dough of the one true religion, as the apostle Paul expressly says. Just as one who has drunk poisoned wine is in great danger of death, but sometimes escapes with his life, so Emer, who is in an unbelieving community, is in danger of losing his soul's salvation. But there are many who ignorantly follow error and whom the Lord nevertheless preserves to salvation by special grace through simple faith in Christ. But where there is danger, warning and attention must be given. False teachings are dangerous to the soul: consequently they must be denounced and people must be made aware of them. Although he knew nothing against it, he did not seem to be humble enough to give honor to the truth and stuck to his opinion. In the meantime a considerable time had passed that I had to send myself on my way. In the evening at half past five o'clock I was 12 miles further on at some Lutherans in Benton County. Here the people were still busy with the harvest. At 9, the whole voting congregation, as they had been working in one field all day, sat at one table for supper. Since the people also wanted to start early the next morning, because they still had a lot to do, I could not preach here this time, but had to pass another hard disputation the next morning. I gave the number of the "Lutheran" I had brought with me to one of the leaders, who is also responsible for the reading service in the congregation. When he read the beginning of the letter about sectarianism, he said: "This is a completely different tact than in the "Lutheran Time".

cords." Yes, I said, the sheet contains decisive, right Lutheranism. Then I showed him the article on sorcery. But when he saw the headline, he did not want to read any further, but began to defend the sorcery mentioned in it with all seriousness. He said that he himself had already used it on his son and had used nothing but God's word; it was an invocation and answer to God, as he himself had commanded and said: "Call upon me in time of need, and I will save you, and you shall praise me. Because I wanted to leave my "Lutheran" the honor of refuting and rebuking him, I repeated to the man to read the article after all. He did not do so, however, but continued his defense quite heatedly, citing many examples of how much good had already been done by such meetings, how fires had been extinguished and the sick made well, and that the Lord Jesus himself had said: "In my name they shall cast out devils," and so on. Hereupon replied

I: To whom did the Lord Jesus speak these words? Were they not his disciples? He could not deny it. And how, I asked further, did the disciples perform such miracles, did they have certain prescribed formulas? Certainly not. But that this sorcery cannot be an

invocation of God is evident from the fact that such invocation is not done according to the will of God, since the Lord wants us to ask for bodily goods on condition. Secondly, it is expressly written, "The prayer of faith will help the sick," and, "We know that God does not hear sinners." Now it is evident that even unbelievers, even apparently godless ones, do extraordinary things with just such words and certain formulas. This and many other things I told him; and if the man himself had not already committed the sin of sorcery, I believe that he would in any case have allowed himself to be rebuked. But now he left me without admitting his wrong. But I believe that he got a thorn in his conscience. The man with whom I spent the night seems to be sincere, but he is rather insecure and fickle. When I preached against the Methodists here last winter, because necessity demanded it, this man said that he wanted to remain faithful, even if everyone else fell away. But when I came back the next time, he had already become a Methodist. However, he gradually went back to the Lutheran reading services and has now formally converted back to them. I have good hope that he will now remain consistent. When I first came here, I was told that the local congregation was 17 families in size. But since many of these people frequently went to Methodist services, and even celebrated communion with them, I humbly challenged them to speak out about Methodism. It turned out that the good people thought that everything was the same, that one could be a Methodist as well as a Lutheran. In vain I tried to convince them of the incorrectness of this opinion. Instead of listening to my words, a young person stood up and gave a kind of Methodist sermon. However, I did not desist immediately, but promised to preach a sermon against the false teachings of the Methodists the next time I came back. Not only the Methodists, but also many real Methodists came to this sermon the next time. When it was over, all was silent at first, but soon a low murmur arose in the congregation, which grew louder the longer it lasted and soon degenerated into a wild shouting match. It seemed to go man against man and even the women made themselves immensely audible with their theological thoughts. Then all at once the man in whose house we were gathered raised his thunderous voice and said: I will have rest in my house! and the apostle Paul said:

"Let the women be silent in the congregation." That helped. They did not speak more sensibly, but they did speak a little more neatly. Some said that I had preached their doctrine in a completely Methodist way; others thought that I was "most likely only suitable for them because of my voice"; a third, however, was reasonable and honest and said freely: "You cannot possibly be a Christian! After some more talking back and forth, the people parted. Shortly thereafter, the Methodists had a quarterly meeting here, gaining a large number of members. There we have the fruit of the ignorance in which rationalism has preserved and educated our Germans! The Lutheran congregation now counts only 6 voting members. These people now still have their reading service and Sunday school every Sunday. From here I now had to continue 20 miles southwest to a collection of Germans in Poweshe County. After a few hours I came to a large beautiful prairie. Since it was immensely warm, I could only let my horse go slowly. In the middle of this prairie I have a place where I usually come at noon and stop for an hour to let my horse graze a little and have some food myself. This time I made no exception to this rule; I tied my horse to a tree around which there was a lot of beautiful grass, and I sat down next to it to make do with a little cake and sausage. All I needed for my midday meal was a drink of cold water, especially since the sausage was too salty. In the next house, to which I came, I therefore asked for a little water. The good man had to lower the bucket several times until he brought up a little and this (I - o - wa!) looked like mud. But because the man had taken so much trouble with it, declared it drinkable in spite of its bad appearance, and the thirst was great, I did not spurn it. At about 3 o'clock I arrived at my people's house. In the evening I gave them a rather long sermon. The local people are almost all Swiss, some old venerable fathers with their families. A Holstein warrior and old bachelor, who is staying with these people, has become particularly lively to me. I believe that he is a sincere Christian. He has never been absent from church services. From here I turned the next morning 12 miles further west to the little town of Montezuma, from where I wrote you my last letter. I arrived there shortly before noon. I stopped at the home of a man named Meiers. He is a Bavarian, but a coarse, terribly crude man and, as I have now learned, an Oddfellow and Freemason. I spent the afternoon reading, learning Latin, etc., and in the evening I preached as usual.

(Conclusion follows.)

(Submitted.)

### **The Lutheran Herald**

unfortunately still continues to confuse the consciences in relation to leaving a false-believing body by substituting human opinions, speculations and sayings for the Word of God. A "symbolic believer," who calls himself "Christian Adam" and to all appearances is Dr. Stohlmann, publishes an essay in No. 231 of the "Lutheran Herald" with the headline: They "shall not have me. In it he says that the reformed pastor Mallet did not condemn the Gustav-Adolf-Association, nor did he leave it, "recognizing the good germs in it, although certainly feeling its shortcomings more clearly than many. On the contrary, he spoke the "remarkable" word: "They shall not have me, but I will have them. This word, says "Christian Adam," we consider to be a "remarkable one, and in our days of political and religious divisions of special importance, for although there are divisions, such as that of the Protestants from the Papal Church . . . which are permitted, there are also cracks, divisions and trenches, which not the Holy Spirit, but Satan and the old Adam make dig and execute by deceived, weak and limited spirits." Why does the "symbolic" one mention only the Papal Church, why not also the Reformed, and Socinian or rationalistic ones? Were our reformers deceived, weak and limited spirits, since they also separated and split from them, or were they rather conscientious men who, in the righteous fear of God, followed the well-known admonition of St. Paul, Rom. 16:17, 18: "But I exhort you, brethren, to watch for those who cause division and dissension apart from the doctrine which you have learned, and to depart from the same. For such do not serve the Lord Jesus Christ, but their belly, and by sweet words and splendid speech they seduce the innocent hearts." These were men who did not want to stain their conscience by remaining united with the false believers, and then probably even wanted to cover up this bad conscience with lazy unionist phrases and "symbolic believing" signatures.

The thing is simple, some brethren in the General Synod are finally beginning to become "Symbolist", and are therefore leaving the non-Symbolist, Unionist, Methodist, Reformed, Rationalist and Reformed brethren.

The Christian Adam is not a Christian, but a Christian of the swarming spirits, because they bring false doctrines beside the doctrines, which a righteous Lutheran has learned from the Holy Scripture and its symbols, and they do not want to be caught and teased by sweet phrases anymore. - And that really annoys "Christian Adam"! and that's why he plays his miserable variations on the theme: "They shall not have me" to the readers of the Herald. We would now hold our time much too dear to say even one word

about this

It would be a shame to lose the dodge if it were not also true that innocent hearts can be seduced by splendid speeches and sweet words. We therefore want to expose in brief the untruth that lies hidden beneath the sweet speeches.

So no one should leave the General Synod, because "if a believing Christian or even a preacher does not have so much confidence in his faith and confession that he fears the blind and the weak, then he may just hang up his shepherd's crook and become something else; we cannot use such weak and worm-eaten shepherds. Note against this splendid speech: It is not at all about "fearing," nor about "trusting in the confession," nor about "shepherd's crook" and "hanging on the nail. These are all just qualmish phrases that cover up the truth. It is quite simply a matter of the behavior of sincere Lutherans against false teachers; and there "a childlike simple-minded Christian" does not follow the human philosophy of a Reformed preacher, but the divine wisdom of St. Apostle, and gives way to false-believing Unionists, Methodists and Rationalists, and all the more so when such people even call themselves "Lutherans" and thereby make the web of lies only more dangerous and seductive.

Another reason why one should not leave is: "I have thought all my life that the doctor is for the sick and not for the healthy, and now it should even be fashionable in Christianity that the spiritual doctors run away from the hospitals and patients and even in their own households, club together and shout: What! we should get involved with the miserable, sick members of our confession? we want to leave that alone, because we could be infected ourselves! Such doctors may tie their bundles; we may not feed them." Again many sweet and splendid words. Yes, if your false-believing general synodists saw you only for their physicians and themselves for the sick, and if your "symbol believers" wanted to take mixtures, then it would certainly be very wrong to "run away" from the hospital. But it is obvious that those patients consider themselves healthy and you the sick ones and therefore try to treat you with the same viciousness as you do them. What healthy thing can come out of it? But what is the point of such philosophizing again? Paul was certainly just as wise as "Christian," but he knows nothing of such hospital order among false teachers, but says: "depart from them.

The third reason deals with patience and reads as follows: "Do we not know that not many years ago thousands of clergymen and members of even the Lutheran Church were half-papists, even poor rationalists, deists, doubters or spirits who, with their faith and their doctrinal views, were between heaven and earth?

earth, could not even find the position in Christo..... And now such do not even want to have a quite proper portion of patience with their fellow servants?" The answer to this is: if one had had less patience with the half-papists, rationalists and similar spirits, they would have been cured all the better. It is a disgrace that one had patience with rationalistic professors at the universities until they had poisoned the students; it is a cursed godlessness that one had patience with rationalistic and false-believing preachers in the congregations until they too were poisoned. And now the "Lutheran Herald" wants to preach this godless patience to the synodal members, who are to leave false members in their synods, false, seductive preachers in the congregations and false, seductive professors on the colleges with a "quite proper portion of patience" And why? Because one was conscienceless in earlier rationalistic times, so one should continue in consciencelessness now. The belly and the honor in front of people are promoted by such disdainful patience, but God is dishonored and the poor souls are led to ruin. Oh, you sincere ones in the G. Synod, do not let yourselves be seduced by sweet words and splendid speech! - —

The fourth variation is brilliant and is especially characterized by practical genius: the members of the synod should "not be intimidated by the false spirits of the opponents, since they know that they also do not live forever. (Christian Adam has underlined these last words 2 times because of their special importance). Is it possible, we ask first, that the "childlike simple-minded" Adam harbors such gruesome death specs in his tender bosom?!?! And then, in his "childish simplicity," does he think that when these lunatics have happily departed with death, the New York Ministerium will from then on be safe from other lunatics until the end of time? No, I am sorry, but I am almost afraid that the beautiful hope that the truth will be helped to victory by waiting with patience until the false teachers die out is too good for this poor world. It is also very doubtful whether the restless minds will be calmed by the implied, beneficial prospects of death, for it would seem to them that death has its own way of doing things. What if, in the end, the "lunatics" outlive their death prospects? How then?

The holy apostles would have thought like Pastor Mallet: "they shall not have me, I will have them". - But this is not true, St. Apostles never stood in church and communion with false believers, and then consoled themselves with the secret thought: "they shall not have me, but I them." Their practice was quite different. Paul writes to Titus 3, 10: "Avoid a heretical man," and Johannes II, 10. 11: "If any man come unto you, and bring this

Do not teach him, do not take him home, and do not greet him. For whoever greets him makes himself a partaker of his evil works. But whoever denies that Holy Baptism is the bath of regeneration and that in Holy Communion is the true body and blood of Jesus Christ, and whoever therefore does not want to publicly acknowledge the small Lutheran catechism as his confession of faith, because the part about absolution is contained in it; and whoever stubbornly holds to this error of his, and rejects and persecutes the divine truth as Catholic leaven and remnant, is a heretic. - —

6. "With the sins, lies, and heresies of publicans, sinners, and Pharisees, the Lord never sat on a bench, nor at a table: but waveth daily with sinners and Pharisees." No with sinners, liars and false doctrines the Lord Jesus certainly did not sit on a bench, for these kinds of things do not sit on benches at all. If the Lord sat with the sinners and Pharisees, then - and let "Christian Adam" remember this very well, so that he does not fall into blasphemies - he did not sit with them as with his brothers. The "believer in symbols" should take care that he does not make the Lord Jesus a "companion of sinners". For this is the real core of this reason: stay in brotherly fellowship, because the Lord was also with sinners and Pharisees - in brotherly fellowship? The righteous Lutherans, who are leaving the General Synod, will certainly want to sit down with the false believers in order to punish them and, if possible, to convert them from their erroneous ways, and if they do not want to mend their ways at all, to call out to them "webe," as the Lord Jesus did to the Pharisees; But, and this is the point at issue here, they do not want to continue to be their companions in false doctrine, do not want to continue to be in church and communion fellowship with them as brothers, because they do not want to continue to make themselves partakers of their evil works. - —

Finally, Luther is cited as a model of patience, so let us hear him at the end. He says to Gal. 5,9: "The sectarians, who maintain that Christ's body and blood are not present in the Lord's Supper, reproach us and speak ill of us for being quarrelsome, hard-minded and unkind, and for the sake of a single article of the sacrament, for separating the Christian love and unity of the churches; Therefore they think that we should not esteem the article so high and great, since the apostles have not declared it sufficiently, as would be necessary, that for the sake of it both the whole Christian doctrine and the common unity of so many Christian churches should be dissolved, especially since otherwise they would be at one with us in all other articles of Christian doctrine, which are

more necessary and more important. With such an argument of theirs, which truly has a semblance, and in the rabble's If this sounds good to the ears, they do not only make those who adhere to them bitter toward us, but also persuade many pious people that they will be displeased with us, and blame us as if we were doing it out of vain obstinacy, or otherwise out of a special resentment, that we did not want to keep it with them. But it is the devil's cunning deceit and guile, so that he seeks nothing else but to reverse and destroy not only this article, but the whole Christian doctrine. - We are truly ready and willing to show them peace and love, but as long as they leave us the doctrine of faith unharmed and unaltered. If we cannot obtain this from them, it is in vain that they praise Christian love (and "patience") so highly. Cursed be the love in the abyss of hells, which is obtained with damage and harm to the doctrine of faith, to which everything must give way, be it love, apostles, angels from heaven, and whatever it may be." So also the fellowship with the false-believing General Synod.

A Bible Believer.

### **A part of the Reformation history of northern Germany.**

Anton Corvius was actually called Rabe or Rübener-both names occur-and had, according to the custom of that time, translated this German name into Latin. He was born in 1501 at Marburg in Westphalia, and had then lived as a Cistercian monk in Riddagshausen and Loccum. Chased out of the latter monastery as a "Lutheran boy", he went to Wittenberg, went to Marburg in 1527, then to Goßlar and finally to Wittenhausen, from where, as we have seen, he came to Münden to the Duchess Elisabeth, at first for an indefinite time, until he was employed by her in 1542 as General Superintendent over her land. He performed his duties with great fidelity. He paid special attention to two things. Firstly, that no sectarianism penetrated into the church, and secondly, that the Reformation was carried out without violent overthrow of the previous conditions and orders. Thus, for a few years he allowed the use of oil and salt for baptism, the priests wore the previous vestments, and made sure that crucifixes and other "honest images" were not displaced. Only where he saw a superstitious reliance on these external things did he remove them without sparing. Thus in some monasteries the nuns had to take off their habit because he noticed that they sought merit in it, while in others he still allowed it. But where a monastery became vacant because monks or nuns either emigrated or converted to the Evan-



The monastery's property was not to be squandered or used for secular purposes, but only to be used for the maintenance or foundation of churches, parishes, schools and the like. In this sense, the church order is written, which was printed in 1542 with a preface by the Duchess of Münden, after the estates had given their consent to the introduction of the Reformation at a Diet in 1541; In this sense, Corvinus, together with some of the men assigned to him by the princess, held a visitation of all churches, for which Elisabeth had given him a special instruction, in which she specifically commanded that attention be paid to whether the pastors had sent themselves to the sermon and the prescribed order, and ordered that the unruly and incompetent be dismissed immediately, and that others be appointed, examined, and introduced into the parish. The visitation of the monasteries was also done by him in Elisabeth's presence. She had already drawn up a "monastery order" and sent it to all the monasteries in her country, which is indeed a delicious testimony to her enlightened mind, which knows well how to distinguish between what is necessary everywhere and under all circumstances and what may be left to Christian freedom or even to the weakness that still exists. She strongly urges the preaching of the Word on Sundays, Wednesdays, and Fridays, as well as the use of supper in both forms and its administration in German, and the abolition of Masses for the souls, "because the Holy Scriptures and the righteous Apostolic Church do not speak of them," and the elimination of the customary chant *Salve Regina* (addressed to the Virgin Mary), "because it is an ungodly chant that deprives the Lord Christ of his glory. On the other hand, although "the prayer of Christians is not bound to any particular time or hour, but should be done at all times and in eternal sighing," the monastics may keep their hours for praying and singing, only that "no new popery" be made of it. One can also keep the Latin psalms and songs, if they are pure, for a while, but should also learn the German ones. Likewise, the usual lectures may remain during the communal lunch, but the Holy Scriptures should be taken in addition, or at times the Augsburg Confession together with the Apology.

Elisabeth's and Corvinus' efforts were crowned with divine blessing. There was resistance here and there - for example, in Nordheim, where the fierce monks of St. Blasien themselves were stalking the duchess - but on the whole she saw, to her heart's delight, how the word of God was being spread and the true gospel was breaking through everywhere. She did not cease to admonish and warn verbally and in writing, and to ask her subjects to listen to her word, "whether we are a weak instrument of God and a woman's image," as she put it in a missive.

says, "God will judge it in that day and give us witness that we have at all times borne a motherly compassion for you."

But there were still difficult days to come when her son Erich II or the Younger took over the government after he had come of age. She had spent all possible care on his education, her only striving was to train him to be a Christian prince. Therefore, all instruction of the princely boy was based on the Holy Scriptures and this instruction seemed to be so successful that on a journey that Elisabeth made with him to Saxony in 1544, not only Joh. Spangenberg in Nordhausen, but also Luther, whom the princess had asked to be her guest in Wittenberg, took pleasure in the princely boy's acquaintance with the main points of Christian doctrine.) But when in 1545 Elisabeth handed over the government to him, it became different. When he took over the reign himself, his mother had written a booklet for him, "Instruction and Order for Erich II," of which we only want to share the entrance, in order to show how exactly she knew what was needed. She writes: "I desire and ask of you with the utmost diligence and motherly faithfulness that you let God's word be your command above all things, for true worship consists in knowing and doing the will of the Lord. But one cannot know his will without hearing his word with pleasure; this must be our teacher in all things; grasp this in faith and put it into practice earnestly. This is your greatest thanks to God and me, that you not only keep his commandments for yourself, but also consider yourself the guardian of them, that your subjects do not abandon them, that you resist false worship and punish the transgressors of the words of the Lord. In this, let a special zeal and a fiery heart be commanded to you. It is true that a man's own heart is not sufficient for faithfulness to God; only when his heart is urged by faith is he able to do so. But since without faith nothing is promoted but sin alone, know that there is no small thing about it."

But Erich ignored these words. It was too cramped for him in the castle at Münden, he wanted to

Luther wrote to Corvinus immediately after the visit of the duchess: "Dear Corvinus, we have heard here with heartfelt joy the Christian confession of your young, well-educated prince, which we certainly put up with. May God the Baier of all graces keep the young rulers in all princely houses in such Christian education. But the devil is cunning and exceedingly swift, so are our clergymen, bishops, prelates and all godless princes of the Christian and true religion and our enemies, by whose authority many Christian hearts are turned away and seduced. For this reason, we want you to continue with prayers and exhortations, because we must fear that the young prince would have much fellowship with our adversaries, by whose great prestige he could easily be driven to apostasy; I did not want to reproach you with this at this

time. Pray, pray without ceasing, for the church is now in great danger. Let Christ the Head arise and stop the winds. Amen. To the same we command."

He wanted to go out into the world, to war and to make a name for himself through deeds. He was therefore pleased when an invitation from Emperor Charles V came to him and he decided to accept it. Elisabeth was frightened, his wife Sidonia, who had just married him, united with her the request to stay at home, the councilors exhorted him to do so, but it was in vain. He was attracted by the bustle and splendor of the imperial court. His mother persuaded him to go with her to the Lord's Table in the church at Münden immediately before his departure. When, after receiving the Holy Sacrament, the preacher in the sacristy exhorted him to persevere in the truth of the Gospel despite the temptations of the Romans at the imperial court, he took an oath: "To devote everything he had between his vest and bosom to the Gospel. So he left in April 1546, arrived at the emperor in Regensburg, and after a short time he went to mass with the Romans, renounced his faith, and became an imperial colonel with orders to wage war on the Protestant cities in northern Germany, especially Bremen.

Admittedly, this campaign was unfortunate. After its completion, Erich returned to his country in 1547, where the Lutherans met him with great concern. But for the time being, he did not bother them any further, but rather, after he had expressly vowed to leave the once contested Protestant doctrine unchallenged, he moved back to the imperial court. At the beginning of 1548, the emperor issued the so-called Interim, i.e. a decree on how to deal with religious matters in Germany until a general council had reached a decision. The Lutheran doctrine was, if not completely rejected, at least obscured, and all kinds of customs were prescribed as necessary for salvation. This caused great terror everywhere. Duchess Elisabeth, although no longer regent, felt that she could not remain silent. She therefore commissioned Corvinus to write a refutation of the Interim, and when he had completed it under the title "Rathschlag und Bedenken," she summoned all the clergy to Münden, had Corvinus read it to them in the long hall of the palace, and, after they had signed it and vowed, with God's help, to stay and persevere with its contents, went with them to the table of the Lord in order to prepare themselves together for the difficult time that lay ahead of them all.

Shortly thereafter, Erich suddenly appeared in the country, came to Münden, but did not greet the mother, rode to a nearby monastery and from here issued a sharp edict to all subjects to accept the regulations of the Interim. Roman worship and the costume of the monks were to be restored everywhere, "for we, he wrote, cannot and will not suffer any further change in these matters and in the accepted order, but want to have had and kept it straight. The cities

had to pay large sums of money as punishment for accepting the Reformation. He said goodbye to his father's old advisors; "he turns away, complained Elisabeth in a letter, from the honest Germans and hangs himself with loose unfaithful Spaniards. - He did not stop there. In November 1549 he had Corvinus and another preacher captured by his Spanish mercenaries and brought to the fortress of Calenberg, at first, as the former was told, for writing the above-mentioned paper against the Interim. Only when he had delivered it would he be able to go free. Corvinus wrote to Elisabeth, "I have been imprisoned as a poor old man.

On the last Saturday, I was led from my dwelling to the Calenberg and kept in prison there, despite the written assurance of free passage. For this reason, he asks the Duchess to send the booklet against the Interim, which she still has in her hands, to the Duke, so that he may be delivered from his misery. But even before this letter reached Elisabeth, she had already learned of the incident and in her grief had written to her son, to the state councilors and to the two prisoners. She wrote to the duke: "I have borne you with sorrow, born you with fear, and brought you out with toil and labor; I have had you taught the fear of God, and when you went into foreign lands and into battle, I have shed many a bloody tear for the peril of your body and soul, and have had you prayed for in all the churches for your return home. But all this hardship was not so heavy on me as that I should have the eternal ruin of my child before my eyes." She reminds him what it means to deny the recognized truth, to disgrace and insult the ministers of the divine word, reminds him of the word of the prince he gave two years ago that he wanted to protect the evangelical doctrine and threatens to publish the document issued about it so that the world will recognize his lying and unfaithful mind; urges that her request be granted so that she will not have to curse the day on which she gave birth to him. "Have you, she writes, this hearing against your mother learned in Spain, God have mercy that a German can forget his honest fatherland like that. But my request does not leave you, that you from your evil

and place the prisoners in my hand." She wrote to the provincial councils: "If there is still a single drop of good blood in you that loves and confesses the Crucified One, we urge you: remember your oaths and duties, do not fall silent in cowardice, but confer with the nobility and cities to represent the poor innocent prisoners and ask them to go free. If the duke does not want to leave them in the country, let them shake off the dust from their feet, command their cause to God and turn elsewhere. We," she concludes the letter, "the son has brought us to bed with his wicked game, and if he does not desist, he will also bring us to the ground." - —

Finally, she also writes to the prisoners, and God gives her not to complain here, but to comfort and exhort them to persevere as the called ones of Christ, for whom they suffer persecution. She writes even more urgently when they receive the above-mentioned letter from Corvinus. His book against the Interim had gone out on her orders, she also wanted to represent it, but would not hand it over to the duke until he had released the prisoners. "But you," she continues, "should seek comfort in the same word of God with which you have refreshed the world, nor forget that you, as the

a servant of Christ our Savior must also step into the color of his court." "Dear Corvine," she says at last, "I am very sorry for your cross, I wanted to have written the whole letter with my own hand, but I was unable to do so and am lying down quite hard, but I have read this letter into the pen of the writer himself.

and shed many hot tears over it, which will have penetrated the clouds. Again she turns to her son, tells him how the writing against the interim was written by her command, is in her hands, and therefore she has the freedom of the

prisoner desires. "Woe, it says at last, weave and always weave over you, if you do not improve! How hast thou afflicted us so hard, that we lie down in faintness and pain! And although we are very ill and so weak and faint from weeping that we have written all this to the writer from our bed, we still had to write if our hearts were not to break. For if we did not cry out, the stones would have to speak." But everything was in vain; indeed, she had to learn that the duke had taken the letters addressed to the provincial councilors and Corvinus from the messenger, had vomited them up, and had forbidden the former to say a word in this matter. At the same time, she had the grief of having in her vicinity one of the most faithful servants of the word, Joachim Mörlin, Superintendent at Göttingen, to be expelled by order of Erich. She had been in correspondence with him, exhorting him to persevere, but now she could do nothing more for him and for the people who had been expelled from Dransfeld at the same time.

She could not do more for her preachers than to give them testimonies in exile that they had preached the word purely and truthfully, had kept their conduct honest, but had given up their office because of the old abuses and atrocities that had reappeared. She also sent her courtier, Lippold von Haustein, to Mörlin, who had to bring the fugitive, to whom she also gave the horse for the journey, to Erfurt.

Thus, all of Elizabeth's efforts seemed to be thwarted, all of her work for the sake of the Gospel in vain. Her faithful assistant

Corvinus, in spite of her pleas, in spite of the representations of the countryside, and in spite of the remembrance of the Margrave of Brandenburg, whom she had asked for his mediation, sat in prison, without any other encouragement than when the faithful priest from Neustadt did not spare him the journey of 4 hours to reach him through the window of his prison.

The Lutheran preachers had been chased away, and hired officers, who not infrequently included resigned soldiers and lansquenets, had taken their place. "It rages and rages, complains Elisabeth, our son, angrier than ever a pope did, against the holy church of Christ, drives out the pious preachers, merges and devours everything that is good, and instead of the crucified Savior sets up the devil again with his damned idolatry. May it be lamented to God that we ever carried such a barrel of wrath under our hearts and were born into this world for damnation. Up to now we have been deprived of our

Son of no response to our maternal

Rather, he threatens to have them hanged from the trees, and we must ensure that he himself will cool his temper with us. Happy about the success of his plans, Duke Erich now left the country again to go to the imperial court in Spain, having left the order with all his officials,

to proceed against the Lutheran preachers with all severity and to eliminate their worship without any leniency. So he thought to have peace now. But now God set a goal for his anger. Due to his senseless waste, the country was burdened with debts.

During his stay at the imperial court, money was still being sent to him. His governors and councilors complained to the emperor about this and also reported it to Duke Heinrich of Brunswick, who was to inherit the land after Erich's death - he was childless. He also complained about it and the complaints were so strong that the emperor could not resist them. He ordered the duke to return to his country and to his wife Sidonie, a born princess of Saxony, who had been repudiated by him because of her Lutheran faith. He had to obey this order

and met again in 1552 in Hanover. Elisabeth went there and at her request her relative, Margrave Albrecht of Brandenburg-Culmbach, also came. The latter knew how to intimidate the duke by his rude interposition. In the first days of 1553, Corvinus was released, and on this occasion he asked Duchess Elisabeth "to go under the eyes of her son in a Christian and motherly manner and to soothe and alleviate everything that might give rise to bitterness, so that the Duke's heart may be brought back by our kindness the longer the more. Who knows," he concludes, "what God has in mind"; but already after three months at the

He died in Hanover on April 5, 1553. It is said that when the bells rang at his funeral, the duke asked, "What does this mean? No one dared to answer at first, and only after the question had been repeated several times did a court junior reply: Anton Corvinus was being buried. Then the duke's eyes went

He locked himself in his room and did not show his face again that day.

When a Diet was held in Hanover in April 1553, the estates complained bitterly about the harshness with which the subjects were forced to return to the papist faith, reproached him for turning away from his country and for neglecting to take care of his subjects, that for some years "the divine word had been lacking, so that the sacrament could not be administered according to God's order and command. Now the duke had to give in, since he needed the support of the cities for the war campaign he was about to embark on and otherwise would not have received it. Therefore, he ordered all Lutheran preachers to return to their "vocation and to preach and teach God's word purely, loudly and clearly, and also to administer and administer the sacraments according to the institution of Christ, as you intend to answer for it before God's last judgment. Yes, he handed over the entire execution of the matter and the direction of the government during his absence to his mother, to whom he had "placed this matter entirely without any danger." Thus Elisabeth could build the church again, call back the expelled preachers, administer Christian discipline and she did it faithfully until her death in 1558. Erich stormed off into the distance. Since then he could no longer harm the church, since the cities henceforth made every grant of taxes, which he claimed often enough during his desolate life of war, conditional on the unhindered practice of evangelical doctrine. He rarely saw his country again and always only for a short time. He died in 1584 at Pavia in Italy. None of his relatives, his advisors and servants from his country were with him. For the sake of vain lust and hardened in defiance, he had abandoned those whom God had entrusted to his princely and paternal care; that is why he ended up abandoned by them, and because he had shed so many tears in life, none were shed after him in death. The way of the wicked perishes.

### **To the ecclesiastical chronicle.**

**Prussian-Lutheran. General Synod**, held in Breslau from Sept. 13 to Oct. 11. We will add some more information about it. Pastor Zöller spoke beautifully in his opening speech: "Should the little ship of our (Prussian Lutheran) church really break under the waves, we nevertheless do not despair, but like Peter, even without a ship, we go through the waves of the sea to the Lord, and the Lord takes us by the hand when we want to sink. (The reporter in the "Freimund" adds: Well, the little ship of our church has not broken, however much the enemies were waiting for it).

Steeden near Runkel in the Duchy of Nassau. Under the 20 November have

We have received a letter from the Lutheran pastor F. Brunn, who lives in the above-mentioned place, in which he reports that the "Call for help from North America" reported in No. 5 of the "Lutheraner" has not only been published in several other German papers, e.g. in the Leipzig Lutheran Missionary Gazette, but has also "met with great approval everywhere," as far as Rev. Brunn could learn. He further writes: "Our synod in Breslau gave first (in the month of September) the opportunity to talk about the matter in larger circles. Personal participation was expressed from many sides in the liveliest way. The motion to support the founding of a proseminary for your synod here in Steeden was rejected (by the synod in Breslau), but it was left up to the individuals to decide what they wanted to do. It made a visibly great impression that we two Nassau pastors stood up for your synod in Breslau and offered to give account and responsibility in regard to any concerns about your teaching. This offer has been accepted and I have been asked to publicly justify our position on your synod in our newly founded theological journal (edited by P. Lohmann in Fürsten, Walde). I will proceed without hesitation. As a result of my appeal, a whole bunch of young people have already come forward who want to go to Fort Wayne. Some of them have received excellent testimonies from their pastors, whom I spoke to in Breslau, and the Lord willing, our deformity will come to life in Steeden as soon as the Lord gives us the means to do so. Regarding the latter, I have good courage. I hope that my call for help, which I have sent everywhere, will not go away without a trace and empty. \*) I have therefore made a start here in Steeden without hesitation, to put some rooms for about 7-8 pupils in readiness, in order to be able to move forward with the spring, if the Lord helps. But I would already be satisfied and happy if I could make a start next spring with just two children.

**The Dresden Association** for the Support of the Lutheran Church in North America has sent out its eighth report on the years 1858 and 1859 with the Pilgrim from Saxony. It contains several letters to the board (Pastor Gärtner, Justus Naumann, J. H. Schlößmann, Pastor Siedel, Mr. von Wirsing) from our pastors Stecher, Wüstemann and Renz. The income in 1858 was 116 Thlr. 18 Ngr. 4 Pf. and in 1859 - 161 Thlr. 12 Ngr. 3 Pf. The more now in Germany the thought that America still needs help has dwindled, the more heartily we have to thank for the faithful love with which this small Saxon association still works in unnoticed silence for our local church.

Certainly, here and there in America a heart will be found that will gladly seize this new opportunity to lend to the Lord. D. Luth.  
May the Lord's richest blessings be poured out on these noble men.

**East India.** As we read in the Evangelical Lutheran Missionary Gazette from Leipzig, on June 27 of last year two naturalized candidates, named Nallatambi and Samuel, were solemnly ordained as preachers of the Gospel before an assembled congregation with a commitment to the confession of our Lutheran Church. In the report about this it says: "What a significant step forward has been taken in our East Indian mission, needs no further explanation.

**East India Mission.** From a supplement of the Pilgrim from Saxony, we see that Missionary Ochs intends to found a new Lutheran mission in the East Indies, after he left the service of the Leipzig mission because of his fanatical views concerning the caste difference. Unfortunately, he is making use of the slanderous slander of Dr. Graul and the entire Leipzig Mission College, and is finding support for his partisanship, especially in Lauenburg. The pastors Dr. Ahlfeld in Leipzig, Dr. Closter in Meerana, and Lic. Meurer in Callenberg have explained the matter in that supplement and pointed out the great responsibility that Missionary Ochs is taking upon himself by putting the whole work of the Leipzig Mission in danger through his untrue statements.

**Erfurt.** Here, on August 20 and 21, a meeting of Catholics and Protestants took place, in which, among others, the well-known Professor Dr. Leo was present and eagerly active. In the papal government gazette it is reported with joy that the purpose of this meeting was "to prepare a mass conversion to Catholicism from the Protestants.

In his Lutheran Herald, Dr. Stohlmann proposes a **general convention** "of all Protestant denominations and, for my sake, also of the Catholics," whereby they "should all, without sacrificing what is peculiar to them, for a while abandoning theological-dogmatic concerns, remember what unites them," and take to heart "that all pray the same apostolic confession of faith and the same Lord's Prayer, and that for all there is only one way and manner of blessedness. The Doctor expresses the purpose thus: "How? if now, in these difficult days of our beloved country, its most faithful sons, the members of the Church, arose and, remembering their high and beautiful calling, acted as peacemakers! The execution should be: "How, if each synod quickly met and delegated one man, etc.?" Dr. Stohlmann certainly means well for our dear new fatherland. But would this be the right, God-pleasing and blessed means? - We do not believe so. A better advice, we think, has been given by President Buchanan. By a proclamation he recommends, as we have just read in a political paper, to the people of the United States that January 4 "shall be considered as the right and proper day. States, January 4 "as a day of

of humility, fasting and prayer;" he says at the same time, "that hope seems to have disappeared from the hearts of men and that only God's arm can save us from the terrible consequences of our crimes and foolishness. This would be a convention of all who can pray before the Lord. Who could be a Christian and not want to take part in this? 1 Tim. 2, 1 -4. Jer. 29, 7.

**Honest confession.** The "Friedensbote", a little paper published by the local Unirte, has published an article in its last number for this year, which bears the headline: "What the Friedensbote has to say to itself and its readers at the end of the year. In it, the editor makes the honest confession: "The Messenger has never given too much salt, but rather too little. Admittedly, this insight comes too late for this year, but for future years such an insight is always good. God grant that the dear messenger of peace, in his new zeal, will not make a mistake and take something else instead of salt.

**The new Shakers** (read: Schäkers). There is a sect that immigrated here from England in 1774 called the Shakers or the Millennial Church, which bites, the Church of the Millennial Kingdom. These Shakers have the use that they dance in their "services". Now, because this is done out of religious fervor, they may also dance under

The American religious liberty even allows people to dance on Sundays. Recently in New York, a German landlord took advantage of this and set up comedy plays on Sunday, declaring that he and the visitors to his theater were German *Shakers* who were holding their church service in this way. He was sued because Sunday theaters are prohibited by law in New York. The jury, however, was not dazzled, but convicted the crude scoffer.

Golden apples in silver bowls.

Rom. 14, 4.

When the pious Oberconsistorialrath Woltersdorf worked in Berlin (1804), there was a shoemaker in his congregation who summarily condemned other Christians and did not want to accept their faith and state of grace if they did not know about the same trials, struggles and experiences that happened to him. Woltersdorf had him come to him: "Master N., please take my measure for a pair of boots! - When it was done, Woltersdorf said: "So, now he will also measure a pair for my son here. The shoemaker bows and is quite happy. When he has finished and wraps up the measurement, the old man says: "But listen, Master N., he must promise to make my and my son's boots according to a last!" - But, Mr. Rath, that's not possible!

- "But I say to him, make He my boots and my son's boots after a last!" - No, Mr. Rath, I can't! - "That's the way it's going to be! Make both our boots after one last!" - But, Mr. Rath, that's impossible if the boots are to fit! - "He sees it well!" said Woltersdorf with friendly seriousness, "and yet He wants our Lord God to convert all Christians according to His last. That certainly stings!" - Ashamed, the shoemaker confessed his previous wrong. (Pilgrim.)

### **Go in all things according to the Scriptures, and in of the Scriptures seek JEsu.**

Everything with the Scriptures, everything from the Scriptures, everything according to the Scriptures, that is the surest way to all salvation. Without scripture, without reason; without reason, without faith; without faith, without salvation: but blessed are they that hear the word of God. Therefore the Lord Luther gives this advice about the words of John 5:39: "Take care with all diligence that you purify your eyes and open them rightly, and thus study the Scriptures.

save that you may seek Me and find Me in it. Whoever runs through them and finds Me, Christ, in them is a true master of the Scriptures; the dust is removed from his eyes, and he will surely find life in them. But if you do not find me in it, then you have not really studied it, nor understood it, and do not have eternal life; even if you read it a thousand times and throw the leaves around, it is still nothing and in vain. The summa of the Godhead is the Scriptures, the summa of the Scriptures is the Gospel, but the summa of the Gospel is Jesus Christ. *Et nihil continet Verbum Dei nisi Verbum Dominum*" i.e. And the written word of God contains nothing but God the personal word. (Lassenius.)

### **Receipt and thanks.**

For A. W. C. Blanck of dein Jünglings-Verein der Ge-meinte des Herrn Pastor Schwan § 5,W

"W. Matuschka at Fort Wayner Seminar from the Women's Association in New-Zork 2 shirts, 3 vests and \$2.50, from Mrs. Damm

\$3.00, from Mrs. Bickel 1 shawl, from Mr. H. Birkner

\$2.00, from the Women's Club in New-York \$4.00 11,50

"I. Seidel by Mr. Past. Bünger in St. Louis as travel money: namely from Mr. Querl  
\$1.00, Mrs. Rudloff \$5.00, Mr. L. Rohlfing, W. Rohlfing, P. Estel, Schlömann, Kühn, Chr.  
Freund, W. Brand, D. Brand, P. Bünger G

\$1.00 15,00

"A. Weisel of the Women's Association of the St. John's Parish in Williamstown 6.00

"Joh. Riebling from the congregation of the Rev.

Franke to Addison, Du Page Co, Ill. 15.00

"Aug. Fr. Bellin, of the Virgins' Association of the Holy Trinity Parish in Cincinnati by Leh-

rer Kolb 5,00

"H. EverS from the congregation of Mr. Pastor Schwan at Cleveland, O., by H. E. Voth \$5.00, by Mr. Prof. A. Crämer from Mr. Jacob  
Schmidt of the same congregation \$2.75, by Mr. E. Voth from the honored women's club \$2.25, and collected at the wedding of Mr.  
W. Wilke at Cleveland, O., \$4.75 14.75

## Get

a. For the Synodal - Casse:

From Mr. Past. Eirich and his congregation \$10.00 " Mr. Conrad Trier 15,00

" Mr. Teacher Wolf 1 '00

" of the congregation of Mr. Past. I. Nupprecht - - 7,00 " ,,, " " Sallmann collec.

tirt at the harvest thanksgiving 8 ,00

b. For the Synodal Missionary Fund:

From the congregation of Mr. Past. Seuel, namely: Collected on the child baptism of Mr. Carl Rullmann \$1.00, on the wedding Mr.  
Fr.

Oexcrman \$2,70- 3,70

" the Mr. Past. F. Sievers \$2.00, from whose

Parish in Franken Inst \$6,20, from Mr. Can- tor Günther daselbst 25 Cts. 8,45

"der Gemeindegeldes Hr. Past. Sallmann 3,50

,,,,,,,, WambSganS---- 13.00

,,,,, " Seuel 7,73

" Mr. Heim. Kiel 0.50

"the Community Mr . Past. Jabker 10,00

o. For Concvrdia College:

" of the congregation of Mr. Past. Swan, East

Page 31,54

" of the congregation of Mr. Past. Lindemann, West

Page 26,00

ä. For the general president:

" of the congregation of Mr. Past. Fricke 25,00

6. for the teaching institutions:

" of the congregation of the Hr. Past. Fricke 35,00

Wilhelm Meyer,  
Cassirer Middle District. Fort Wayne, Dec. 15, 1860.

## Get

For the Fort Wayne Teachers College:

By teacher Rocker at the infant baptism of Mr. Joach. Müller collectirt \$2,57, namely \$1,40 by Mr. M. Vichbach and \$1,17 by other  
members.

Prof. Fleischmann.

For the **Lutheran** have paid:

The 14th year:

Mr. C. Hartmanu.

The 13th year:

Messrs: L. Veit, Meyer 50 Cts., E. Hartmann, Past G. Polack, Past. H. v. Rohr.

The 16th year:

Messrs: L. Veit, G. Elsner, C. Schnell, I. Helfrich, Meyer 50 Cts, L. Hartmann, M. Leininger, Past. H. v. Rohr.

The 17th year:

The gentlemen: Past. I. H. Werfelmann 9 Er., C. Germann, I. Teeg, M. Pfänder, F. Moritz, G. Trach, Past. H. Buchmüller, Past. I.  
Schlattermund, C Hartmann, W. Sporleder, L. Ekkert, H. Blankemeier, M. Leininger, H. Rosenkötter, W- Borgholdt, H. Brockschmidt,  
Past. I. Wmkler.

M. C. Barthel.

## Changed addresses.

klr. VMwIm Vilb, eare ob Kev. D. 8toebor,

Hev. II. V. Vrütstiwuieilt,



LasaZ/e (V., ///.

kev. vior,

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Rev. II. Vunäerliob, Lr'enrerr >87a7ro?r, 6'e-., ///...?.

Lsv. ^V. Lolb, 7V<M<7Z<2N <7,

De-e/Z'e Oo., 7V/V

Ü6V. rl. H. ffox,

Rev. Ib Huppreebt,

Oa-'rE-' (Zo., 7l/e'nn.

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Volume 17, St. Louis, Mo. 8 January 1861, . No. 11.  
The community suffrage.

(Continued.)

(2) Among the teachings of the Scriptures, which prove that Christian communities have the right to choose their own preachers. Among the teachings of Scripture that prove that Christian congregations have the right to choose their own preachers, the second is this: that all believing Christians are spiritual priests.

In order that all our dear readers may clearly understand this proof, let us observe the following order in the presentation of it: 1. let us examine what a priest actually is according to God's Word; 2. let us see whether all believing Christians are really such priests according to God's Word and according to the faith of the orthodox church; and finally 3. let us make clear how it follows from the fact that all believing Christians are spiritual priests that they also have a right to choose their preachers themselves.

Here, too, we will be more expansive than usual, because now so much is said and written about the spiritual priesthood, but the true nature and meaning of it is recognized by few. While some extend the spiritual priesthood of believing Christians too far, others restrict it within too narrow limits. And especially those who think almost entirely papistically of the sacred ministry. And especially those who think and teach almost entirely papistically about the sacred office of preaching are frightened when only the spiritual priesthood of all Christians is mentioned. They do not even take the trouble to learn to recognize the pure doctrine of it; they shy away from it.

as against an abominable frenzy, by which the office of preaching should be entirely abolished, all laymen, men and women, should be turned into mere pastors, and the very worst confusion should be introduced. By the following it shall now be made clear that, on the one hand, the spiritual priesthood of all believing Christians is a great glory acquired by Christ for them, which to want to take away from them would be the most terrible robbery of God and the church; but that, on the other hand, the right understanding of the spiritual priesthood of all Christians, far from endangering the holy office of preaching, teaches to esteem it all the more holy and worthy. But to the point!

a., So for the time being, what is a priest according to God's word? If we take what God's word says about it recently together, we see that a priest is a God-sanctified person who has a double glory. Namely, the first is that such a person can deal with the holy God Himself, approach Him, come before Him, serve Him, confidently pray to Him for himself and others, and offer sacrifices pleasing to Him. The other glory that such a priest has is that he, as an angel or messenger and as a servant of God, can act in the name of God with other people, make God's will known to them, bring His word to them, preach and interpret it, and also bless them in His name. All this is written in clear words in the Holy Scriptures. Scripture. For there the priests are first described as those chosen by God, who are holy to the Lord, and who are to sacrifice to him. When Korah's mob rebelled against Aaron's priesthood, Moses said to them, "Tomorrow the LORD will declare who is his, who is holy, and who is to sacrifice to him; whom he chooses, he will sacrifice to him. Deut. 16:5. Further, the priests are described as such "as draw near to the LORD," Ex. 19:22; who are "the LORD's ministers," Joel 1:9; and whose "inheritance" is the "LORD" Himself, Deut. 18:2. But as to the other priestly glory, it is clearly written, "The priest's lips shall keep the doctrine, that the law may be sought out of his mouth: for he is an angel of the LORD of hosts." Mal. 2, 7. Further, God says to Aaron and his priestly sons, "That ye teach the children of Israel all the statutes which the LORD hath spoken unto you by Moses." 3 Mos. 10, 11. cf. Hagg. 2, 12.\*)" And finally it says

\*) From this one sees that the difference between a priest and a prophet in the narrower sense does not consist in the fact that the priest was allowed only to sacrifice, pray, bless, but the prophet to teach, but in the fact that the priest had to preach only what was contained in the written word of God, while a prophet could teach also from direct enlightenment. Therefore Johann Gerhard writes: "Ordinarily the office of preaching was given to the Levitical priests from the time of Moses until Christ, but because they were sometimes lax in preserving and spreading the purity of the heavenly teaching, and even stained it by Baalitic and other idolatrous services, God called the prophets in an extraordinary way." Loc. de min. § 212.

it of the priests: "You shall put my name on the children of Israel, that I may bless them," and that, after Aaron and his priest children had been prescribed, with which words they should bless the children of Israel. 4 Mos. 6, 23 - 27. Luther therefore writes: "What then is a priest? In whose mouth God puts his word, as Malachias Cap. 2, v. 7: "The lips of the priest keep the teaching; item, he sacrifices and prays for others. Such a priest in faith may come before God, plead for the people, speak their word, and present their best to God; then go forth from God to the people, presenting to them God's answer and command." (On Ex. 19:6. Opp. Pom. III, 1520.)

b. The question now arises: Are all believing Christians really such priests according to God's word? - Answer: Yes, they are, and they alone.

The papists claim that according to Scripture there are two kinds of priests in the New Testament church, proper or ecclesiastical priests and improper or spiritual priests. The proper priests are the official priests, whom we usually call preachers, pastors, or parish priests, but the papists prefer priests, who are made so by a certain ordination that they can perform the sacraments as priests, validly absolve, sacrifice for the living and the dead, make the body of Christ, as they put it, and perform other such priestly works. On the other hand, believing Christians are only inauthentic priests, and they are called such only because they can and should sacrifice themselves by fasting, almsgiving, praying for themselves and others, singing, praising, giving thanks, and by all kinds of works of self-denial. However, if we look at the Scriptures of the New Testament. But if we open the Holy Scriptures of the New Testament, we find that only the believing Christians are called priests, and that they are all called priests, and that nowhere in them do those who are in public church office bear this name. Those who hold the public office of preaching are rather called Christ's servants and stewards of God's mysteries (1 Cor. 4, 1.), bishops or elders (Phil. I, 1. Apost 20, 28. 1 Tim. 3, 1. 2. Tit. 1, 5. 7. 1 Pet. 5, 1. Jac. 5, 14.), servants (1 Cor. 8, 5.), overseers (Ebr. 13, 17. in the Greek it says xxxx xxxxxxxxxx ö/E, that actually bites: your overseers, comp.' 1 Thess 5, 12.), shepherds and teachers (Ephes. 4, 11.), servants of the Lord (2 Tim. 2, 24.), servants and ministers of the church (2 Cor. 4, 5. Col. 1, 24. 25.) are called. Even those who are directly called are not called priests in the New Testament, but apostles, prophets (1 Cor. 12, 28.), even preachers and teachers (1 Tim. 2, 7. 2 Tim. 1, 11.), fellow elders (1 Pet. 5, 1.), elders (2 Jn. 1.) and so on.

are called evangelists in the narrower sense (Ephes. 4, 11. Compare 2 Tim. 4, 5. where Luther translated the Greek word evangelist with the words: "evangelical preacher"). New Testament priests are only mentioned five times in the New Testament: 1 Pet. 2, 5. and v. 9. 10. Rev. 1, 6. 5, 10. 20, 6. In the first passage 1 Pet.

2, 5. It says: "And you also, as living stones, build yourselves a spiritual house and a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." In the other passage 1 Pet.

2, 9. 10. It says: "But you are the chosen generation, the royal priesthood, the holy people, the people of ownership, that you should proclaim the virtues

of him who called you from darkness to his marvelous light. Who formerly were not a people, but are now the people of God; and formerly were not in grace, but are now in grace." In the third passage Revelation 1:6. we read, "And I Christ) hath made us kings and priests before God and his Father." Similarly, in the fourth passage, Revelation 5:10: (You) "have made us kings and priests unto our God." The fifth passage, Revelation 20:6, finally reads: "Blessed is he, and holy, that hath part in the first resurrection: over such the other death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." That in the first two passages 1 Pet. 2, 5. and v. 9. 10. not the preachers, but their hearers, or the believing Christians, are called the holy and royal priesthood, there can be no doubt about it; for those whom the Apostle

are thus addressed by him in the foregoing: "Be eager for the sensible louder milk than that which is now

that ye may be glorified through them," 1 Pet 2:2. We see from this that, according to God's Word, not only a strong believer who is perfect, but also every one who is perfect, is not to be glorified.

Inexperienced, young, weak beginners in Christianity, who still have to be given "milk" and not strong food, a holy royal priest. It is equally clear that also Revelation i, 6. and 5, 10. call the believers, and not the preachers as preachers, priests, because in both passages those to whom the priestly name is given are described immediately beforehand as those whom "Christ washed from sins, and whom God purchased with His blood from every kindred, and tongue, and people, and Gentiles." Revelation 1:5, 5:9. But who could claim that only the preachers were redeemed and reconciled to God? Finally, in the passage Revelation 20:6, all the priests of God and Christ are mentioned who took part in the first resurrection, which undoubtedly does not mean the preachers as

his maal mark on her forehead and on her hand." \*) Revelation 20:4.

He promises to all in the church the highest dignity and authority when he says that they will be priests and ministers of the Lord our God. He promises the highest dignity and authority to all in the church when he says that they will be priests and servants of the Lord our God, and that the strangers and foreigners will be their servants, shepherds, husbandmen and vinedressers, so that they can maintain their priesthood while leaving the dirty work to others. In the commonwealth of Moses, only the one tribe of Levi was ordained and consecrated for the performance of public worship in the sanctuary; and among these it had its grades, some being priests, others Levites; but none of the other tribes was permitted to presume upon the performance of those,

But in the church, after the revelation and spread of the gospel throughout the world, not only one family or tribe, not only one kind of people, but all who believe in Christ and are members of the church, are ordained priests. (Opp. Tom. IV, fol. 790.) Similar

Without doubt, Luther explains this mark of the animal on forehead and hand most correctly and surely for the "obedience of the pope and his laws, so we hold and confess with the hand and open walk. For," Luther continues, "whoever has not done, practiced and spoken publicly as the pope has willed and ordained, has been a child of death. Even if he was of a different mind in his heart, he still had to accept and draw the mark of the beast from the outside." (Luther's Works, Hall. ed., row. XXI. p. 801.)

Prophecies that the privileged Levitical priesthood will cease in the New Testament and that every believer will be a priest are also found in Isa. 66, 21, Jer. 3, 16, 17, 1, 11. Ps. 110, 3, 4.

However, one must not conclude from this that only the believers of the New Testament became spiritual priests and that the believers of the Old Covenant did not share this glory. No, this is far from the truth! It is the same with the grace of the priesthood as with all others. In many places in the Old Testament, grace, forgiveness of sins, righteousness, power, life are presented as only to be expected from the Messiah in the future, not because these things did not yet exist, but because all these goods alone were a fruit of the redemption of the Messiah and therefore New Testament goods in the Old Testament. Therefore the apostles in the New Testament often speak as if light, grace, righteousness, childship, life, in short the gospel with its goods only came into the world with Christ, and before that only night, darkness, law, wrath, bondage, death, in short, only the law with its terrors existed; because that belongs to the New Testament, this to the Old Testament, although both existed in the times of the Old as well as the New. The Old Testament was indeed a different economy or household of God, under which God led His people and administered His kingdom in this world, but the grace and the goods of grace that the Old Covenant believers had were the same as those that the New Testament believers possess. There is only one faith and one way to salvation, Ephes. 4, 5. Matth. 7, 14. We Christians believe according to Acts. 15, 11, to be saved by the grace of Jesus Christ, just as the fathers were before Christ was born. All the prophets testify of Christ, that through His name all who believe in Him shall receive forgiveness of sins, Acts 10, 43. If we now believe in Christ, who came 1800 years ago, then those believed in Christ, who would only come after millennia or centuries. Jesus Christ is yesterday and today and the same for eternity, Ebr. 13, 8. He is the Lamb who was slain from the beginning of the world. Rev. 13, 8. The power of his death reaches into the past as well as into the future. That is why the prophets speak as if Christ had already been born and died in their time: "A child is born to us, a son is given to us," Isa. v, 6. "Truly He bore our sickness and took our pain upon Himself," and so on, Is. 53, 4-12. Therefore, we not only read that Abel and Cain (the latter without having a right) and Job already nursed through sacrifices of the priesthood (Genesis 4, 3-5. cf. Ebr. 11, 4. Job 1, 5.), but that God told the Israelites shortly before the legislation: "If you will now obey my voice and keep my covenant, then you shall be my own." thum before all nations, for the whole earth is mine. And ye shall be unto me a priestly kingdom and a holy nation." Although God links the right of priesthood to righteousness through the fulfillment of the divine law, it is clear that all true believers were priests before God also in the time of the Old Testament; because whoever believes in Christ, the righteousness required by the law is fulfilled in him (Rom. 8, 4.), because Christ is the end of the law, whoever believes in Him is righteous, Rom. 10,4.

Nevertheless, there is a great difference between a spiritual priest who lived under the Old Testament legal economy or stewardship and a spiritual priest who lives under the stewardship of the gospel. This difference is indicated by the holy apostle when he writes: "But I say, as long as the heir is a (minor) child, there is no difference between him and a servant, though he is master of all goods; but he is under the guardians and custodians until the appointed time of the father. So also we, when we were children (still as minors), were imprisoned under the outward statutes, but when the time was fulfilled, God sent his Son, born of a woman, and put under the law, that he might redeem them which were under the law, that we might receive the adoption (not only of possession, but also of use). Because you are children (free children of God), God has sent the Spirit of His Son into your hearts, crying out, "Abba, dear Father! So now here is no longer a servant, but children indeed." Gal. 4, 1 -7. As long as the law of the Old Covenant was still on the children of God, they were under the guardianship of the law. God had therefore chosen a special tribe, the tribe of Levi, and a special family, the family of Aaron, so that only through them certain priestly works could be performed. A sacrifice, for example, could be performed according to God's commandments, but if it was not performed by a Levitical priest, it was not a sacrifice before God, Leviticus 17:1-6.\*) When Uzzah dared to attack the Ark of the Covenant in order to hold it, because it seemed to fall down, he had to die, 2 Sam. 6, 6. 7. Therefore no one was allowed to publicly hold the priesthood who could not prove his descent from Aaron, Esr. 2, 62. Neh. 4, 67. Although all true believing Israelites already had the priesthood at the time of the Old Covenant, they were still under the guardianship of the Levitical-legal priesthood. This guardianship has now been abolished. After Christ, the true high priest, had ascended to the

The sacrifices of King David (2 Sam. 21, 18-25) and the prophet Elijah (I Kings 18, 19. ff.), neither of which were of the tribe of Levi, were extraordinary, made by God's special command. When the priest had offered the one truly atoning sacrifice to God on the altar of the cross, the curtain in the temple was torn in two, from top to bottom (Matth. 27,51.), grasped by God's invisible hand, so that now everything that only priests were allowed to see was opened to the eye and the entrance of everyone, indicating that the true high priest had entered the true holy of holies, that

therefore the exemplary priesthood with its worshipful shadow work was now at an end (Ebr. 8, 1-7. 10, 1-18.) and that all those who believe in the come true one Aaron or high priest and are spiritually born of him are the right priestly children, "the chosen generation, the royal priesthood, the holy people, the people of ownership" (1 Peter 2, 9.), who have the right to "approach the mercy seat with joy" (Ebr. 4, 14-16.) and to perform all priestly works.

What then does he do who wants to deny a believing Christian the priestly dignity? He denies that Christ is the true high priest or that faith unites and reincarnates him with Christ and makes him a true priestly child, just as the descent from Aaron makes him an exemplary one. And whoever wants to make other persons in Christianity, the so-called consecrated clergy, the actual priests in the New Testament, besides and above the believing Christians, makes the New Testament again the Old, puts the Christians, who were liberated by Christ, again under the guardianship and under the yoke of the law, and thus denies that the one who was to come, that the Messiah, and with him the body and the essence of the Old Testament shadows and models, had come (Col. 2., 16. 17. Gal. 4, 9. 10. Ebr. 9, 6-10.) and makes the Christians again Old Testament Jews. \*)

But, says one, do you not call even the Christians spiritual priests and kings to me? Do you not admit, then, that they are so few true priests proper, so few true kings proper, although they bear both titles of honor in the Scriptures? We answer: Precisely because the Christians are spiritual and not physical priests and kings, they alone are the true and proper priests and kings. The physical priests of the Old Testament attained their dignity through physical birth and descent and were consecrated to it through earthly physical oil; the Christians, however, become priests through the spiritual oil.

It goes without saying that this is not meant to rebuke our old teachers or even to accuse them of false doctrine because they call the pastors priests according to an old usage. Just this belongs to the Lutheran character, that mau according to the admonition of the apostle 2 Tim. 2, 14. "does not quarrel about words," but follows the principle: *In verbis simus faciles, in rebus ipsis modo conveniamus*, that is, in words let us be pliable, so long as we agree on matters. It would therefore be foolish to take offense when those call the preachers priests who otherwise fight with all their might against the error that the preachers constitute a special priesthood and only become priests through their office.

The priests of the Old Testament were descended from Aaron, the mere shadow and model of the true high priest. The physical priests of the Old Testament descended from Aaron, the mere shadow and model of the true high priest, had to do with shadows and models, and as priests were only external priests; but the believing Christians as spiritual priests descend from Christ, the Son of God, the true essential high priest who appeared, have to do with the body itself, with the essence and truth of the models and shadows, and are not external but internal priests before God and Christ. They "have an altar (Christ), whereof they have no power to eat, which minister unto the tabernacle" (Ebr. 1?, 10.); their priestly garments are not of linen, which moths eat, nor of gold, which rust consumes, but eternal heavenly "garments of salvation and the robe of righteousness," Isa. 61/10. While the baptizing priests of the Old Testament could neither sacrifice nor pray for their person, nor do any priestly work pleasing to God, thus they were not true priests, the believing Christians, on the other hand, are such spiritual priests, whose sacrifices are all pleasing through Jesus Christ, thus they are true priests, 1 Petr. 2, 5. Rom. 12, 1. The same is true for their kingship. While the worldly kings in the flesh, despite their royal splendor and outward power, are only shadow kings, who only rule over physical and earthly things and lose their throne and crown in death, often already in this life; On the other hand, believing Christians, as spiritual kings, in spite of the beggar's garment they often wear, are true kings who overcome the whole world and rule over flesh, sin, misfortune, death, the devil, and hell, and just when they die receive the unfading crown of honors to wear it eternally and to reign with Christ forever.

In the next number we intend to share with our readers some testimonies of orthodox church teachers about the spiritual priesthood of all believing Christians and then to show how from this dignity of Christians necessarily follows the right of them to choose their preachers themselves.

(To be continued.)

### Report on inner mission.

(Conclusion.)

Already the previous time I had learned from Mr. Meiers that in a town 24 miles from Montezuma, called Coskaloosa, there were quite a few Germans who most likely did not yet have a preacher; likewise, that on the way from Iowa City to Oskaloosa there were some German families without a preacher. But since I had ordered a service for the next Sunday in Millersburg, I had to return there the next morning (it was already Saturday). The way from Montezuma to Millersburg is 20 miles long. Since I rode a little faster this time, I had already reached the little town by noon. But I went to a man who lives two miles on the other side of Millersburg. This man's name is Eggert, he is a Würtemberger and, according to the outward signs, a sincere Christian. For some years now he has been conducting the reading service, to which he, his family and the few German neighbors gather on Sundays. I spent the afternoon partly with confidential conversation, partly with memorizing Latin words. The next morning we went into town, where we held our service in the private home of a shoemaker. This shoemaker is from Leipzig, small in person but high in spirit. He has brought the people around Millersburg to the point that they have organized themselves into a congregation, and has also presented them with a kind of constitution, the contents of which, however, I have not been able to approve. The name of the congregation is: "Protestant;" of the confession it is merely said: "The pastor shall preach the gospel according to the Lutheran Reformation loudly and purely;" the pastor shall be appointed for a definite period of time, one year; the majority of votes of the congregation shall be decisive in all cases. It is very possible that this man will still give me trouble, since it is well known that arrogant people are hard to deal with. This time, however, he has been somewhat humiliated or at least put to shame. I never take a Bible with me on my travels, especially so that the people I preach to have to give me theirs to read the text from, and so that I can see how they use the dear Bible or whether they have one in the house at all. Sometimes I find them immensely dusty, so that one first has to clean them thoroughly. In this house, however, I found neither a diligently used nor a dusty Bible, but no Bible at all! When I asked the shoemaker for one, he was quite embarrassed, but quickly slipped out the back door to borrow one from the next neighbor. An old mother saw it and exclaimed quite audibly: "He has to borrow a Bible first! When the good man had brought the borrowed Bible, I preached a rather long sermon on the epistle of the previous Sunday. The audience, which was in four different rooms, seemed quite attentive. After the sermon I baptized another child. I have already told you some things about this congregation verbally. You will remember that I told you how a preacher from the Iowa Synod cunningly tried to get these people to join him. Their efforts, the pastor and the candidate he brought with him, seem to remain fruitless. From Millersburg I wanted to go to the Germans, 15 miles from this town, on the way from Iowa City to Oskaloosa. For today, however, I went only

seven miles with a man to whom I had two children.

baptize. The next morning I started my journey with a somewhat anxious heart, since I could get almost no certain news of the people to whom I wanted to go. Nevertheless, I finally found them after a long search. It was quite a hard morning for me. The sun shone very warmly and, without any mercy, continuously sent its hot rays down on me, so that my head was almost sore. Of course, my joy was all the greater when I reached my destination. The man I had sought out and found was named Kilsmann. From him I learned the circumstances and conditions of the people living there. He said that they were all Prussians and almost one kinship, about 10-12 families. They had been to the evangelical church a few times. They had been to the Lutheran church 12 miles from here a few times, but especially "the old mother-in-law" was not at all satisfied with it; she would be immensely pleased to hear a pure Lutheran pastor preach again. I then inquired very precisely whether they were not yet in contact with that Lutheran pastor, which he completely denied. I was especially pleased to find in this man's house the dear Concordia book and l)r. Luther's house postilla. With a joyful opening of my mouth, I proclaimed the dear Word of God in the evening to the people who had gathered. As sheep, which have no shepherd, I immediately led them to the Arch Shepherd Jesus Christ on the green and lovely pasture of the Gospel, preaching to them about the 23rd Psalm: "The Lord is my Shepherd" 2c. I delayed the word almost until midnight, but instead of sleep, tears came to the eyes of the people. They wanted me to come and preach to them again for more than 4 weeks. The next morning Mr. Kilsmann accompanied me 4-5 miles to show me the next way to Oskaloosa. At 3 o'clock I arrived in this town. It is about the size of Logansport. Of the Germans in this town I knew only two names, Hubert and Platner. I went to the latter. But Platner sent me to a man named Föhlinger. In him I had met the right man. He had already made a lot of effort to found an "evangelical community" in Oskaloosa. I told him, of course, that I was not Protestant, but Evangelical Lutheran, to which he had no particular objection. He told me that the Methodists had been trying to form a German congregation in this town for four years, but that none had yet come to them. Later and elsewhere I heard that the Methodists wanted to give out this place altogether. Herr Föhlinger, however, said that a Lutheran preacher would have no difficulty in gathering a congregation in Oskaloosa. There had been, he said, a Lutheran congregation of about 30 members there some years ago. He had written to Mr. Hartmann in Chicago for a capable man. But he had proved to be most unqualified in his office.



He proved to be very proficient. At the children's baptisms he had drunk himself mad and full; in the house he had been uncommonly breezy, had sung the most shameful street and booze songs, and after three months he had already run away again. Now most of the people in this town are rude scoffers who do not ask anything about God and his word. Nevertheless, I ordered a church service for the evening. About 15 people had gathered for the service. They seemed to listen quite attentively. For more than four weeks I promised to come again. The next morning I planned to leave early to get from Oskaloosa (in Wabaska Co., 74 miles from Iowa City) to Fairfield, a town in Jefferson Co. It is about 45 miles to get there. This plan, however, was frustrated for me; for it rained pretty hard all the forenoon. I nevertheless left Oskaloosa at 1 p.m. to cover at least part of the distance. In the evening I stopped at the home of a German, an old man named Johann Ritter. Here I was received and entertained in a very friendly manner. To my great sorrow, however, I learned that there were three rather large German settlements in the vicinity, which the Methodists had already taken over. The old man assured me that he wanted to stick to his catechismo, but since the Methodists, in order to achieve their goals, usually declare everything to be the same, they will probably succeed in catching them all one by one. I would like to prevent this in a just way; but how can I do this? The next day I still had 30 miles to Fairfield. It was immensely warm again. At noon I let my horse feed at an American farmer; but I myself wanted to make do with a few wild cherries. The farmer had more mercy on my stomach than I did and asked me to come to his house for lunch. After I had ridden some miles again, I came to a little town called Emmington. Here I found a single German, a Holsteiner. The same was immensely friendly, invited me to spend the night with him next time, and said that for lack of Lutheran preaching he had joined the Methodists. In Fairfield I found a German who told me that there were only two Germans in the town and that the people in the country already had a pastor. Since I did not want to stay in any inn, I rode a few miles out of town and stayed overnight with an American farmer. The next day - Friday - I covered 37 miles. In the morning I almost met with misfortune. My horse was suddenly startled by something, made a quick turn with a tremendous jump and the whole Pastor Döscher lay "*in less than no time*" - im-? No! fortunately next to it, on the green. At 3 o'clock I was in Washington, a town about like Huntington. Since I found only two Germans here as well, I decided to go another 15 miles to Mr. Za

ger, who lives near Middleburg, and to spend the night with him. From there I had another 15 miles to Iowa City the next morning, where I arrived at noon after a 13-day journey. To my great joy I met Brother Lossner at home. He had been there for eight days and had already spent the whole week in school, preparing for a sermon on Sunday morning. Since my father-in-law had sent me money during my absence, I bought harnesses for my horse the same day so that we could visit a branch parish 7 miles from the city together the next afternoon. We could easily borrow a wagon. While Loßner preached in the city in the morning, I preached in the countryside in the afternoon and again in the city in the evening on a catechism piece. The following week I bought a "*second handed buggy*" for 35 dollars. With

Last Sunday we went to another small congregation 10 miles from here. Here Loßner preached, while I preached in the morning and evening in the city. Besides these places I have another such 9 miles north of here; another 18 miles in the same direction and a third 10 miles east of here. The two latter places Loßner and I have only visited this week. Accordingly, I now have a total of 18 preaching points to provide. To travel these, which is done every month, takes about three weeks each time and is a distance of about 325 miles. Accordingly, I have to preach 22 times a month. That this is quite a lot for one man, you can see well enough, dear Professor. Since you have already been so kind as to promise me help for next fall, I think the question now is how I can best be helped, whether by someone from the seminary coming and taking over some of the many preaching places, or whether there is not another way. It is true that guilty modesty should restrain me from saying much in this matter. But, dear Professor, do not take it amiss that I at least express my opinion. I think it would be of very little help to me if someone from the seminary would come and take over some of the many sermon places. He could take 7 at most from me, since the others are all around Iowa City. That way I would still have to preach three times every Sunday and travel around every four weeks. But the worst part is that the little congregations are not yet cohesive enough to give them a pastor. I think it would be best if we were their two here in Iowa City. With united strength we could then quite well provide the many preaching places, and especially make larger missionary journeys. Although my wife teaches school when I am away, I am never allowed to be absent for more than 14 days. Missionary work is especially close to my heart. If I can continue this, then no effort is too much for me.

too heavy. I would love to be a traveling preacher. Yes, dear Professor, if the existing forces of the seminary were to be used for

missionary work in newer states - e.g. in Kansas and Nebraska - I would still like to be modest. But forgive me my immodesty. Your insight will in any case be a better judge of what must happen than my inexperience. Things are pretty quiet in my community, the things I feared have not broken out. Otherwise things are going slowly here. May the Lord promote the work of our hands and help us. I would have much more to write to you, but time and circumstances do not permit it, 2c. Yours, J. F. Döscher.

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### To the ecclesiastical chronicle.

**The Columbus Church Journal** of J. January. In the last December issue of the "Lehre und Wehre" we reprimanded it that Mr. Worley in his *Lutheran Standard* had gloatingly spoken of "shameful and disorderly reception of Messrs. Eirich and Buehl". We recalled that in the reception of Messrs. Eirich and Buehl, whose probity had been known to us for years, and to whom an honorable dismissal had not been granted on the part of the Ohio Synod, more attention had been paid to their consciences than to the maintenance of a human order by the middle district of our Synod. He says that faith and conscience are only pretended by us. One can see from this that the dear man knows nothing about the need for conscience, therefore he cannot even think of such a reason. This does not excuse his judgment of our hearts, but it explains it. Of course, the editor does not remind us that the Ohio Synod does not accept those who separate from us without a certificate of dismissal, but very gladly even on a dishonorable one! In this way it means at least to prove that the order is a "matter of conscience" for it. This is obvious Pharisaism. But the Lord says: "Woe to you, scribes and Pharisees, hypocrites, who have pardoned the coin, the dill, and the caraway, and have left behind the hardest things in the law, namely judgment, mercy, and faith! - We had further reminded Mr. Worley of the story of the stolen letter. The way in which Prof. Lehmann tries to whitewash this matter, which is so disgraceful for his friend, shows great dishonesty. He writes: "The less doctrine and defense of stolen letters says, the better for the honor of those who had to do with the writing of the unbrotherly letter, which pushed us from behind, while the brotherly hand was stretched out against us." Mr. Prof. Lehmann seeks

to make its readers believe as if we had not wanted the stolen letter to come to light for the sake of our good name. However, the matter is quite different. After Mr. Worley had secretly stolen our letter, he spoke of its contents as if it did us great dishonor, but lamentably without sharing it with his readers. We then communicated the letter word for word as the best justification against the dishonorable suspicions, and only now did Mr. Worley feel compelled to communicate the letter according to its wording, by trying to obscure the brilliant justification lying in the letter for us by all kinds of sophistical remarks. Prof. Lehmann also says that the letter had pushed members of the Ohio Synod from behind, while we had stretched out our brotherly hand against them. But with this the dear man only reveals that he does not yet know the right fraternal fellowship. He thinks that if one enters into such fellowship, one thereby obligates oneself to remain silent about all injustices, oppressions and errors of a member of the fellowship. Any punishment of a member is unbrotherly and unloving. The Ohio brotherhood may well be built on this principle, but not so that of the Missouri Synod. It follows the words of God: "Thou shalt not hate thy brother in thine heart: but thou shalt punish thy neighbor, that thou bear not his iniquity." 3 Mos. 19, 17. Not to punish a brother is therefore to hate him, to punish him is to fulfill one of the most important brotherly duties. If, therefore, Prof. Lehmann declares our fraternal concession at the general conference to be "empty wind" because we nevertheless gave a member of the Ohio Synod, on request, the advice to punish the injustice done to his Synodal brethren, then Prof. Lehmann only shows that he does not yet know what the divine laws of a true fraternal community are. A community in which it is the law not to punish is a sectarian one, a faction. If, then, members of the Ohio Synod have made these claims to the general conference, we can only thank God that we are now free from all liability to it. - Finally, Prof. Lehmann says that he knows that there are members of the Missouri Synod who do not agree with the procedure of the same against the Ohio Synod. If this is true, there is absolutely nothing to it. Our defiance and consolation is not that we are united in measures, but that we are united in doctrine. We do not envy those who seek their salvation in being united in a paltry formal righteousness, while they are stuck in Babylonian doctrinal disunity.

**The Lutheran church newspaper of Columbus again.** Prof. Lehmann seeks to justify the inclusion of that ghastly article by Dr. Hunger and others by saying that he is

I do not consider myself to be infallible at all. A sad confession! He who does not consider himself infallible in what he believes (namely for the sake of the infallible Word of God), does not really believe! - His joke is probably when he writes: "But if by publishing the said submission we have rightly incurred the reproach of unionism, the Lutheran, who also publishes it, is as well unionist as we." We published the article as a warning as evidence of how atrocious doctrine is now being carried to market by so-called Lutheran preachers as Lutheran, and how sad things are in the Ohio Synod for doctrinal unity. Prof. L., however, published the article as a voice entitled to speak in the Ohio Synod in addition to expressing fine "by no means infallible" views. This we attacked as a sign that the Ohio Synod still stands on an inerrant standpoint. *Hic rhodus, hic salta!* That's the nut to crack! - Mr. Prof. L. finally says: "If it happens in the synodal assembly or in the synodal body, it remains quite the same." If the Ohio Synod has its organ for bringing its errors to the people, or yet for possessing a fencing ground on which its members hold duels in public for the pleasure of the public, then he is quite right. In the same number of the Luth. Kirchenzeitung, a Mr. G. C. writes: "Ask for enlightened eyes of understanding, if you cannot see the church. For "except a man be born again, he cannot see the kingdom of God." Joh. 3, 3. And such unbelievers are they to whom the word applies, "With seeing eyes they do not see, and with hearing ears they do not hear, for they do not understand. Matth. 13, 13." Such a masterpiece of scriptural application deserved a Gettysburg doctor's hat in any case.

**In the Informatorium,** a writer hiding in the letters of Pg. seeks to overthrow, in a well-honed way, our proof that the Buffalo Synod is tampering with municipal suffrage - he says: it is all untrue; indeed, in tender Christian love, he compares us to a "load that turns everything into poison because it is full of poison." - One can see from this that our reasons must have struck the "dear brother" Pg. tremendously. *Convicia sunt arma stultorum*, that is, swear words are the weapons of Thoren.

**Wroclaw General Synod.** Concerning this synod, which was held last year, Sup. Ehlers remarks in his church bulletin: "It was also something refreshing that doctrinal questions were discussed at this synod. Doctrine is, after all, the foundation of the church (for what is "doctrine" but the truth spoken and presented in words; and on this, after all, rests the church), and to discuss doctrine is the main business of synods, for which they have served from the first Christian synod, about which Lucas Ap.-Gesch. 15. reports. And although at one

But now experience has taught us that when doctrinal questions threaten to tear the church apart, even today it is synods at which contentious questions are to be considered. For what could we do but discuss in a synod the doctrinal differences which had arisen among us and which threatened to break up our ecclesiastical fellowship?"

**Hanover.** A pastor in Osnabrück, Sulze by name, publishes a paper which he calls the "Osnabrücker Kirchenblatt. In it he teaches that to be a Christian is to be a virtuous man, that "anyone, whether he be a Jew, a Gentile, or a Turk, can be a good Christian," even one who denies among Christians that there ever was a Christ. The "Zeitung für Norddeutschland" expresses the fear that the church authorities will soon call this Turkish-Pagan-Jewish Christian pastor to account, but that he remains a "good Lutheran" and that it would be "difficult to expel him from the Lutheran church without force, only on the basis of doctrine. We think that things are not that sad in Hanover.

**Berlin.** The daughter of a local "high court official" has publicly renounced Christianity and converted to Judaism in order to be able to marry a very rich Jewish merchant. In order to avoid a stir, she did this on October 21 of last year not in Berlin, but in the Jewish synagogue in Schönlanke.

As we have already informed you, **the Evangelical Lutheran Missionary Gazette** has taken up the call for help of Rev. Brunn's appeal for help. The editor, Mr. Director Hardeland, did so with the following after-note: "The request made to him to give a place in the Missionsblatt to the above "Noth, und Hülferufe", is hereby complied with by the editor with heartfelt willingness. It is true that this journal wants to and should first of all serve the preaching of the Gospel among the Gentiles, and who would like to say that we have already done enough to fulfill the command of our Lord, who obliges us to do so, or could ever do enough? All that has been done so far - as much as we have reason to praise God's grace for it - is still only a small thing compared to what could and should be done, if we look at the means given to the domestic church and the great need of the Gentiles. Nor should we be mistaken that the successes of the missionary work in some places seem perhaps to be quite scanty and too little commensurate with the means expended; on the contrary, this must be an incentive for us to continue the commanded work all the more earnestly and faithfully. Of course, it is certain that we must not neglect the service to the brethren. We would fall under the judgment of the apostle 1 Tim. 5:8, if we were to break the bread of life for the Gentiles and in the meantime to teach the children to eat.

The editor of this newspaper would therefore like to take this appeal to the readers' hearts. For this reason, the editor of this newspaper would like to especially urge the readers to take the above appeal to heart. God grant that he may make many hearts willing to fraternally take care of the needs of our fellow believers in America, where there is not only a wide, but also a promising field for the expression of such fraternal love. The mission would not be broken by this; for it is the way of right love that it grows the more it is practiced, and it has always experienced the truth of the old word: Giving does not impoverish."

**Spirit of the Gustav Adolf Association.** At the main meeting of this association held in Ulm in August of last year, Superintendent Großmann from Grimma proposed the Lutheran congregation in Prague for support, since it was in need of a place of worship. The chairman replied that the Lutheran congregation there had not been able to reach an agreement with the Reformed congregation there on the joint use of the church, so the association could not build a church for them. The association is therefore only concerned with charitable deeds for the uninspired.

**The Saxon Main Missionary Association.** The committee of this association, some of whom live outside Leipzig, has also published a statement in an extra issue of the Pilgrim of November 24 about what Missionary Ochs is trying to expose. It says: "We believe that we owe it to our missionary friends to inform them that three of our members have traveled to Leipzig in order to inspect the files on the spot. As a result, we now declare that in this matter a web of lies has been spun, which in that speech (Dr. Ahlfeld's, Dr. Closter's and Lic. Meurer's) was touched upon only in the slightest part." (Compare what was reported in the tenth number of the Lutheran, p. 79, column 3). "But if one even goes so far as to call for the founding of a new mission "without caste", we must point out that the most complete ignorance or bad will can speak to me of a mission "with or without caste". No Christian mission can want to tolerate the pagan caste. But that our mission from the beginning has fought the battle against caste as the church must fight it, which wants to be obedient to the Gospel in all things - this is a matter of conscience for us to testify." It almost seems as if in missionary Ochs there was a kind of Carlstadt, who also thought that he could finally attack the work of the Reformation properly if he first gave everything an outwardly evangelical shape, and who then wanted to report to the consciences and make them fat; while Luther, as is well known, went the opposite way and then established the Augsburg Confession, the great principle: *Evangelium non dissipat politiam*, i.e. The Gospel does *not* fight for worldly rule, Art. 16.

How a monk has recently come to the realization.

The following is written to the Darmstädter Allgemeine Kirchenzeitung from Würzburg in Bavaria under the 20. October vor. Year written:

In this city, the conversion of a monk from the local Reurer monastery (unshod Carmelites) from the Roman to the Protestant Church is causing a general stir. Of course, it was to be expected that the ultramontane (fanatically papist) papers would pour out all their venom against this conversion and, as is well known, not take the truth very seriously. If one wants proof of this, one only needs to read the description of this conversion in two papers, namely in the "Aschaffener Volksblatt" and in the "Würzburger katholischen Sonntagsblatt," whose poison the Protestant clergy of Würzburg have often experienced. Since this conversion is really of importance, and since there is talk of it everywhere, please allow me to give you a truthful account of it and to ask for its inclusion in your paper.

Father Natalis was his monastic name, Franz Ammer is his real name. He was born in Munich and entered the monastery of the unshod Carmelites as a priest, first in Regensburg, then in Würzburg. As such he enjoyed great respect in his monastery and had great confidence, which may be proved by the fact that he, although the youngest, was elected procurator, as he had the treasury under him and was at the same time librarian. As a preacher he was one of the most popular, and as a priest he was much sought after in the confessional, for which the most certain sign may be that before his conversion, when he had already left the monastery, his confessors came and often in a touching manner asked him not to take this step, and after his conversion many wanted to take leave of him. I was a witness when one of his confessionals assured him that he did not know now, Another asked him whether they were not to blame for his taking such a step. But the matter lay deeper. As a librarian he had the opportunity to get to know the rich and beautiful monastery library, and strangely - who does not think of Luther here - Luther's Bible translation with Luther's works comes into his hands, he begins to read and the darkness disappears, it becomes light in him.

(Actually, these books are supposed to be under lock and key and reading them is strictly forbidden).

From Luther he goes to the other Reformation writings, and now doubt upon doubt rises in him; he reads further and finds the contrast between these and the teachings of his church insurmountable. Luther first lit a light in him about the truth and justification of the religious vows, and this was then also the starting point of his questions, when he approached the board of the local evangelical church.

He approached Dr. F., a member of the church council, and initially only sought instruction from him in the form of a scientific discussion in June of this year. On the part of the church council Dr. F., the greatest caution was exercised in order not to be deceived in the end, which is easily possible in such cases. He drew his attention to the importance of his step, explained to him that if he could not remain a religious clergyman, he should become a secular clergyman, and showed him above all what he would lose in earthly terms with his conversion and how he had nothing to gain externally with us. All this, however, no longer made an impression on him; he declared that he was prepared for this.

There is a renewal of vows in the monastery, he can no longer participate in it, he reveals himself to the provincial. The Provincial implored him not to take this step, to reconsider the matter and at least wait until his return from his visitation. He promises him. But the Provincial does not return at the said time. Therefore, he writes to him and asks for his certificate of resignation. The answer that the Provincial gave him is serious and full of zeal, which we do not want to deny, even though he finally hands him over to Satan. Thus he resigned from his monastery on Saturday, October 6, and was received into the Lutheran Church on Wednesday, October 10, in the Lutheran parish church with great participation. At our request he found a place of refuge in the Krischona in Basel, where he left the same day. God grant that with a sincere evangelical faith and conduct he may nullify all the lies that ultramontane papers are spreading about him, and that he may not be ashamed of his good evangelical confession, which he has confessed before many witnesses. We, however, gladly want to continue to bear the disgrace that we experience for his sake, yes, the actual vulgarities of a high and lowly mob, as we already had to put up with them.

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#### Right Sheep.

The Savior says about the right sheep: "They do not follow a stranger, but flee from him, for they do not know the voice of strangers," Joh. 10, 5. The sheep are the right Christians and the strangers are those preachers who do not only let the voice of Jesus, the one shepherd, be heard out of their mouth. A beautiful example of this saying is given by K. G. Dietmann in his "Priesthood of the Electorate of Saxony": When in the year 1590 a secret Calvinist named Johann Cundius from Dresden had crept into the superintendency at Borna and one Sunday finally came out with his Calvinist heresies in the public pulpit, it is said that "the whole congregation, when they noticed this, unanimously stood up and let the fop stand alone in the pulpit." This was then also strange.

He preaches his last sermon in a strange way. As he was leaving the church for his pastorate, a hare ran into him; he had it caught and roasted, but as soon as he had a little of it, he felt sick and after a few hours he gave up his spirit.

### Random thoughts.

What is the difference between the disputes of the false believers and the true believers? - The false believers are gentle as lambs, tolerant, lenient and remain love itself when God's word and honor are attacked, but if they believe their person is attacked, the lambs suddenly become lions, even like snakes they spit poison at their opponent, and while they otherwise always speak love and peace, they then appear like roosters with swollen crests and spread plumage on the battlefield. On the other hand, the orthodox can endure a lot before they consider it worth the effort to save their poor honor; But if God's honor is attacked by turning divine doctrine into error and error into divine doctrine, they will not be appeased by being told of love and peace, then they will trample underfoot all love and peace that is contrary to the truth, raise their voice like a trumpet, spare no man, look at no person, and would rather make the whole world their enemy than forgive even one iota of the truth or remain silent about any falsification of it.

What is the difference between the way in which righteous and false Christians and synods reform. The righteous, as soon as they have been convinced of their error or other infirmity, confess this sincerely and humbly, and immediately promise repentance and correction. False ones, when they have been convinced of their wrong, resist it as long as they can, but when they perceive that their wrong would be open to all, they change the matter secretly, as well as they can without a penitent heart; then, however, they appear as people with whom it has always been right, and even revile those through whom they have come to a better knowledge.

### Church News.

After Pastor Georg Michael Zucker had received and accepted a call from the two Lutheran congregations at Oswego and Yorkville, Kendall Co., Ill, he was introduced into both congregations by me on behalf of the Presidium of the Lutheran Synod of Missouri 2c., Western District, on 20 and 21 December of this year. May God adorn this servant of his with many blessings.

Chicago, Ill, Dec. 29, 1860.

J. A. F. W. Müller.

Address: Rev. O. U. Mucker, OsvtkZo, Xeuäall Oo.) Ill.

After Rev. W. Kolb had accepted a call from the Lutheran congregation at Woodland, Wis. with the consent of his former congregation, he was inducted into his new office on the fourth Sunday of Advent by the undersigned on behalf of the President of the Northern District.

May the faithful, gracious God bless both the shepherd and the flock, so that His Word may bear much fruit in that place, too, for eternal life!

The address of Mr. Past. Kolb is the following: kev. >V. Kow,

VoclZe 6o., ^Viso.  
P. H. Thickness.

### Memorandum

for a detailed statement of the reasons for the union of the two theological teaching institutions in St. Louis and for the transplantation of the high school to Fort Wayne, according to the unanimous resolution of the meeting held from Oct. 10 to 20.

O. 1860 zu St. Louis abgefasst von Dr. W. Sihler, Pastor, Im Auftrage derselben und zu Nutz und Dienst unserer lieben Gemeinen. St. Louis, Mo. Synod Printing Office of

Aug. Wiebusch u. Sohn. 1860.

We have the pleasure to inform you that the above document is now ready for dispatch. It will now be sent immediately to all congregations in such large numbers that there will be one copy for each member capable of voting, as accurately as can be determined from the available parochial reports. Everyone will receive this copy free of charge; however, anyone who is willing to do something for his or her own person for such an important and content-rich publication would greatly facilitate and promote the distribution of the publication by paying about 5 Ceins.

The purchase price is 10 cents, postage 1 Ct. To be had at the General Agent of the Synod, Mr. U. Lurthel, 8r. l'ouis. No.

## Receipt and thanks.

For Aug. Selle of the Lutheran Virgins' Association at Rock Island, Ill. § 7.00  
 "Johann Zimmermann, through Mr. Past. Werfelmann by G. P. N. § 10.00, by some members of his congregation § 10.00 20.00  
 „ Leonhard Knntzel of the Lutheran St. Pauls - Gemeinde zu Neu-Melle, St. Charles Co., Mo. § 10,35, of the Lutheran Jünglings - Verein  
 of the same parish § 3, 50 13,85  
 „ H. Walker of the Young Men's Association of the Drceinigkeits - Gemeinde zu West - Cleveland, Ohio  
 § 5,00, by Ernst Fortlage the same § 2,00 7F)0  
 „ Cl. Seuel collected at the wedding of the Lord  
 I. F. Möller in the congregation of Mr. Past.  
 I. Rupprecht §1,52; furthermore from the VirginsVerein zu West - Cleveland §2,00 3,52  
 „ Karl Schmidt of the congregation of Mr. Past. Schäfer, Indianapolis, Ind., §2.50.; from Mr.  
 Past. Rcisinger §5,00 7,50  
 " F. Wesemann from the Gcm. of Mr. Past. Stubnatzy, Thornton Station, Ill, v. FrauenVercin §9.55; namely: by monthly  
 contributions §4.55; from Mrs. Hub §2.00; from Mrs. Richter 50 Cts.; from Wittwe Zur Kammer 50 Cts. ^Collecte§2.00; from the  
 Jungsranen-Verein §5.00; from D. Groll 25 Cts.; collected at H. Krug's wedding §1.80; from Mrs. Söhnholz  
 40 Cts; also from D. Pauling 52.00. NuS of the congregation of Mr. Past. Franke to Addison from B. Wilken 52.1>0; from Mr. Past.  
 Franke 52.00; by D. Kruse 51.00; by teacher Bartling 51.00. From the congregation of Mr. Past. Meier by H. Degener 5i>,00; by H.  
 Mesenbrink 52,00; by H. Volberding 51,00; by F. Graue 55,00; by L. Wesemann 51,00; by F. Degener 52,00; by Mesenbrink scn.  
 51.00; by W. Welemann 51.00. 43.00  
 For Aug. L. Selle from Mr. Baierlein, Nock Island,  
 Ill. 2 ,00  
 "K. Nittmaier through Mr. Ottner 515.50; from Mr. Lehrer Pfeiffer in Frankcnmuth 51.00; from Mr. Geuder in Frankentrost 50 CtS.  
 17,00  
 Correction. In No. 4 of the "Lutheran" of the year it must be 527,36 instead of 537,36 by Mr. Ottner; therefore also Tumma 541,11.

## Get

For the sophomores at Concordia College: from the Women's Vercin in Milwaukee: 2 quilts, 1 dozen undershirts, 1 dozen  
 underpants, 1 dozen stockings.

For individual Z ö'gl ing e:

For K. Böse by Chr. Picpenbrink by A. Wie- busch and son 10,00  
 "Tb Rincker by Past. H. W. Nmker by A.  
 Wiebusch & son- 40,00  
 " E- citizens of Mr. Haucnschild, Washington,  
 " L. Leckmann (through J. Ch. W.) from the Kir- chen-Missions-Kasse zu Williamsburgb 517.00; from the Jungfrauen Verein 55.00; as a  
 thank-offering for recovery of a lind 52.00; from Fr. Batt- mann 52.00 26.00  
 G. A l ex. S axer.

## Get

a. To retire the CoucordiaCollege construction debt:

From Mr. Friedrich Nitterbusch at St. Louis, Mo. 5 5.00 Ueberschuß vom "Lutherbuch" bis 1 Jan.1860 10.76 d. To the  
 Synodal.Casse westl. Districts:  
 From Trinity - Tistr. in St. Louis, Mo. 10W From Mr. Immanuel Guenther in St. Louis, Mo. - - 5.00  
 o. Zur-College-Unterhalts-Casse:  
 From the Trinity District in St. Louis, Mo..... 11.00 VonderImmanuelsgcm. deS Hrn. Past. Selle, Rock  
 Iceland, Ill. 3.00  
 „ the Gem. of Mr. Past. Lehman" near Manchester, Mo. 8.00

ä. To the maintenance fund for Mrs. Prof. Biewend:

From Mr. Chr. Ncidhardt, New - Uork, N. I. - - > 0.08 e. For the Synodal-Missions-Casse:  
 From the Dreicinigkeits-Diftr. in St. Louis, Mo. 5.75 From the schoolchildren of Mr. Lehrer Gcbring in  
 St Louis, Mon. 3.00  
 „ the Gem. of Mr. Past. Scholz, Minden, Ill. 7.40 Subsequently by L. G. through Mr. Past. Hahn  
 Benton Co, Mo. 0.50

k. For Mr. Past. Röbbelen:

Collecte on the infant baptism of Mr. Wilhelm Feve by Mr. Past. Scholz, Minden, Ill. 2.75

E. Noschke

For the mission in California, § namely, for the sending of a second preacher, obtainedMrch Mr. H. Lanemann of the  
 congregation at Ehester, JOS. collected in missionary hours 5 3.00.

C. F. W. Walther.

For the **Lutheran** huben beznhl:

The gentlemen: H. Nickerts, I. Fischer, Br. Page.

The 13th year:

Messrs: H. RickcriS 50 Cts, I. Fischer 50 CtS, I. C. Schwarz 50 Cts, H. Schön 50 Cts, E. Mbm A Cts, Past. P. Heid 3 Er., Fr. Papc, F.  
 Henningsmeier, C. Seegrrs, G. Ningwald.

The 17th year:

Messrs. Past. C. Fricke 51.57, Past. B. Mims, Past. I. I. F. Auch'3 Er., I. C. Schwarz 50 Cts, H. Schön 50 Cts, C. Dohl, C. F- Nossow,  
 F. Freyer, C. Mibm, Fr. Pape, F. and H. Schütte, Past. I. Horst, H. Holle. Past. O. Hanser, I. H. Lührmann, Conr. ScegerS, H.



Mesenbrink, H. Volberding, F. Weiß, F. Degener^ A. Kirchner, W. Mandel, G. Amling, C. Salzmann, B. Zettel 78 Cts.

M. C. Barthel.

## Volume 17, St. Louis, Monday, January 22, 1861, No. 12. Municipal Election Law.

(Continued.)

In the last issue, we promised our readers that, as a delicious addition to what we have presented, we would first share with them some testimonies of the old orthodox church teachers about the spiritual priesthood of all believing Christians. This promise of ours we now want to fulfill; first, because according to an old Latin proverb *omne promissum cadit in debitum*, that is, because everything promised becomes a debt; second, to shut the mouths of those who would like to make ignorant people believe that the doctrine of the spiritual priesthood of all believing Christians is a completely new or an old fad; and finally, third, because the old teachers speak of it so beautifully and powerfully as ours is not at all in the bush.

How cheap, let us start with our dear Luther, in comparison with whom all other Lutheran teachers are only pupils.

But Luther first writes about the passage Exodus 19:5, 6: "If therefore ye will obey my voice, and keep my covenant, then ye shall be my possession before all nations: for all the earth is mine. And ye shall be unto me a priestly kingdom, and an holy nation," the following:

"St. Petrus 1 Epist. 2,9. leads this saying and points it to all Christians. But why does Moses apply this saying to the Jews alone?

Answer: This saying is directed to the

Jews before they received the law: if you keep my commandments and do not break my covenant, you will be kings and priests. So that they were not yet a law-keeping people; they were like those who believe according to the law, to whom no law has been given. Whosoever therefore believeth God without all law shall be a priest and a king, whether he be a Jew or a Gentile, before or after the law. But they are not such great kings as the kings of the world are. For these are not true kings; they are only penny-pinchers and painted kings against the believer, for they reign only temporally and outwardly. But the believers are righteous kings; not that they "wear a crown of gold upon their heads," carry a scepter of gold, walk in silk, velvet, and pieces of gold and purple; but, which is much more glorious, they are lords over death, devils, hell, and all calamities. The worldly kings alone can handle gold, silver, money and goods, have riches and power, strangle and plague the people, value their subjects, torture and scrape them: but they cannot help themselves, the very least swarm to one: They cannot defend their fingers, or their bellies, heads and limbs. Much less can they ward off sin, death, hell, disease, misfortune, and so on. They are therefore kings, just as numbered kings are gold and painted kings are kings on the map. For the true believing kings, who are in the kingdom of Christ, are disgraced.

an honor, hell the kingdom of heaven, death life, the devil a man of straw, sin righteousness, misfortune happiness, poverty riches and so on. For they are lords over all things, asking for no one, because they are God's children and have God for a friend, even a dear father, Rom. 9:2tt, with whom they find riches, great treasures and all goods, and the abundance of the same. Therefore no sin, death, devil, hell, hunger, thirst, cold, heat, sword, nor all misfortune can harm them; yes, in all this they overcome far and find in all this the contradiction: in poverty riches, in sin righteousness, in shame great honor, in hunger and thirst all abundance; as is said. So because they have such inward riches, they pay no attention to worldly splendor, despising the golden crowns, purple, silk, gold, silver, money and goods. \*) A golden crown, purple and jewels belong to the kings at cards, it is all too bad for the children of God. Now therefore the words of Moses, when he saith, If ye will keep my words, etc., ye shall be priests and kings, shall not be understood of worldly kings, but of inward and spiritual kings in the faith, which are in the kingdom of Christ, wherein they are all kings, having the same authority with the most high King JESUS CHRIST, into whose kingdom every man is a priest.

\*) If a reader would test himself according to this, he can soon see if he is a true Christian, because he who is not a spiritual king is also not a believing Christian.

is surely king for himself. If ye therefore, saith he, keep my covenant, ye shall not be temporal kings, but spiritual, and priests. This is now the summa summarum of this saying: He who has my word and believes it is a priest. If ye then be my people, ye have faith. He therefore that hath faith is king and lord over sin, death, the devil, hell, and all calamities: for faith alone hath put you in such estate and glory. He who has faith has all things, is able to do all things, overcomes all things, Romans 8:37, 38; nothing can harm him, neither temporal nor eternal, not even the gates of hell, Matthew 16:18, Then he who has the word of God is a priest, and he who hears him hears God Himself. So to be a priest and king is nothing else than to have faith and the Holy Spirit, to preach the grace of God to others and to come before God in good faith as a child to the Father. It is a small thing to preach, to ask and to plead in a right faith; but it is a great thing in the sight of God that a man, a poor miserable maggot, should come to such honor. He promises such honor to them (the Jews) if they keep his covenant. In addition to the spiritual kingdom and priesthood, he also established a physical kingdom and priesthood, of which Moses spoke later. Here he speaks only of the spiritual priesthood and kingdom, and of the people who kept such a covenant. But those who were unbelievers and did not obey his words were not affected by this saying, but were under the kingdom of the flesh. Nevertheless, God had some at that time who were subject to the spiritual kingdom and priesthood as well as to the physical kingdom and priesthood. But when the gospel began, he abolished the physical priesthood and the spiritual priesthood was preached in the whole world through the apostles. David was a spiritual and physical king, yet he was subject to the physical priesthood, and yet he was a true spiritual priest, of which priesthood he wrote many beautiful psalms. So now every Christian is a king for himself and a priest for others. The priesthood is higher than the kingdom, it spreads further. For the priest ministers the word not for himself alone, but for others; but the faith, by which he first becomes king, he has for himself alone." (Opp. Tom. III, 1517-22.)

Furthermore, Luther wrote in Genesis 20:17, 18: "He who is not a prophet can neither teach nor pray, nor can he do any other good work. Therefore the name of a prophet is common to all Christians, and whoever denies this may also deny that he has been baptized and taught the Word."

There is only this difference, that some have the Holy Spirit more fully, but the others not so fully. (Opp. Tom. I, p. 2053.)

Furthermore, Luther writes to 1 Peter 2:5: "Then he (Peter) put down the outward and bodily priesthood, which existed before in the Old Testament, as well as the outward church; he takes all this away, and thus wants to say: the outward being with the priesthood has now all ceased, therefore another priesthood now exists, and offers other sacrifices, so that it is all spiritual. We have argued much about the fact that those who are now called priests are not priests before God, and this is based on this saying of Peter. Therefore take him well. And if anyone comes with this saying and wants to interpret it in this way, as some have done, that he speaks of two kinds of priesthood, namely of external and spiritual priests, then let him put on eyeglasses so that he can see, and take hellebore so that he may sweat his brain. St. Peter speaks thus: You shall build yourselves up to the spiritual or holy priesthood. Ask those priests, then, if they are holy; for this shows their life, as it is seen that the wretched people are in avarice and fornication and all kinds of vices. He who has the priesthood must be holy, but he who is not holy does not have it; therefore Peter speaks of only one priesthood. Further, we ask whether he makes a distinction between the spiritual and the secular, as the clergy are now called spiritual and the other Christians secular: so they must confess without thanks that here St. Peter is speaking to all who are Christians, namely to these who are to put away all malice, cunning, hypocrisy and hatred, etc., and be like the now-born little children and drink the unadulterated milk. Thus the lie must bite itself in the mouth. Therefore it is written: Because St. Peter speaks to all Christians, it is proved that they lie, and St. Peter speaks nothing of their priesthood, which they have invented and draw to themselves alone. Therefore our bishops are nothing but Nicolaus bishops, \*) and as their priesthood is, so are also their laws, sacrifices and works; it would be a fine game in the carnival, without the divine name being blasphemed under the pretense. Therefore only those are the holy and spiritual priesthood who are true Christians and built on the stone (Christ). For since Christ is the bridegroom and we are the bride, the bride has all that the bridegroom has, including his own body. For when he gives himself to the bride, he gives himself to her, what he is, and in turn the bride also gives herself to him. Now Christ is the high and highest priest, anointed by God himself, who also sacrificed his own body for us, which is the highest priestly office; then he died on the cross for us.

\*) Nicolaus bishops or Niclas bishops were those who dressed like bishops and played bishop only as a joke.

Third, he also preached the gospel and taught all men to know God and himself. These three offices he has also given to all of us;

therefore, because he is a priest and we are his brethren, all Christians have it in their power and command, and must do it, to preach and come before God, pleading one for another, and offering themselves to God. And notwithstanding that any man shall begin to preach the word of God, or to say that he is a priest. . Now this is the true priesthood, which is in the three pieces, as we have heard, that one should sacrifice spiritually and pray and preach for the church; whoever can do this is a priest; they are all guilty of preaching the word, praying for the church and sacrificing themselves before God. Let those fools therefore depart, who call the ""spiritual state"" priests, who have no other office than to bear the plates and to be smeared. If bearing plates and being greased makes one a priest, I might as well grease and anoint the paws of an ass, that he also might be a priest." (Interpretation of the 1st Ep. Petri. IX, L99 ff.)

Furthermore, Luther writes to 1 Pet. 2,9: "We are all priests before God, if we are Christians, because since we are laid on the stone (Christ), who is the highest priest before God, we also have everything that he has. Therefore I would very much like that this word priest would be just as common as that we are called Christians, because it is all one thing: priests, baptized Christians. Just as I should not suffer that the smeared and scorched should call themselves Christians and baptized alone, so I should not suffer that they should want to be priests alone. Nevertheless, they have taken it all upon themselves. So they have also called the church, which the pope decides with his pointed hats, but the Scripture reverses it. Therefore notice this well, so that you may know how to distinguish between what God calls priests and what they call themselves priests. For so we must again bring up that this little word priest may become as common as the little word Christian. For being a priest does not belong to an office that is external; it is only such an office that acts before God. So it is also with this, that we are all kings. Priest and king are all spiritual names, like Christians, saints, church. And just as you are not called a Christian because you have much money and goods, but because you are built on the stone and believe in Christ, so you are not called a priest because you wear a plate or a long skirt, but because you may stand before God. In the same way, you are not a king because you wear a crown of gold or have much land and people under you, but because you are a lord over all things, death, sin and hell. For thou art a king even as Christ is a king, if thou believest in him." (Ibid. p. 714. 715.)

Luther writes further in his church postillon: "They (the papists) must ever confess that this desired priesthood, which was in the Old Testament, is now never (no longer); so we ask them: from where they have the power that they may say that they themselves are signified by those priests, and make themselves priests of the New Testament alone. There is not one letter in the whole New Testament in which they are called priests. What do they want to say about this? Let the lepers go to the priests; where are the priests? St. Peter in the 1st Epistle 2, v. 9. says that in the New Testament there are no special priests, but all Christians are priests, by those priests means." (XII, 1889.)

The same writes: "For a priest, in the New Testament, is not made, but must be born, is not ordained, but created; but is born, not by the birth of the flesh, but by the birth of the Spirit, of water and the Spirit, in the bath of regeneration. For this reason all Christians are priests together, and all priests are Christians, and it is a cursed speech to say that a priest is another thing than a Christian, because this is what is said.

without God's word, only on the doctrine of men, or on ancient traditions, or on the multitude of those who think it so. Out of these three, if one, which is unwilling, is set up as an article of faith, it is blasphemy and an abomination. (Epistle to the Council and Community of the City of Prague, 1523. X, 1834.)

Finally, Luther writes in his writing about the corner mass and the ordination of priests in 1533: "But this is first of all the right abomination of one against the dear blessed baptism, that they boast how they made priests (priests) with their Chresem \*) and wife in the holy church; that is, a far, far higher and holier state than baptism gives. For a priest consecrated and anointed with Chrism is like the morning star to a smoldering wick against other baptized common Christians; and baptism, in which we are washed with Christ's own blood and anointed with his Holy Spirit to eternal life, must be compared to the nasty Chrism or oil, which is given by men without the help of the Holy Spirit.

The words of God and the command of God shine like dirt in the lantern against the sun; and yet they are not anointed with such Chresem to eternal life, but to the corner mass. This is helped by the plate and special clothing, the name Clericus, as if they were Christ's property alone; item, as they invent, the character, the spiritual mark in the soul, which no common Christian should have, except the ordained priests. Item the pomp, so one has a priest should degradiren, have

Chresem is an ointment made by a papist bishop from oil and balsam with certain consecration formulas, with which one ordains in the papacy and consecrates to alleged priests.

Many bishops, sometimes seven, must be present, although he is pastured by one alone; nor could they take away his character with such splendid degradation. These are the right splendid words and powerful effects of the devil, 2 Thess. 2, 9, so that the glory and power of holy baptism is weakened, so that its spiritual God-resurrection, which is the Holy Spirit itself, is nothing at all.

has had to be invented against the bodily and temporal Chresem of the papists, by men, audacht. Baptism with the blood of Christ and the anointing of the Holy Spirit cannot consecrate or make a priest; but a papal bishop can consecrate and make priests with his stinking and nasty chrism. On the other hand, you shall again exalt and praise your baptism, as much as you are able, the shameful abomination again.

also to weaken and to make void. For in Christianity it is not a matter of making priests, nor of consecrating them; the bishop and the priest will not make us priests, nor do we want to become priests from them. But I say again, if we are not priests without a bishop and a priest, the bishop and his priest will never make us priests. He may well make larvae and carnival parrots out of us; just as he himself is a carnival bishop and larva, and just as boys in a game make kings, virgins and other persons or larvae. We do not want to be and be called made priests, but born priests, and have our priesthood hereditary by our birth from father and mother; for our father is the right priest and high priest, as it is written in the 110th Psalm: God has sworn that he will not repent: You are a priest in Eternity, after the manner of Melchizedek. He also proved this and sacrificed himself on the cross for us 2c. The same priest or bishop now has a bride, a priestess or bishopess, as it is written Joh. 3, 29: He who has the bride is the bridegroom. From this Bridegroom and Bride we were born through Holy Baptism, and thus hereditarily became true priests in Christendom, sanctified by His blood and consecrated by His Holy Spirit. St. Peter calls us priests in 1 Pet. 2,5: You are the royal priesthood, to offer spiritual sacrifices; and St. Paul, Rom. 12,2, also calls us priests, because he calls us to offer our bodies for a holy, living, acceptable sacrifice.

Now sacrificing to God is only the priest's office, as the pope himself and all the world must confess. Therefore we are not only his children, but also his brothers, as he says Ps. 22,23: I will proclaim your name to my brothers, and Matth. 12, 50: He who does my

father's will is my mother, sister, brother 2c. That we are priests and ministers not only according to the law of children, but also according to the law of brothers.

These ours to born and hereditary

We want to accept the holy priesthood, unhindered and undarkened, but to have it brought forth, proclaimed and praised with all honors, that it may shine and shine like the sun \*) and thrust the devil with his larvae and abominations into the eyes, so that his consecration and Chresem may shine against it and stink worse than the devil's filth.

stinks. Therefore, in the New Testament, the Holy Spirit has diligently prevented the name *Sacerdos*, priest or priest, from being given to any apostle or any other office, but is only the name of the baptized or Christians, that is, an inherent, hereditary name from baptism". (XIX, 1586. ff.)

Johann Gerhard writes: "In the New Testament the name priest is nowhere given to the church servants in particular, but in general to all truly pious Christians who are anointed with the Holy Spirit and therefore offer spiritual sacrifices to God as spiritual priests. Rev. 1:6: Christ has made us kings and priests; cf. 5:10, 20:6, on which the apostolic passage 1 Pet. 2:5 indicates: You are the holy priesthood, to offer spiritual sacrifices acceptable to God through Christ; v. 9: You are the chosen generation, the royal priesthood. Augustine writes in the 20th Book of the Divine State, Cap. 10: ""Now in the Church only the bishops and elders are called priests, but all Christians were so called for the sake of the mysterious anointing, because they are members of One Priest."" The former meaning is the ecclesiastical one, the other is the one used in Scripture.

ly. This is to be noted again the papists, who want to confirm the sacrifice of the Mass from the name priest, which is used by the church fathers of the church servants of the New Testament." (*Loc. de ministerio eccles.* § 14. 15.)

Johann Jacob Otho (pastor and consistorialis in Gaildorf in the county of Limpurg, died 1669) wrote: "There shall never be lacking, there shall be priests before me, saith the LORD, that offer burnt offerings, and burn meat offerings, and slay sacrifices for ever. (Jer. 33:18.) Who does not see how highly we are ennobled by and before God? It is, says Luther, to be looked down upon, but before God it is a great thing that a man, a poor sack of maggots, should come to such dignities. Yes, as the witty Selneccer writes, it is the highest honor with God and all the angels, and there is no more glorious name on earth than the name priest.

Let him rejoice who can rejoice, The honor that God has done him!

\*) From this we can see how far those preachers are from Luther's meaning and teaching who either keep silent about the spiritual priesthood of Christians as a dangerous doctrine, or limit and restrict it as much as possible, even ridicule it, as if there were no special glory of Christians in it, or who do not want to have this Christian glory "emphasized, proclaimed and praised.

To be a priest and a king is too much honor at once. My Christian, let the love of God have its way, it raises you to royal status; it carries the priesthood upon you. You were born a priest, anointed a priest. A born priest! The priests in the Old Testament were not elected, but born. The tribe of Levi was exposed so that they had to be taken from it. So the birth brought them the priesthood. You were also born again through baptism and placed in the divine filial right, even in the spiritual priesthood connected with it. James says: He begat us according to his will by the word of truth, that we might be the firstfruits of his creatures. Jerome writes: We baptized are all in Christ a priestly and royal race.\*) Luther states that this priesthood cannot be made or ordained. Here there is no made priest; he must be born a priest and hereditary by birth. But I mean the new birth out of water and the Spirit. Then all Christians become such priests, children and joint heirs of the highest priest of Christ. You are also an anointed priest. If Aaron and his sons were to become priests, Moses had to anoint them with a holy anointing oil. They were to have this anointing for an eternal priesthood. The Son of God himself did not take up his high priestly office without anointing. David speaks of him: "Your God has anointed you with the oil of gladness more than your companions. He is God and yet anointed by God with God, with the most holy oil of gladness, the Holy Spirit. Just as He was anointed, He has also made you a partaker of this anointing by grace, although in a lesser degree. From his fullness we have all received grace for grace. You are then a spiritual priest, my Christian, whoever you are: here is neither servant nor free man, here is neither man nor woman; for you are all one in Christ JEsu. Keep only spiritually; show thyself worthy of glory! This will be your honor before God and all believers: a king and a priest! Therefore, a Christian should watch not only for himself, but also for his fellow Christians and take care of his and their souls. One Christian is another's preacher; one is another's priest. To this end he is given the anointing. To this end he is filled with the gifts of the Holy Spirit. What is the use of the ointment if it does not give strength to the assistants by its odor? What is a Christian good for, if he does not, when he is converted, so much in him, strengthen his brothers and lead the ignorant to God? Nature (which, as Basil says, is a school of science and knowledge) gives us an example: in it all creatures lead us to our Creator and to their Creator. The heavens tell the glory of God and the best

\*) *Genus sacerdotale et regale sumus imnes baptizati in Christo.*

proclaims the work of his hands. One day tells another. Ask the cattle, says Job, they will teach you; and the fish in the sea, they will tell you. Here is the reason that speaks and the natural teaching of the dumb creatures for the warning and admonition of rational men: why not rather one man to another, and most of all a spiritual priest to his fellow Christian? This remains true, that the office of preaching is a special profession, \*) in which the ministers ordained by God and His church baptize the children, instruct the youth together with the adults in the fundamentals of the faith, administer Holy Communion. If one would presume to do this without a profession, he would not be tolerated. No one takes the honor from him, but he who is also called by God. Only those who are duly called and gifted by God with the necessary gifts carry out the public ministry of preaching. Such a ministry is not given to all, but only to some. It is the duty of every Christian, according to the measure of grace given to him, to teach, punish, comfort and strengthen his fellow Christians. The latter does not abolish the former, and the latter does not take the latter out of the main positions. Both have their certain function. By virtue of the spiritual priesthood, a Christian should instruct his fellow Christian with wholesome instruction. Christ's words are there: If your brother sins, punish him between you and him alone. From Christ the apostles received what they reproached their fellow Christians. Paul says: "Dear brothers, admonish the unrighteous, comfort the fainthearted. Jacobus agrees: Dear brethren, if any of you should err from the truth, and someone should convert him, let him know that he who has converted the sinner from the error of his way has saved a soul from death, and will cover the multitude of sins. Jude writes a single chapter, but he reports it: "My beloved, build one another up on your most holy faith, and keep

\*) When Otho here calls the office of preaching "a special state", this has the same meaning as when all teachers sometimes call the preachers priests. Both are then taken in a broader sense. But just as it is wrong to declare preachers to be actual priests, so it is also wrong to make the office of preaching an actual special status. Those who teach that preachers can reproduce themselves only through ordination and that only ordained preachers can administer the means of grace powerfully. For in this way it is asserted that preachers really constitute a kind of priesthood, like the Levitical, and that they are not merely Christians like others, who are only distinguished from the others by the fact that they have to provide an office or a service among Christians. According to God's Word, however, the preachers are not a special priestly, spiritual, holy nobility, which, by virtue of a received ordination, could accomplish something that common Christians could not, but they are only servants of the Christians, hence they are also called servants, i.e. servants, and their office ministerium, i.e. service. This difference, that ye have mercy on some, but save some with fear, and bring them out of the fire. Therefore do not laugh! Only consider the priestly duty well, and always watch for the souls! Your and your neighbor's pastoral care is up to you. How soon

something is done! There you must sift on that great day. Do not think that it is up to you to guide your neighbor on the right path or to let him go astray. Godeschalcus, the duke of the Wends, spoke bravely to all his subjects wherever he saw an opportunity, and his witty words had so much effect on them that they preferred to keep the Christian faith. What that preacher at Schackau in Prussia had recited from God's Word in High German, the mayor had interpreted to the peasants in Old Prussian, so that the souls might be brought to Christ. A true Christian, a spiritual priest follows these praiseworthy examples. Paul's teaching encourages him more and more, Col. 3, 16: "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns. Luther writes about this in the church postilion: Here Paul makes the teaching ministry common to all Christians, saying: "Teach and admonish yourselves, that is, among yourselves, one to another, and also one to himself, apart from the common ministry of preaching, so that the word of God may go forth publicly and secretly, commonly and separately, everywhere in pregnancy. In order that everyone may know how he must watch, we define the proper supervision of a spiritual priest as follows: first, a Christian should help another, as much as he can, out of the error of doctrine and life; then, in violent sorrow over sin, he should comfort and raise him up; but when hardening is found, after so much diligence and effort, he should banish and expel him. The first is necessary: for teaching and punishing the spiritual priests are dedicated. For teaching; as the priests of the Old Testament had to surround themselves with the law, teach and recite the Scriptures, which God Himself through Haggäum andentct: Ask the priests about the law. And by Malachiam 2,7.: The priest's lips shall keep the doctrine, that the law may be sought out of his mouth: so every Christian, as a spiritual priest, must persevere with teaching and exhortation where it is needed. Diligently," says Paul, "give yourselves to spiritual gifts; seek to make the church better. At the same time, the ministry of punishment is also commanded to him in a certain measure. Take heed, says the author of the epistle to the brethren, lest any of you have an unbelieving heart, which departeth from the living God: but watch yourselves every day, as long as it be this day, lest any of you be hid through the deceitfulness of sin. And again behold in now apprehended



In the epistle Ebr. 12:15: Take care that no one misses God's grace 2c. In the days of Moses, every Israelite was commanded to punish and teach: "You shall not hate your brother in your heart, but you shall punish your neighbor (kindly), so that you may not bear guilt on his account. Lev. 19, 17. Rather now. Therefore Paul says: Do not have fellowship with the unfruitful works of darkness, but rather punish them, Eph. 5, 11. Theophylacti words (to 1 Thess. 5.) go to this: "Do not say, I am not a teacher, I am not a schoolmaster, I am not obligated to teach and edify others. Teachers are not sufficient to exhort each one, but God wills that each one should teach and edify others, at least by his example and good life." Luther is even more serious in this, he wants that one should by no means remain silent out of untimely love or fear of the other's sin. \*).. It is not yet enough for a spiritual priest, by virtue of having supervision over his neighbor, to leave himself alone with teaching, admonishing and punishing. He should also comfort him in his heartache because of God, yes, in case of need, even absolve him of sins. The priests in the Old Testament confessed and confessed their and the people's sins and consoled themselves again with the germination seed, to which so many bloody sacrifices were aimed. All believing Christians are authorized to a certain extent, they can not only, but should also confess for God and for man, Psalm 32, 5. Jac. 5, 16. They have power to comfort one another. Therefore comfort one another with these words, Paul says to his Thessalonians", 1 Thess. 4,18. And again: Comfort those who are of little faith, 1 Thess. 5, 14. Yes, they have power to save one another from sins. Christ's saying is clear: If your brother sins against you, go and punish him between you and him alone; if he hears you, you have won your brother. If he does not hear you, take one or two more to you, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, tell the community. If he does not hear the community, consider him a Gentile and a tax collector. Verily I say unto you: Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Matth. 18, 15 - 20. Paul's explanation to his Corinthians is evenly aimed at this: "Whomsoever ye forgive, him will I also forgive. For I also, if I forgive anything, forgive for your sakes in Christ's stead. 2 Cor. 2, 10. The Doctors of the Church have also expressed this opinion. Theophylactus writes on the 18th Cap. Matthäi: ""Not only is that solved which the preachers solve, but also everything is solved.

\*) What further Otho writes about right punishment, we can unfortunately not communicate now, in order not to extend this article too far; we reserve it for another occasion.

We must be bound and released, which, if we have been wronged, we either bind or release. The first church had already done this in case of emergency. Those two Christians were in obvious danger of death on the sea. Then one of them absolved the confessor, and the other baptized the one who was still a catechumen. \*) They were authorized to do this, and still today Christians in case of need, "not by virtue of an entrusted office, since this always remains in the nature of a certain state, distinguished from all other Christians, who are not both instruments but rather members of the church, but by virtue of the spiritual priesthood to which they have been raised," as Dr. Osiander writes. \*\*) All Christians are, after all, members of the church by virtue of the spiritual anointing of which they were made a part in holy baptism. All Christians are made spiritual priests by virtue of the spiritual anointing they received in Holy Baptism. Now they are to take care of themselves among themselves. Ebr. 10, 24. It is their duty to rise up with one another over the promise of God, and to speak one to another: Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways, and that we may walk in his paths. From Zion went forth the law, from Jerusalem the word of the Lord (the powerful gospel of Christ). (Is. 2, 3.) Oh, accept it, one might say to another, and take comfort in it! In it, forgiveness of all sins is offered to you: believe! Your conscience will be cleansed. Traun! He who can teach in case of need can also absolve. Absolution is nothing else than a special assignment of the teaching of the gospel to a certain person. Luther uses such words in the church postilion Dom. 21 Trin.: "God gives each one a mouth full, so that he can speak to another: Your sins shall be forgiven you. We are all equal in faith, and one has the treasure as full and complete as the other." Similarly, Blessed Heinrich Müller writes in his final evangelical Domin. Quasimod. on the words: To whom ye remit sin, thus: ""The little word ye concerns not only the apostles and their successors in office, but also all believing Christians. The former in all ordinary cases, the latter in some extraordinary cases, and when necessity requires it." It is not only said to those, says Luther, who are preachers or church ministers, but also to all Christians. Each one may comfort and absolve the other in cases of death or other need. The keys are given to the churches and entrusted by the churches to the preachers as stewards of God's mysteries, but in such a way that each member of the church retains his right to the keys.

\*) In the ancient Church, a catechumen was a person who converted to the Christian religion, asked to join the Church, was taught and prepared for it, but was not yet baptized.

\*\*) S. Theol. Cas. Past. II, p. 1624.

can also exercise such a right on his neighbor, in case the proper pastor is not available. Every Christian has the power, indeed is obliged, by virtue of the anointing he has received from God, to proclaim the consolation of God's grace in Christ from the Word to a troubled heart struggling with hell. But what is this other than forgiving sin? Therefore, teaching the ignorant and strengthening the weary knees does not mean taking up a foreign office, but rather not neglecting one's own office; and faithful teachers are not hindered in their diligence by this, but rather encouraged, and all deficiencies caused by the negligence of teachers are replaced by this in populous communities. Dr. Osiander gives the ruling thus: "We hold that absolution may be granted by private persons, but privately, not publicly in the ordinary assembly. For just as a private person is permitted, entitled, and even obligated to admonish, comfort, and punish his neighbor privately, so he is not denied to appropriate and absolve privately the comforting word of the gospel, since he is equal to the church minister as far as the general and validating ability to do so is concerned." Siebe Osiander's Theology of Conscience p. 1625." (The foregoing magnificent testimony is taken from a booklet bearing the following title: "Joh. Jac. Otho's Königliches Priesterthum oder rechtschaffene Ausübung des wahren Christenthums. Nuremberg 1692." The booklet would be worthy to be reissued as one of the most juicy and powerful healthy Lutheran edification books. It shows in a truly evangelical way what a zealously godly life the high dignity of the spiritual kingdom and priesthood of a Christian demands). **(To be continued.)**

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### **To the ecclesiastical chronicle.**

**"The Missouri Pope."** Under this heading, in the so-called *Lutheran Standard* (the organ of the Ohio Synod) of January 4, there is an article from the pen of Mr. Worley, already known to our readers, professor of mathematics in the institution of the said Synod at Columbus. It is a curious article. Our dear readers will perhaps think that in it proposals are made to open a place of refuge in Missouri for the Pope of Rome, who is now so hard pressed. But this is not so. Our guilty modesty almost forbids us to make known the actual contents of that article also through the "Lutheran." But since the *Lutheran Standard* is, as is well known, a world journal, which is read everywhere because of the mastery with which it is edited, therefore the news contained in that article goes quickly from country to country and thus also without our

If the "Lutheran" is to become known in the city, the country, and the world, then it is necessary that this world event be communicated. The matter is this - but the reader should take note before reading the following -: Mr. Worley has solemnly proclaimed us "Missouri Pope"! In a certain respect, this honor bestowed upon us is most flattering. Nevertheless, we cannot fail to reject the dignity thus bestowed upon us, and this for two reasons in particular. Firstly, because we are firmly convinced, and have therefore been fighting for a long series of years, that all popery is absolutely un-Lutheran, so that through this fight of ours we have already incurred the secret and public enmity of all friends of priestly rule and of all pride in antiquity. On the other hand, it is only too obvious that Mr. Worley only proposes us for the Missouri papacy because he wants to flatter us with it, and because he hopes that we, as thanks and counter-service for this elevation of our status brought about by him, would grant him indulgence for his sins that have recently come to light, and that we would again provide him with the reputation of a *gentleman*. But we cannot do this at all. The story of the stolen letter is already known to the readers. It is true that the letter in question was no longer sealed and lay in such an accessible place that it was very much "exposed" to thieving hands; but as little can a thief excuse himself by saying that the house in which he stole was not sealed and that the stolen objects were very much "exposed": so little does that serve Mr. Worley as an excuse. Worley's excuse; rather, it is the rule that the theft of things that cannot be well kept from loving hands, e.g. horses, farming implements, is regarded as a greater crime and is punished all the more severely as such. It is also true that the owner of our letter, Father Eirich, has shared it "in part" with the Ohio Synod; but if one gives a beggar a part of his cash, it remains theft if he then secretly takes the other part. It is also true that the publication of our letter has done us no harm, but only benefit. First of all, Mr. Worley was forced to publish the letter only after he had told the public beforehand that there were terrible things in the letter, and secondly, he himself then twisted the meaning of the communicated letter by his additions and tried to make the public believe that there was something in it that was not in it - which includes first of all the sin of slander and then that of falsification. It may furthermore

It may be true that Pastor Eirich once put down the letter on the stand of the Synodal Praeses while he was speaking; only whether one may appropriate a thing, that is decided by the Synodal Praeses.

It is known that it is not the place where it is located, but whether it is one's own property or the property of another.

Otherwise, all the money that another person counted on Mr. Worley's table would also have to become his property. Is that really his principle? But if Mr. Worley says that Mr. P. Eirich wanted to *formally present* the letter to the Synod, then this is simply a gross untruth, which puts it completely in the light, what an evil conscience the poor man must have, if he tries to wash himself so white. But it is also true that Mr. Worley is not a postal clerk and the letter did not presumably concern state secrets; his secret reading and public discussion of a letter like ours can therefore neither be punished as a breach of an oath of office nor as high treason. In our hands, then, is the writing of a famous jurist, in which Luther's letter of secret and stolen letters is printed in an appendix, and in which

Among other things, the following is stated. The secret theft, reading and respectively publication of other people's letters is declared according to the law either as *furtum* (theft), or as a *crimen falsi* (crime of falsification), or as a *stellionatus* (nameless conniving crime), or as high treason, and therefore, depending on the circumstances, punished with money, with imprisonment, with infamy, with the broom, or also with the gallows. We are now too little jurists to know under which category the clandestine reading, copying, and the reverse publication of our letter belongs. We are even inclined to consider Mr. Worley's case as a rashness - for what great sins are committed?

does not man often do in haste?

to forgive; but only on condition that he admits his wrong. We had made his repentance very easy for him, for we first spoke of the stolen letter without even mentioning Mr. Worley's name; we wanted to give him a hint that it was time to settle the matter secretly and thus to nip the scandalous story in the bud. He therefore only has himself to blame for the fact that the matter has been so widely publicized to his dishonor.

and beware of trying to get out of the bad affair by ever new distortions of the true facts, because, as is well known, it takes seven subsequent lies to cover up a first one. He talks so much about "*self-respect*", which forbids him to get involved with us, and is very anxious not to soil himself in the process.

(*we don't like to pollute ourself with even touching them*); we fear, however, that he has already only added too much to his self-respect and soiled himself too much in the matter, that it would be better for him, in any case, not to further challenge the mention of

the matter himself so wantonly. \*)

\*) If Mr. Worley accuses us of cowardice because we replied by letter to a letter from the

He may finally consider it hypocrisy, according to his heart, if we declare that we would have preferred to spare him any embarrassment; but it is really so. - Summa, Summarum therefore: We cannot accept the papacy granted to us by Cardinal Worley and grant him indulgences in return, just as Luther - without wanting to compare us miserable people with this 'man of God' - was once elected pope in Rome by drunken soldiers, as Mr. Worley jokingly said in the same number. Worley jokingly tells in the same number, in which he wants to make us the pope, taking the article from the new political paper "*World*", and thus himself gives to understand whom he has taken as his models in his choice of pope.

For those readers who have not yet read about the fact that Luther himself was once made pope, we will finally share the following from an excellent recent work of German history. When in 1527 an army equipped by Emperor Carl V against the pope finally conquered Rome and the pope had taken refuge in his fortress, called Engelsburg, the soldiers, who admitted the papal religion but had no particular respect for the pope, wanted to have some fun. What did they do? A number of them disguised themselves as cardinals, who, with one of them as the pope adorned with the triple crown in their midst, surrounded and accompanied by many satellites, rode through the city in a festive procession until they arrived in front of Castel Sant'Angelo. Here the procession stops. The supposed pope now gives the cardinals his papal blessing, swinging a large bass glass. Thereupon a papal consistory is held, in which all vow to keep better to the Roman Empire in the future and to refrain from all treason against the emperor. The conclusion, however, is that they will condemn Luther for the

If one asks what is to be done if one does not receive permission to punish in one's own synodal body the public sin of Masonic rioting in one's own congregation by members of one's own synod and to defend oneself against attacks, this is not only the first time in our life that cowardice has been accused again, but this downright silly accusation also shows in what desperate situation Mr. Worley finds himself, in which he must resort to the most desperate means of disarming his opponent, namely by throwing his own kothe at him. Worley is in, in which he must resort to the most desperate means to disarm his opponent, namely by throwing his own kothe at him. For nothing is more disgusting than to throw a foreign

letter, the address of which indicates the owner, to read it secretly, to take it away and copy it, and then to talk himself out of it by saying that the letter is public property, because something was read out of it in public and it was "*exposed*" and had once been in the possession of a foreigner. Only a "coward *assassin*" does that, a cowardly *assassin*, which name Mr. Worley tries to roll off himself and onto us. How cowardly we are to tell everyone the truth, even if we can reap nothing for it but enmity, blasphemy and all kinds of disgrace, may be said by those against whom we have so far shaken our weak voice. That we have not written anything against Mr. Worley's theology (!) so far, has its reason in the fact that we do not recognize the gentleman for a theologian, but for an ignorant sworn, who, even if he would be publicly refuted, would only become all the more puffed up by this consideration of the products of his-not theological (for there can be no question of that with him), but - religious ignorance.

So we can comfort ourselves with the dear Luther. The difference, of course, is that the drunken soldiers chose Luther as pope only as a joke, to mock the pope, while Mr. Worley did us that honor to mock us and because he hoped to make us an abomination with his English readers, who never get to see our Lutheran. We do not only suspect this. Rather, his entire essay bristles with vile injections against us and our entire Synod, which we do not refute only because we follow Luther's principle: "A public lie is not worth an answer."

**Pastor Brobst's Lutheran Magazine.** - When we had called it unionistic that the Lutheran church newspaper of Columbus had taken the liberty of reporting an obviously heretical article by a member of its synod as a well-founded voice from the same, the church newspaper sought to justify itself in its own way against the accused unionism (see No. 8 of the "Lutheran"). How Hr. Past. Brobst thinks in such matters, he has now clearly indicated that he has not only printed the justification in his journal, but has also headed the printed matter thus: "A Word against Lutheran Pabstism," with the postscript: "We agree completely with the above and are pleased that our honored colleagues in Columbus are so resolutely speaking out against the Pabstism which here and there raises its head. - If men, despite the Lutheran figurehead, are unirt, that is, indifferent to false doctrine, and therefore conscienceless enough to present truth and lies to their poor readers, then it is at least a good deed if they throw off the annoying Lutheran mask. Then everyone knows with whom he is dealing. Especially in the present case, the revelation is all the more valuable to us, since we have come to Mr. Past. Brobst, whom we had recently taken to our defense against the attacks of a fanatic. One can see that a fashionable Lutheranism, which now shows itself in so many ways, is just like fashion - changeable; it is like a wind vane, which allows its direction to be dictated by the wind at any given time. Such Lutherans, of course, as the Apology says, "do not lie much unslept, that the Christian doctrine and the gospel may be preached purely. (Art. 21.) Rather, they blaspheme the conscientious and serious witness against false doctrine as Lutheran pabstry!"

### Church consecration.

On the 25th p. trin. my branch congregation at Salem, Perry Co, Mo. had the pleasure of having their \*) See: German History in the Age of Reformation.

By Leop. Romke. Berlin, 1852. vol. 2, p. 321.

Church, a friendly log house, to dedicate. I preached on the text: Matth. 17, 1-9. with the topic: How can this church house become similar to the mountain of the Transfiguration of Christ?

May the faithful God grant that the hill on which this little church stands may become a true Thabor through the pure preaching of the divine Word and the proper administration of the holy sacraments. Sacraments become a true Thabor. Amen.

C. Theodor Grüber, pastor at Perryville, Perry Co, Mo.

### Church News.

The Rev. F. W. Iohn of St. Peter's parish, Grand Prairie Ill, formerly a branch of the Rev. F. W. Scholz, having received and accepted a regular call, the same was ordained by the Rev. Scholz on the 24th Sunday p. (Nov. 18) 1860, by order of the district presidency solemnly installed in his office.

Mr. Rev. H. F. Früchtenicht, until then assistant preacher in Chicago, received a regular call from the newly formed Lutheran Zion congregation in Ottawa, Ill, and after accepting the same, he was installed in his new office on Dec. 6, 1860, by Pastor H. Wunder.

Mr. Johann List, candidate of theology, having completed his studies at the theological seminary at St. Louis, Mo. and having passed the prescribed examination, received and accepted a call from the Lutheran St. John's parish at New Orleans as its assistant preacher and was ordained there on the 23rd Sunday p. ^rin. (11. Nov.) 1860 by Pastor Chr. C. Metz with the assistance of Pastor A. Hoppe with commitment to all symbols of our Lutheran Church and was solemnly ordained into his office.

After Mr. H. J. Schwensen, formerly a missionary in Surinam, had passed a colloquium and had been admitted to the synod, and had received and accepted a regular call from the Lutheran congregation at New Bielefeld, Mo., he was solemnly inducted into his new office there by Mr. Pastor A. Claus on the 21st Sunday p. Irin, (d. 28 Oct.) 1860.

May the faithful Lord and Savior Jesus Christ grant these dear brethren spirit and grace, that they may be worthy to gather a rich harvest into His eternal barns.

St. Louis, d. Jan. 21, 1861.

G. Schaller, d. z. Pres. of the Western District of the Synod of Missouri, Ohio, & a. St.

(Submitted.)

To the dear missionary friends for the New Year.

On New Year's morning, when I was worried about what the new year would bring for me on the new mission field, and in my small faith I did not expect much to be pleasant, dear

God, that on that very day I should be delivered from my sorrows and put to shame in my little faith.

Early in the morning came our old Wabigomshkom, who used to be a member of our Lutheran church.

He had been a member of the Bethany congregation and had lived in Jsabella County since the fall of 1859 in order to visit us. First he ordered greetings to me from his own, then he announced when I intended to come to them, and when he heard that we intended to move there in the course of this month, he assured me that he, his children and many other Indians were looking forward to my coming with great joy; they then wanted to go more diligently to church to hear God's word. After we had talked for quite some time about the one thing that is need, and now he wanted to leave, he asked me to allow him to go to church. Of course, I gladly granted his request and accompanied him into the church. When he saw the church standing there so empty, he was visibly moved, for it might now lie heavy on his heart that he had carelessly missed so many opportunities to hear the word of eternal life in this house of God. Most of all, the Crucifix on the altar caught his attention, and when I answered his question: whether I would also bring it, with yes, he said with a happy face: "That is good." Hereupon he bade me farewell to see you soon in Jsabella County. Wabigomshkom is the father of Rebecca, who in the previous autumn sent her warm greetings through me to the pastors (blackcoats) and all other people gathered at the synod in St. Louis, but who is now already in blessed eternity.

is her life. Her happy death, as well as her faithful confession of Jesus Christ, in whom alone she was comforted, made such a powerful impression on the old father that he exclaimed, "I have never seen anyone die like that," and resolved to become a different person, to follow the word of God, and to "consider the salvation of his soul with earnestness," so that he, too, could pass away so happily and blessedly.

May the faithful God grant that the work of faith begun in him may progress well and that he may finally carry away the end of faith, the blessedness of souls! May this little be a proof to the dear mission friends that the faithful God has still turned his gracious face on our work among the Indians and that he also wants to pour out new blessings on us in the newly begun year.

Later this month we commemorate,

God willing! to move to our new field of work in Jsabella County. Pray that the good Lord will go with us in blessing and give that His holy word may run and be praised among the red sons of the forest, as well as in all the world. May God be with us!

Bethany on January 3, 1861. G. M.

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### **Testimony.**

The undersigned believe to be of service to those readers who are thinking of purchasing organs for their churches or also for home use, if they refer them to the solid work of Mr. Wilh.

bauers in St. Louis, Mo.

We have received organs for our churches from Mr. Metz, and hereby express our full appreciation and satisfaction, both with regard to the excellence of the entire work, as well as the reasonable price.

The board of the ev. - luth. St. Johannis- Gemeinde in Echester, Ills.

M. Eirich, Past. F. Allmeyer. J. Hartenberger.

The board of the ev. - luth. congregation of Carondelet, Mo.

Otto Hanser, pastor. G. Steuber, teacher.

Wilh. Lange. W. Trampe. Wilh. Stünkel.

The board of directors of the ev. - luth. Dreieinigkeitsgemeinde zu Darmstadt, near Evansville, Ind.

Anton Weyel, pastor. P. Emrich, teacher.

G. Berger. D. Korff. W. Schütte.

## The one-day Districts - Conference at St. Lonis

will be held Wednesday, Feb. 6, at Concordia.

C. F. W. W.

(Submitted.)

### Rechmmgsablegurr.

In order to meet various inquiries, I take the liberty of sending you the following list of funds received for Mr. Past. Röbbelen for your kind publication in the Lutheran and remain respectfully Jbr.

N. I., Jan. 9, 1861.	J. H. Bergmann.	On16June1859byHm	.	Past.	BrohmH5 ,00
" .9- July	""Sievers16	.75			
" 20.	""Key12.50				
" 27. „	""R. U. M.	151.68			
" " S. Riedcl	3.8,00				
" 30.	""fromBaltimore		Sewing Club3	.00	
" 14. Sept.	" byMr.		Böhlau117	,88	
" 8.	""Messrs. Bulte, Trapp				
					andMoneberger5 ,50
" 24.	""Hrn. Past. Rogner5	,00			
" April 11, 1860,					
,00					
" 19.	""St. Louis8l	,00			
" May 8""	Mr. Past. Swan2	,00			
" July 16""	Sievers17	.00			
111. „		20,60			
Aug. 1 ""	N. K.	99			
„ 15. „„	" Mr. Past. Rogner10	,00			
" 15. „„	King2,00				
„ 20. „„„„	Werfelmann 4,00				
					„„ Nütze! 5,00
" " Reichbardt8		,75			
" Sermons1		,00			
" Mr. Past. Strengths12		,00			
" Sept. 7 ""	„King3 ,00				
" 5.	" "FöhlIngcr54	.48			
Nov. 1 ""	Miscellaneous22	.75			
" Hrn. Past. King2		,03			
" 10 Dec. "	"" Hattstädt14	.52			
" 9 Jan. 1861	"" Zagclö Gem.	7.35			

H638.78 Expenditures:

24 Sept. 1859 cash to Mr. Past. R. K 50,00

31, Oct. „„„„„30,00

23rd Dec. „„„„„ „ 16<,38

" for freight 12,93

May 12, 1960 " toMr . Past. R. 100,00

7, Aug. „„„„„110,00

Nov. 23 " Rimesse to Germany 110.00 miscellaneous small items 1.14 581.45

Balance in my hands K57.33 Next month, or sooner if Mr. Past. Röbbelen writes about it, it will be remitted again.

I. H. Bergmann.

Regarding the catechisms, I ask that funds be sent in postage stamps if eastern yellow is not available. All books not yet sent will be forwarded soon and a task published in the Lutheran, because I cannot write to everyone.

I. H. Bergmann.

N. I., 9 Jan. 1861.

Get

1. to the synodal treasury of the northern district:			
By Mr. Past. Stecher received-	H 7,18	nnd namely: From TrinityS congregation in Sheboygan	83.00, from ext. Petri
congregation in Town Wüson 20, 8 1.95, from Immanu-	els congregation in Town Mosel 25, 8 2.23.		
By Mr. J. Dumstrey	2,00		
" Mr. Past. Fürbringer for 1860	IM		
" " Ruhland " "	IM		
" of the congregation of Mr. Past. Wiistemann - -	- 9,42		
2. for the mission in California, collected at the wedding of Mr. Teacher Haltinnr in Detroit			
" Infant baptism of Mr. B. NumerS collected--1	,06		2.61
From the congregation of Mr. Past. Naüschert 7M			
Z. To the Synodal Missionary Fund:			
By Mr. Past. Stecher collected on Kaufmann's child baptism	"	0.75	
From E. Gell	0.37		
"of theCommunity	at Mequon Niver, Wis.	3,26	
" "" in Adrian	7.04		
" "" , Detroit	5.00		
On Mr. A. Frank's wedding collected	2,96		
From the house missivns box of Mr. Past.			
Wiistemann	2.37		
By H. Hofer for Minnesota	IM		
4. for the teachers in the two institutions:			
From the municipality in Monroe--	- -9	.63	
" " , Freistadt, Wis.		7,00	
" J. G. Wilde		IM	
5. for the general president:			
From the Ccntkasse of the municipality of Frankenmuth>-"	- -	10,00	
6. for the widowed Prof. Biewend:			
By Mr. Past. Jor collected at the wedding of Mr. C. Count 3	.00		
7. for the Minnesota inner mission:			
Through Mr. Past. Beyer collected	2,00		
namely: From the community in Rantoub Ca- lumet Co. 8 1.09, from the community in Mani- towoc	80.60, from himself	80.31.	
Don of the municipality in Monroe	6,00		
8. for preachers - and teachers - widows: (For which, by the way, nothing is to be sent to me.) From Mr. Past. Ruhland-			
IM			
9. for Mr. Past. Röbbelen:			
From the community in Monroe	3.10		
namely: From Mr. Sadelbauer 81,Oll Hock and M. Kronbach G 25 Ets. J. Schmid 10 Cts. Gebrüder Reisig, I. Meier, H. Kurz G 50	CtS.		
10. for poor pupils and students:			
Don A. D. St.	1,70		
By Mr. Past. Call at the wedding of the Lord			
" K. Krause collected-	5,74		
"Mr. Past. Also collected	8,09		
nnd namely by F. "ch. 8 4,00, by A. Jrion 8 1,00, Collecte on the Reformation 8 3,09			
Cathedral virgins association in Adrian - - -	1.75		
From the penny fund of the municipality	in Adrian	3,25	
From the Women's Club in Monroeseit	June 1860	37.95	
" Virgin v.	" "	17,59	
" "" Younglingsv.	" "	14,32	
Monroe, Jan. 10, 1861.			
W. Hattstädt, Cassirer.			
For the California Mission,			
for the equipment of a second preacher received a Collecte collected at the wedding of Mr. Sachtleben in the congregation of Mr. Past.			
Scholz, Minden, JUS, collected Collecte of 10	,00		
From Mr. M. S. in St. Louis, Mo.	2.50		
" Mr. Gerh. Hcinr. Brockschmidt in Grand			
Prairie Ills.	2,00		
" Mr. Jak. Eberhardt in Collinsville, Ills. - - -	-3,00		
" N. N. there	2,00		
" the parish of Mr. Past Gräbner, St.			
Charles, Mo. 7	,00		
C. F. W. Walther.			

## Get

a. To retire the debt of the Coucordia College building:

From Mr. Jakob Helfrich, Carrolton, O. H 1.00 " Mr. Jakob Eberhardt, Collinsville, Ill. 3.00 (Under the same heading in No .11 of the,,  
Lutb. "it must bite: Ueberschuß vom "Lutherbuch" bis 1. Jan. 1861.)

!). To the Synodal-Casse Westl. Districts:

From Mr. Past. Böhling, Peoria, Ill. H 1,00 "" Heuer from the church of the Lord



Past. Franke, Addison, Ill.	10.00	
" >the congregation of Mr. Past. Bartlmg, Elk-grovcIll.	5.01	
"Mr.Past . Brohm, St. Louis,	Mo.	1.00
From the Triinigkcits - Distr. in St Louis, Mo.	12.70	
6. the college maintenance fund:		
From Mr. Gcrh. Heinr. Brockschmidt, Grand Prairie, Ill.	5,00	
By Mr. Past. Kückle, Matteson, Ill: proceeds of a collecte of his congregation A 3.90; from the bell-bag of his Gcm. H 3,837,	93	
By Mr. Past. Stubnatzy, Thornton Station, Ill: I. Sn., H. Hg., H. Rr. Ob 5.00; A. Be., Ebr. St., D. Wn. G 2.00; N. N., F. Str., H. Bn. Gtz 1.50; N. N. tz 1.05; H. Scht., Mrs. T., Pb.Mm., Fr. Th., D. N., H. C., F. M., H. Br., L. H., H- St., C. N-, H. R., H. Kt., Chr. H. (I S1.00!; N. N., H. R-, Fr. H., C. M-, Fr. W., D. E., A. T. G 50 Cts; L. M. 38 Cts.; E. C. 30 Cts; Dr., Hn., H.R.		
G., M., T. G 25 Cts. W. St. tz 1,7948	,00	
From the Triinigkcits - Distr. in St Louis, Mo.	11.00	
" Immanuel	11,00	
From the congregation of Mr. Past. Fick, CoüinS- ville, Ills.	10,25	
" Mr. Jakob Eberhardt, Collinsville Ill	4.00	
By Hcrrn Prof. Walther from a Lutheran in Ill.	25,00	
Don of the congregation of Hcrrn Past. Brewer, Pittsburgh, Pa.	33,00	
ä. To the Uuterhalts-Casse for verw. woman		
Prof. Biewend:		
From Mr. Past Hoppe's Zion Parish, Ncw Orleans, La.	4.50	
" the Mean tcs Mr. Past. Gräbner, St, Charles, Mo.	5,00	
6. for the Synodal - Missions Casse:		
Missionscollccte des Trcieinigteits - Distr. in St. Louis Mo.,	78,00	
Misffonscollccte des Immanuels - Distr. in St. Louis Mo.	73,25	
Mission collcte of the Concordia - Distr. in St. Louis, Mo.	28.52	
From the same distr. a golden ring.		
" of the parish of Mr. Past. Gräbner, St. Charles, Mo.	7,00	
" Mr. Karl Kohring, St Louis, Mo. 1.00 By Prof. Walther of Hcrrn Jakob Conrad in Racine from the missionary fund of the congregation of the same5	.00	
From "a friend of Jesus" in the same parish a golden earring		
" Mr. Georg Netterer, Marion, O.	1.00	
" the Mean dcs Hcrrn Past. Wonder, Chi cago, Ill.	8,14	
" Mrs. N. N. by Hcrrn Past. Stubnatzy, Tbornton Station, Ill.	9.90	
From Drcicinigkcits - Distr. in St. Louis, Mo.	6.20	
Of the congregation bes Hcrrn Past. Stretchfoot, Washington Co, Ill	6.60	
" of the congregation of Mr. Past. Beyer, Altenburg, Perry Co., Mo.	15.58	
" of the congregation dcs Mr. Past. Fick, Collins- villc, Ill.	8.50	
" the school children of teachers Gotsch and Barthel, New Bremen, Mo.	2.00	

E. Noschkc.

Due to lack of space, the list of the undersigned's receipts can only appear in the next issue.

M. C. Barthel.

## Changed addresses.

Nnsltville, zVuMvAton Oo., Ill.

Ielusi- ss. NMKLK your ok Ü6v. H. Lclrosnoder^ Dnknvottö, Incl.

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

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## Volume 17, St. Louis, Monday, February 5, 1861, No. 13.

(Submitted by Prof. Dr. Sihler.)

### Negotiations

the

Twentieth Assembly of the Western District of the Evangelical - Lutheran. Synod of  
Ohio and other states,  
held at St. Paul's Church in Dayton, Ohio, by the

July 20-28, 1860. \*)

In these hearings, complaints are made in several ways against the Middle District of our Synod, to wit:

First, on the admission of the Rev. P. Eirich to our Synodical Union, against which the above District of the Ohio Synod protests on several grounds.

So the first of the same is

"It has the same no honorable discharge from us."

Answer: Under the present circumstances, this could not reasonably be asked for. The whole deal between Pastor Eirich and his synodal district was available in print. And the following are the facts, which the Ohio Synod itself does not deny, which finally induced Rev. Eirich to resign from the Ohio Synod for the sake of conscience:

Our dear readers will not be unwilling that we present to them this lengthy defense of our Middle Synodical District against the vituperations of the Ohio Synod. Our good name and the holy cause we represent require that the brazen accusations be thoroughly refuted and the sad condition of our bold opponents revealed, from which the slurs we receive from them originate. D. Editor.

First, this synod itself had passed a resolution against the secret societies as being hostile and dangerous to true Christianity and the ecclesiastical confession. \*)

Secondly, it happened that the Rev. A. Henkel, a father in the Ohio Synod and a member of one or more secret societies, at the Synodal Assembly in Lithopolis in 1857, distributed a pamphlet to the congregation of Rev. Eirich a pamphlet in defense of the "secret societies" attacked by that synodal resolution, and thereby caused a lot of trouble.

Thirdly, it happened that Rev. Eirich complained about it first to the English district, and, since this was of no avail, to the general synod, which at that time was sent by delegates, and declared that the dissemination was an encroachment on his office. What then did the Honorable Ohio Synod do? It disapproved and reprimanded Past. Henkel's proceedings, but rejected the charge of Past. Eirich, claiming that the distribution of the pamphlet was not an interference with Past. Eirich's office. What is now clear enough from such an assertion?

An uninformed person would have rejoiced over such a decision. But whoever has known from experience the nature and activities of the Ohio Synod for years, knew beforehand that it had nothing to do with it, and that it was only, as Hamlet says: "words, words, words", which, as usual, would lack any consequence and effective effect, especially where the *expediency* (ecclesiastical policy) would be against any execution of this resolution.

First of all, the Ohio Synod was and is not serious about the above resolution against the secret societies. For it sometimes likes to make a confessional face and assume an ecclesiastical fencing position, and to lie in the parade like Falstaff. But it is not as dangerous as it looks; and out of pure philanthropy, she does only aerial strokes that wound no one. Everything remains calmly as it was.

If that decision had really come from faith, and flowed from righteous earnestness and zeal for the honor of God and His Word and for the good of the church, it would have had to act with Mr. Past. Henkel, in order to convince him - which is certainly not overly difficult and profound - from God's Word that "the secret societies" are fighting against it, and that, after closer instruction, it is impossible for a person to be a true believing Christian and preacher on top of that, and at the same time be a member of a secret society in which he stands in a special brotherhood with Jews, churchless people, even open deniers of God and despisers of Christ, whether this society is engaged in workmanship or pretends to be a secret scientist. But this is not what the honorable synod has done. Pastor Henkel - and he will hardly be the only one - remains, as before, a venerable father in the Ohio Synod and a member of one or more "secret societies;" and neither is he, through the service of the Synod, exempt from the sinfulness of this

He has not been taught and persuaded to leave it, nor has he been expelled from the Ohio Synod if he had not given up his unchristian brotherly alliance. There one would have been at enmity with this powerful order, especially since there is hardly a lack of members of it in all congregations, especially in that of the confessionally faithful Professor Lehmann; and that would not have been at all expedient, and would also have done noticeable damage to the bag and the honor before the world.

On the other hand, according to that claim of the Ohio Synod, the distribution of the pamphlet by Mr. Past. A. Henkel in Past. Eirich's congregation was not an interference with his office, it is clear enough that the Ohio Synod lacked either biblical and ecclesiastical understanding or good will to render a just verdict in this case. Probably - and this would still be the better case - the wise judges had this idea: Because Hr. Past. Henkel had not been in the church of the congregation of Mr. Rev. Eirich's congregation about the moral excellence and thus also about the Christianity of Freemasonry, he had not interfered with his office. But I ask, was it not also a teaching, precisely in writing, and a decided damage and corruption of the souls of the church children of Past. Eirich that he spread that pamphlet among them and thereby at the same time mocked the above synodal decision? Nevertheless, he is less guilty than the synod, because he considered the synodal decision unjust and wrong and acted out of blind fanaticism. The synod, however, did not, even on this side, exercise the due punitive office against him and did not support the just complaints of Mr. Past. Eirich against him by dismissing his complaint.

Fourthly, it is also a certain fact that the Rev. Eirich, who was rightly not satisfied, had the journal of the Ohio Synod, the *Lutheran Standard*, closed to him in order to further his cause. And hence it came about that he later had a pamphlet of his own printed to that end. That in this pamphlet he was hurried by his flesh several times and expressed himself personally irritated, he himself later confessed, and he repudiated the hurtful expressions to the offended. In spite of these sins against love, however, he was right in the matter and the synod was wrong; for its conduct with respect to Mr. Pastor Henkel did not change and remained as miserable as before.

Fifthly, in response to this pamphlet, Professor Lehmann published a highly poisonous and spiteful essay against Mr. Past. Eirich in the *Standard*, in which he really enjoyed- to reach into God's office and to direct the bottom of the heart of Mr. Past. Eirich's heart and to maliciously denigrate his character. I confidently dare to call upon every Christian man who is uninvolved in this business and capable of judgement, to read both

Essays, that of Mr. Past. Eirich and that of Prof. Lehmann, and then to give his judgment as to which of the two has an overall objective tone and attitude, with an occasional undermining of the naughtiness of the flesh, and which bears a personally hostile un-Christian character and unmistakably flows from insulting arrogance and presumptuous judging of the mind and heart.

Sixth, it is also a well-known historical fact that not only did no one in the Western District speak out against this poisonous and lowly essay by Prof. Lehmann, but that Prof. Worley rather brought a formal charge against Rev. Eirich at the synod. And thus blind and limited - and that would still be the best case - or thus eaten up by humanity and carnal partisanship, this ecclesiastical body showed itself to accept this accusation as well-founded and thus irrefutably proved that it did not take into account the factual point of view of the whole trade, first between Mr. Past. Eirich and Mr. Past. Henkel, and subsequently between the latter and Prof. Lehmann, had either never come into view, or had lost it again. Because the two most prominent vocal leaders of their district - whose continuous writing, which is supposed to be Lutheran, is admittedly only a continuous testimony of poverty and powerlessness of themselves and their ecclesiastical body - declared the Rev. Eirich guilty, so of course it had to be. For how could this pair of twins in English and German somehow err? - —

Seventhly, it is a certain fact, available in print, that Mr. Past. Eirich, with regard to the points in which he had sinned against the love of his neighbor by rashness of the flesh, sent in a petitionary declaration, which, according to Christian judgment, is an undeniable testimony of the grace of God working in him.

For the eighth time, he obtained the requested forgiveness from the persons concerned. However, the Synod still insisted on the injustice of the matter and did not help the Rev. Eirich his good right against Mr. Past. Henkel: for the latter still remained a venerable brother and father of the Ohio Synod, although he had attacked it most vituperatively in the title of his pamphlet. This namely reads thus:

*"A Defense against the frivolous and unchristian attack of the joint Synod of Ohio upon secret and other societies."*

Similarly, the Synod remained stuck in its earlier blindness or injustice that the dissemination of this defense in the congregation

of Mr. Past. Eirich by Mr. Rev. Henkel was not a substantial interference in his office and not a corruption of the souls of his parishioners.

Thus, the synod still lacked, in part, the necessary seriousness to take Past. Henkel into the teaching and discipline of the divine word and thus to nullify the sophistries of his "defense", and partly of understanding or good will to prevent the dissemination of this pamphlet in Mr. Past. Eirich's congregation by Mr. Rev. Henkel, who also repaid the bodily hospitality during the synod by such spiritual poison-mongering.

A main reason for this twofold misery was undoubtedly also 1. the circumstance that in the congregation of the foreman and most excellent church politician of the Ohio Synod, Mr. Prof. Lehmann, there are a good portion of members of secret societies year after year, and 2. the circumstance that Mr. Prof. Lehmann is not ashamed to make a kind of spiritual partnership with the speechmaker of the secret societies at funerals. For it is a known and obvious fact that on this occasion the members of the secret societies together with their speechmaker come to his church and this symbolic and confessional servant of the Lutheran church then marches in front of them in regular order.)

So even if he did not conceal Christ in his speeches and testified that salvation is not in the secret societies, he still gives the lie to his confession by such an unchristian and contrary to Scripture way of acting, and is revealed as a man who wants to mend the damage of the secret societies by such and similar general phrases, who, by such and similar general sayings, wants to repair the damage of the evil conscience, although by his way of acting he puts himself on an equal footing with the world, and appears as a friend and patron of the secret societies, although he, with his synod, has rejected them as destructive of the church. This is the much praised, but before God cursed *expediency* or ecclesiastical policy, i.e. carnal prudence in spiritual matters, by which its practitioners, if they do not repent, finally deprive themselves of nothing less than soul and blessedness.

In view of this miserable and unconfessional behavior of the Ohio Synod, Middle District, in Henkel's trade, it became a matter of conscience for Rev. Eirich's conscience to resign from such a synod of injustice.

But there was another fact. At the synodal meeting in *Wappakonetto* in 1859, there was also a meeting of the ministry, at which two of our pastors were present, namely pastors Werfetman" and Neisinger, the former as a witness, the latter as a plaintiff against Mr. Past. König, that he serves separatist and other obviously unchristian and godless people with word and sacrament.

\*) Prof. Lehmann is requested to deny these facts with straight express words, if he can. Likewise, I ask him publicly: Is it a lie that he has drunkards and visitors of balls among his communicants and parishioners year after year, without punishing them personally and testifying against these sins with clear express words in sermons and parish meetings?

On this occasion, the matter came up, and Rev. König made no secret of the fact that he also had Reformed in his congregation, to whom, because they "put up with" the teaching of the Lutheran church about the sacrament, he offered Holy Communion, just as Reformed, and had no conscience about it. What did the honorable ministry say to this? Answer: Nothing at all, but it remained silent, thus approving this practice, which is contrary to Scripture and confession, as its own. And so it is. For it is common practice in the Ohio Synod that its preachers are content, at best, to give scanty instruction in the Lutheran doctrine of Holy Communion to individual Reformed rites who live in their congregations and take Communion from them. If they do not contradict and "put up with this teaching," as Past. König says, then they receive the sacrament, even if they then also call themselves members of the Reformed Church and also call themselves so.

So these careless preachers omit to give thorough instruction both in the scriptural correctness of the Lutheran doctrine and in the scriptural untruthfulness of the Reformed doctrine of the Lord's Supper and other counter-doctrines, and after having gained the conviction that the Reformed thus instructed have understood both, to demand of them that they not only recognize and accept the Lutheran doctrine as solely scriptural, but that they also disapprove and reject the Reformed one as scripturally untruthful. Without such a procedure, however, the reformed naturally remain unjudged and uncertain in conscience and do not recognize that one doctrine necessarily excludes the other; rather, they remain under the pernicious delusion that the reformed doctrine of Holy Communion is also according to Scripture, right and good; or they remain in suspense and doubt as to which doctrine is actually the right one and then, also through the fault of the preacher, enjoy the sacrament in doubt, to their and his judgment.

But it is obvious how the souls of the poor reformed can be harmed by such shameful neglect.

Then these same careless pastors omit to finally make it clear to such reformers who, after having received instruction, really admit and confess that the reformed doctrine is contrary to the Scriptures, and to obtain their consent that they, by now partaking of the Lord's Supper, actually leave the reformed church and enter the Lutheran church. And this is undeniably the case. For with whichever church fellowship a person takes communion, he professes its doctrine as by a deed. And only then, when a reformed person acknowledges this and thus also declares himself a member of a Lutheran congregation by the actual confession of the Lord's Supper and renounces the doctrine and the name of his former church fellowship - only then, in this case, has a servant of the Lutheran church who is faithful to the confession acted conscientiously and finally done his part, and is not to blame if the one being taught is nevertheless hypocritical.

But whoever omits these main points of instruction, as happens on average in the Ohio Synod, M. D., and was approved and confirmed by that silence of the honorable Ministry, has certainly, according to the teaching and procedure of the worthy Prof. Lehmanu, acted quite *expediently*, also according to ecclesiastical-political prudence faithfully provided for belly and bag and good rumor with the world. Nevertheless, according to the judgment of the divine word, he has proven himself to be either an ignorant man, who could not or not yet be trusted with the administration of the office of preaching, \*) or he is an unfaithful servant of the Lutheran Church and an unscrupulous steward of God's secrets, sinning against the Ebre of God and His Word, against faith and a good conscience, and against the love of one's neighbor. In addition, through this traditional, frivolous and unconfessional practice, he promotes, even in his own part, to the best of his ability, the shameful and pernicious unionist indifference to doctrine and church menagerie of our day, while at the same time, together with his synod, as a disdainful hypocritical people, he hangs out the company of the church confession and pretends an occasional respect for the symbolic books. Thus, in view of this frivolous practice and the tacit approval of it by the honorable ministry, Hr. Past. Eirich was quite right to testify against it in his Lossageschrift that it promotes the Union and that "confession and practice stand in the most cutting contrast with it.

In such matters, after Rev. Eirich, for the sake of his conscience, had resigned from the Ohio Synod and desired admission to ours, the same could not reasonably be denied him; least of all because he had "no honorable discharge"; for according to the printed facts at hand, especially his dealings with Rev. A. Henkel and the synod, he could not and did not want such a dismissal. If the synod had repented of its factual injustice against Rev. Eirich, and to testify to it, would have seriously accused Rev. A. Henkel seriously into the teaching and discipline of the divine word, then Past. Eirich would naturally have remained in it.

But since she persisted in her factual unrighteousness and impenitence, even though he on his part repented and made atonement, and thus, for the sake of his conscience, departed from her, how could he

At the meeting of the Western District of our Synod at Addison in 1859, a Rev. F., who was formerly examined by the Ohio Synod, officiated within it for ^years, also had an honorable discharge from it, and therefore desired to join us because he was now serving a congregation in Illinois. However, at the *colloquium* (discussion to explore orthodoxy) held by the synod, although Past. F. was nothing less than biased, the unfortunate circumstance occurred that the Ohio Synod examined P. F. already at the first article of the Augsburg Confession, "of God" and "of God". Confession, "of God", and on the second: "of original sin", despite all patience and forbearance on the part of the sub-speaker, he displayed partly such ignorance, partly such a great lack of clarity, that he was privately advised to withdraw his application to join our Synod.

to request an "honorable discharge" from such a synod of unrighteousness, misanthropy and partisanship, since their own dishonorable conduct was printed and we, the middle district of the Missouri Synod, also have eyes to see by God's grace? But that nothing else complaining and dishonorable against Mr. Past. Eirich to the Synod can be clearly seen from the fact that nothing of this kind was further brought against him after he repented of his individual personally hurtful remarks against the Synod. Incidentally, it is a foregone conclusion that Rev. P. Eirich and Bühl themselves will testify that, as long as they had not actually resigned from the Ohio Synod, several of us always admonished them in their complaints about the unladylike and unconfessional practice of their synod to remain in it, but, according to the measure of their already gained better knowledge, to raise strong and frank testimony against the evils of their synod, and against the tenderly cherished and cultivated *expediency* to insist on their abolition.

And to our knowledge, they have done so, albeit in vain.

But after they had left their synod for conscience' sake, we could not possibly make them conscience to return to it, because they had not yet been forced to sin manifestly if they remained in their former synodal union. Here formal law could not decide, here love had to decide; for order is only for the sake of love, to ward off and discipline the flesh, but not love for the sake of order.

However, it would have been against love to send back Mr. Past. Eirich to the Western District of his former synod for the following reasons:

First, because he was in danger of damaging his soul. For in any case, the synod of injustice would have demanded that he repent against them because of his resignation. But he could not do this, since the synod in its factual injustice against him had increased more and more and had driven him to resign, as he estimated the state of the matter to the best of his knowledge and conscience. Assuming, however, that the Synod had also once obtained the *expediency* in his favor and had fixed the matter satisfactorily, he was in danger of now keeping his mouth shut out of guilty gratitude and not insisting that the Synod should now "defend the secret societies" by Hrn Past. A. Henkel, against the earlier decision of the Synod, against the secret societies with God's word, and to condemn this honorable father.

of the synod either convert or leave the synod. With such silence, however, he would again have had an evil conscience. Likewise, after such an act of mercy against Pastor Eirich, the synod would have further

either expressly demanded of him, or tacitly presupposed of him, that in the case of other contradictions between her practice and her confession (of which she is full) he again keep quiet, make no fuss, and let the ecclesiastical politician, Prof. Lehmann, have his way.

But if he had really complied with such a request or this precondition of the synod, he would of course have strengthened the evil conscience in himself by such a new cowardly silence. And finally, he would have had to face the fact that either in the case of continued silence he would have lost the courage to testify altogether and his salt would have become stupid, or that in the case of continued testimony he would have done nothing against those contradictions and would only have put himself in a hostile and bitter mood.

On the other hand, it would have been unkind and unwise of us to return the Rev. Eirich to his former synod, because the synod would then have drawn the conclusion that we had rejected their unjust enmity against Mr. Past. Eirich and their equally unjust friendship for the venerable father and Masonic brother, Mr. Past. A. Henkel, for just and the resignation of Mr. Past. Eirich for a sin. At the same time, however, we would have acted very uncharitably against the Ohio Synod itself by declaring the resignation of Mr. Rev. Eirich from the Synod as a greater injustice against them than their previous behavior against him and for the honorable Synodal Father and Masonic Brother, Mr. Past. A. Henkel. And thereby, of course, we would have contributed to blunt the conscience of the Ohio Synod and to strengthen its partheistic *expediency*.

Thirdly and lastly, it would also have been against love for the following reason against Mr. Rev. Eirich, and even here directly against the Ohio Synod, O., if we had not granted his request for admission and had rejected him in his Synod, which he had already left. Whoever has known the nature and activities of the Ohio Synod for years, partly from its synodal reports, partly from its journals, partly from his own personal experiences with this honorable ecclesiastical body, cannot possibly be unaware that it is a mere hypocritical synod when viewed in the light of the divine word. For although it displays the Lutheran confession as a company, it is far from establishing its ecclesiastical practice according to it or even from making an honest and thorough beginning with it. First of all, in the now pending controversies about church and ministry, it does not at all take the side of the church confession, in which these questions have long since been decided. On the contrary, Prof. Worley writes decisively against it in the *Lutheran Standard* and no one punishes him and makes his theological ignorance and error obvious to the ignorant. Likewise, Professor Lehmann does not reject Hunger's papering nonsense, but includes it without punishment and warning in his angepufftes Blatt, the so-called "Lutherische Kirchenzeitung", and even encourages Dr. Hunger to continue. \*) He helps to fill the Ohio synodal paper with his scribbings, and is also a Dr. Phil. who understands Latin and Greek and therefore it is *expedient*.

How little seriousness and zeal the members of the Ohio Synod have for thorough learning and witnessing of the Lutheran confession and doctrine is proven by their poor attendance of the "general conferences," and the finally completely dying participation in them.

Also the average indifference of the present members of the Ohio Synod, Prof. Lehman" above, proved sufficiently how the Lutheran confession and doctrine was more an external thing to them than that they lived in it wholeheartedly. The fact that they were more interested in clarifying the individual articles of the Augsburg Confession and in the movement of doctrine than in the Lutheran Confession. The fact that they contributed nothing else to the clarification of the individual articles of the Augsburg Confession and to the movement of the doctrine cannot, of course, be held against them; for what one does not have, one cannot give. But there was no questioning, no research, almost no sign of theological life on the part of this professor and his faithful, with the exception of a few, among them also Past. Eirich. Most of them could clearly hear and sense that the actual study of Lutheran doctrine was a completely foreign, unfamiliar thing to them, for which they had neither time, nor desire, nor skill, because of all their *speculative activity* on the off chance. But they were too arrogant and indolent to be stimulated by us and to learn; and this is the most important reason why the "general conferences" have gradually fallen asleep and are now buried.

On the other hand, the synod does not care whether and how the pure Lutheran doctrine is practiced by its pastors in the congregations in sermons and catechisms; and none of its district presides is officially entrusted by the synod to visit the congregations and to inform themselves of the doctrine and life of the preachers, as well as of the Christian and ecclesiastical condition of the congregations, and to report on this to the synod at its annual meetings.

Every pastor does it as he pleases, reels off his *speech* \*\*) and lets everything go as it goes.

\*) It is true that later "Prof. Lehman" has followed a kind of refutation of Hunger's submission, but what kind? Luther says: To refute something coldly means to strengthen it twice. That was the case here. D. Red.

Whoever has heard Prof. Martens *speak* at the general conference in Cleveland, must be shocked by the conclusion he draws from the preaching style prevailing in the Ohio Synod. The professor threw law and gospel, justification and sanctification, like toll and rumor, so miserably and confusedly through one another that he clearly demonstrated his complete powerlessness to act on the salvific doctrine, and none of his listeners could come to repentance toward God or to faith in "our Lord" Jesus Christ through such loose and tiresome babbling.

Thirdly, the Synod does not punish, but rather approves, as already demonstrated above, the loose and frivolous practice of its pastors against Reformed or Uniate persons with regard to their admission to Holy Communion, thus strengthening the abomination of union behind the figurehead of the Lutheran confession.

Fourthly, as a synod, it does nothing to ensure that parish schools are started up and that the lambs of Christ are carefully instructed in the Word of God and in the pure Lutheran doctrine from their youth, either by the pastors or by their own parish school teachers. It does not care that the children attend only the district schools year after year and is then content with a little confirmation instruction, as if this could establish the youth in God's Word.

Fifth, the synod does not make any effort to ensure that genuine evangelical pastoral care, confession and church discipline are practiced in its congregations. For if this were so, their synodal reports would bear witness to it. But these are nothing but reports of church business and hollow skeletons, without content and form, not without some corpse smell. And especially in the treatment and decision of disputes, it becomes sufficiently obvious to every knowledgeable reader how they lack the foundation of the ecclesiastical confession and the recognition of the connection between confession and practice, and how their judging and adjudicating is, as a rule, principless talk. Their very synodal reports are a continuous testimony to their impotence and inadequacy to form a truly Lutheran synod. They just do not know what they should and what they want and practice their thing without guiding confessional principles on good luck, as it just goes and *expediency* requires.

Sixth, the synod is not concerned about the doctrine and management of its seminary at Columbus. For it is a certain fact that there neither the symbolic books of the Lutheran church are specifically dealt with, nor are exercises in catechizing or catechism sermons held and then thoroughly evaluated. But that all this is absolutely necessary, essential and indispensable is so obvious to every understanding Lutheran, who does not even need to be a professor, that no further proof is required. Only the venerable Ohio Synod does not seem to understand this; for it is quite satisfied with it, and considers the matter to be excellently fixed, that Professor Lehmann asks individual questions from his theological manuals in a well-mechanized manner. If a seminarian wants to deliver a written sermon, he is not prevented from doing so; however, as we are told, it is only judged according to language and expression, not according to the biblical and

Sharpen the ears that such speechmakers, who are themselves and their Churches *preach into* hell, year out year in need to hear! - —



The same applies to Prof. Lehmann, who, as can be reasonably concluded from the lack of biblical and ecclesiastical content of his *speeches in* Pittsburg, hardly has what it takes. Similarly, there is a lack of fatherly evangelical pastoral guidance and education of young people for the foundation of their Christian attitude and for the formation of ecclesiastical characters. What wonder, then, if from such mechanical and external support no Lutheran shepherds and teachers emerge, but only speechmakers and ecclesiastical businessmen, after the pattern and example of Professor Lehmann, \*) who make their living in church-business?

For the seventh time, the Ohio Synod, Western District, for 13 years, regardless of the lack of preachers for its own district, has used all faithful diligence and a truly self-denying love to provide the enemies of the punishing Word of God and of all wholesome, Christian and ecclesiastical discipline and institution, who went out from us as courageous separatists, after they had been lukewarm with "all patience and doctrine", as good pious Christians with their own preachers and to serve them with Word and Sacrament. She did this in the congregations of Pastors Ernst (later Seidel and Nützel!), Heid (later Werfelmann and Reisinger), Husmann, Sihler, Daib, and most recently in Pomeroy. Her consistent procedure in this labor of love, however, was that she readily believed the speeches of the apostates without at the same time listening to the pastors in question and their congregations and clarifying the state of affairs in a just and unbiased way.

Their conduct in caring for the separatist heaps and small groups in the congregations of Pastors Husmann and Sihler, and in Fort Wayne through the notorious proselyte D. Strauss, who was later expelled from the synod for embezzling hymnal funds, was particularly excellent and highly honorable from a Christian and ecclesiastical point of view.

Some time ago, the same person was so petty and low-minded as to dwell on the language mistakes of one of our pastors in a letter to him in his paper. If he had a little more sense and a little less petty and mean-mindedness, he would know that many young people who enter the seminary in the twenties, despite excellent spiritual talent, have to struggle with old ingrained writing and speaking errors of the native dialect throughout their lives. And so it is with the German-Americans from the Ohio Synod; and if we did not think it too low and mean, we could serve Prof. Lehmann with a similar letter from an Ohio pastor. If, by the way, Mr. Lehmann had a somewhat sharper conscience about the sins against the rule of faith, which, in any case, are much more harmful and dangerous in a Lutheran preacher than the errors against the rule of speech, then he would have, mindful of the gross violations against the rule of faith, of which his student, Mr. Rev. Mariens, was guilty of in his speech at Cleveland, he would have kept his mouth shut and would not have made spelling mistakes for any of ours. It is more than probable, however, that this astute and learned professor either did not notice these gross violations of his former pupil and student, or, according to the customary habit of brotherly love among Ohio preachers, did not make them known to him. For had Past. M. had become favorable to him as a result, it would certainly not have been expedient. an ornament of the Columbus Seminary and a *speechmaker without equal*.

Mr. Bartholomew, pastor of the English Lutheran congregation at Fort Wayne, had believed several lying complaints of "separatist-minded congregation members" of Pastor Husmann without further ado and without asking him beforehand whether it was true as stated, had turned to Professor Lehmann for the care of these people. And although he had been conscientiously informed of the state of affairs beforehand and had urgently

was asked not to take on these people without prior unbiased investigation, he did not. Honorary ostrich appeared. At the request of Mr. Past. Husmann, a meeting of the separatist plaintiffs and the community took place before this honorable man. And so convincing was the groundlessness of the complaints and the dishonest attitude of the plaintiffs that His Honor, Mr. Strauss, in feigned confessional zeal shouted to his people: "You have a cursed separatist spirit. But that this was an empty phrase and a mere air-strike, the man of honor proved by the fact that he nevertheless accepted a profession from these people with "the cursed separatist spirit" and served them as pious Christians with word and sacrament.

And Prof. Lehmann? - He had nothing to say against it and found it completely in order and quite *expedient*. In my congregation, too, Ehren Strauß began to preach to a few misrepresented members of the congregation and enemies of confession, and did not keep the promise he had made to me to come to me first with every complainant about me before he agreed with him. However, he did not do great things. In the meantime, he was revealed more and more as a crude and mean liar, who was so consumed by the spirit of lies that he really believed what he lied, for example, that he had been to Jerusalem.) And since there were also rumors that he was in the service of the evangelical society. Society, with Past. Gräber in the Wupperthal, so I addressed an inquiry to the same in regard to this unclean journeyman. The answer was very detailed and at the same time signed and official by the neighboring superintendent.

sealed. In it, it was thoroughly testified, and corroborated with facts, that this Strauss had shown himself to be a thoroughly lying and dishonest person, and had also used college funds for his upkeep. For this reason he had to be dismissed and was only helped to come to America on the condition that he would issue a letter of allegiance in which he would commit himself and solemnly declare that he would not take any steps here to enter the service of the church. He actually made this promise

At my first and last meeting with him, at which Prof. Crämer was also present, he assured us that he had preached the Gospel in the old Oriental languages.

out. But how wrong this procedure was with a man so often invented as a liar by the pastors over there soon became apparent. For he was hardly in Columbus when he applied for admission to the theological seminary; and although he naturally had no credentials, he was admitted; for the students were expensive in the country, and a proselyte of such a common tongue was naturally a fat morsel and a rare game.

After receiving this warning against Honorary Strauss, at the same time with the urgent request to do everything possible so that the man would not remain in the service of the church, I sent a corrected copy to Prof. Lehmann and through him, of course, also to the Synod, which was taking place just at that time. And what was the success? Of course, the accused could not deny the facts and his lapel; but since on this occasion he deeply lamented the depravity of human nature and, moreover, shed a few tears in great emotion over his remorseful confession of sin, which, as a sly hypocrite, he always has at hand, according to circumstances, the hearts of the fathers and brothers of the Ohio Synod, M. D., melted. Summa, Honor Ostrich still remained a Lutheran pastor and a

dear brother of the Ohio Synod; for in the face of his hypocritical repentance tears, the honor of God and His Word did not come into consideration, which 1 Tim. 3, 7. thus says: "But he (namely the minister of the Word) must also have a good testimony from those who are outside.

(How much worse, then, if he has an evil testimony from those who are within), lest he fall into the blasphemer's shame and snare."

I have deliberately lingered a little longer on this seventh reason for proving that the Ohio Synod, especially the Western District, is a hypocritical synod, in order to give it and, in particular, its foreman, Prof. Lehmann, some nettle to strengthen the memory, and also to provide some ointment for the common sense or common sense, which otherwise plays an important role even in matters of faith among the Lutheran Americans of all kinds of synods, ours excepted. The good people are now getting very angry, saying what bad fellows we are for having accepted Pastor Eirich. They are also highly indignant and accuse us, albeit covertly, "of the lust of conquest," that we, in spite of all the representations of the personally present district president, Mr. Pastor Schulze,\*) have properly separated ourselves from the Ohio congregation in Zanesville, which had grown tired and weary of the impotent *speechmaking of the* Ohio preachers and had other just complaints.

\*) He thought it good, under quite ignorance of the eighth commandment, to impute to me in a letter, as if the congregation at Zanesville had been tampered with by me, in order to tear it away from the Ohio Synod. For Mr. P. to the

Synod had separated, a suitable officemate for her from our midst swallowed, whom she then also appointed. But what can we do about it if these people do not have a ver

Mills, then P. to Zanesville, had written him earlier: "that for a grating of years a strong influence had been exerted on the part of the Missouri Synod in his congregation at Zanesville, and that several members of the same were working to change their Synodal connection." If this is supposed to mean that the Missouri Synod or certain members of it had exerted an intended, planned, secret "strong influence" on the congregation at Z. in order to turn it away from the Ohio Synod: I hereby publicly challenge Mr. P. zur Mühlen to state the facts on which he bases his assertion. But if those words mean that, for example, the journals, publications and synodal reports of our synod have exerted such influence on that congregation, as Mr. President Schulze also points out in his letter to me, then this influence has been exerted by chance. Nevertheless, the Missouri Synod must of course be heartily pleased if its papers, wherever they may be, have a salutary effect and, for example, expose the difference between our confessional earnestness and consistency and the unionistic lax practice of the Ohio Synod. However, since in the synodal report of the Western District of 1860 the integrity of my attitude with regard to my conduct toward the congregation in Z. is attacked, I am compelled to briefly state the facts of the matter. Some years ago, a member of the congregation there sent his son to our institution, without any action on our part, because he had no confidence in the one in Columbus. As far as I remember, he sometimes included in his letters to me, which he wrote concerning his son, the wish how much he and those like him would like to have a pastor from our synod, since their congregation did not really want to continue. However, I did not let myself be drawn further into these insinuations. In the meantime, Mr. Pastor zur Mühlen was called to Dayton and the congregation in Z. became vacant. Then I was asked again whether a pastor from our synodal association could be obtained. I answered: if the congregation belonged to the Ohio Synod, then before separating from it, it would first be its duty to punish it for its unconfessional and negligent practice and first wait to see what fruit such punishment would have. Furthermore, it would have to be "considered" whether a separation would not happen in the end if they turned to us for care; and in this case I would be against it, since one could not accuse the Ohio Synod of downright false doctrine. As far as I can remember, however, this letter had not yet arrived in Z., when the President of the Western District had already dealt verbally with the congregation, but could not persuade them to remain with the Ohio Synod. Later, the congregation's actual letter of disaffiliation from the synod was issued, along with the reasons for its disaffiliation, including: "the indecision and indifference of the synod in many matters, namely, that it does not care whether the individual preachers administer their office faithfully and whether preachers and congregation are soundly founded in Lutheran doctrine. Furthermore, that it does not take care of the congregational school system, likewise that due to the fault of the Ohio Synod, several congregations in and around Z. have been lost to the Lutheran Church and have fallen prey to the sects and unionists.

Now that the formal disaffiliation had taken place earlier than I expected and, as I was told, only about 5 or 6 members of the congregation had voted against joining our synod, I could not make the congregation, because it was right in the matter, to return to such a synod, in which it no longer had any confidence and from which it had already resigned, for the sake of its rash action, by not waiting for the fruit of the punishment of the synod that I had advised. Nor could I "decide" to help her find a shepherd and teacher who would be suitable for her, given the current situation. I therefore suggested to her Mr. Past. Kühn, who, as far as I remember, first traveled to Z. before definitely accepting the job, in order to clarify verbally and personally the state of affairs, especially whether a separation would be necessary in the case of his acceptance of the job. But when he had preached there and the Ohioans raised no objection and declared themselves satisfied, he now formally accepted the profession.

Did they have more confidence in the Ohioan *speechmaking* and did not want to get lost even further in the traditional slovenliness of the whole synodal and congregational system? And I, moreover, could blame them all the less after I had heard the master of the same and one of his disciples with my own ears.

But now I ask the favorable or unfavorable gentlemen of the Ohio Synod and every reader capable of judgment: Are these similar circumstances and conditions: The resignation of Rev. Eirich and the defection of the Zanesville congregation from the Ohio Synod, on the one hand, and the separatist position of the enemies of the punitive Word of God in this and that of our congregations, on the other? And is the acceptance and service of the same from Ohio preachers, without previous thorough and impartial investigation of the existing facts, just as justified as our acceptance of Mr. Rev. Eirich and our provision for the congregation at Zanesville, even though we do not thereby claim their immediate entry into our synodal association?

I am sure that every person who has not been blinded by carnal partisan zeal to the eye of common sense and natural reason will soon realize that the two conditions and the subsequent courses of action are very different, and that our practice seems justified, while that of the Ohio Synod does not. We can also call God to witness with a clear conscience and a confident heart that we have never acted with a "desire to conquer" \*) against the Ohio Synod. Rather, it was always our heartfelt and earnest wish that the Ohio Synod would one day thoroughly reform itself from within, which is why we also, as already mentioned, constantly exhorted the two brothers Eirich and Bühl to remain in the Synod and to testify incessantly against the prevailing, unconfessional evils, whether God would grant grace that things would gradually become thoroughly different and better with it.

After the more recent and newest experiences, however, I no longer have this hope, which is why everything above is written as a testimony about and against them. But may the Lord, as he has already said, continue to sift and judge between us according to his wonderful and wise counsel and rule. Assuming that from each of our congregations a heap or group of separatist hypocrites fell to them, and that they continued to greedily devour our waste and evil, without, according to the nature of their ostrich stomachs, ever feeling stomach pains and belly aches: then, according to God's righteous judgment, we would have been able to escape from

this condemnation.

\*) What could be conquered there but congregations which are so degenerated by the neglect of the Ohio preachers that, under God's grace and blessing, their gradual Christian and ecclesiastical transformation would cost much more effort and work than the building up of a still completely new and raw congregation of German immigrants from all kinds of regions of the old fatherland. The synodal body as a whole would inevitably become more and more swampy and rotten as a result of such an increase, no matter how spiritual and Christian it might initially appear to be.

This is my valet blessing on the Ohio Synod; for it would have to be strange if I should still consider it worth my while to take up the pen against it. In sincere friendship we met her through the "general conferences", hoping that despite her ignorance and lack of clarity in Lutheran doctrine, there was still an honest reverence for the church confession and a desire to learn in her; but success has shown that our expectations and hopes were vain. God has set us against her as a salutary mirror of repentance \*) in our faithful witnessing, preaching, teaching, punishing, comforting, leading, fighting and working, but she has not repented, 'and no improvement has taken place. It has remained stuck in the mud of its unconfessed slovenliness and its dead business, and the blindness and malice of its leaders against us has visibly increased, of course only to its detriment.

Therefore, if no righteous individual and synodal repentance takes place and first and last the members of this body do not begin to become somewhat more thoroughly poor sinners in Adam and righteous in Christ, and as a result also to study differently, to teach and weep, to pasture and to lead faithfully to the confession, then their ecclesiastical pretense and all kinds of human work and legwork, such as, for example, the publication of their impotent and confusing synodal newspaper, cannot and should not help them at all. For example, the publication of her impotent and confusing synodal newspaper, the so-called "Lutheran Church Newspaper," cannot and should not help her at all. For through all these efforts of business to enforce an artificial sham life and to work under the company of the Lutheran Church for the Ohio Synod and to make its screamers and writers great and glorious, no true spiritual and ecclesiastical life enters into it from above and from within. It is and therefore remains only a somewhat more made-up corpse and a kind of ecclesiastical puppet theater, since the exiting figures talk and move as the machinists behind the scenes lend them their voices and pull them back and forth on wires and strings.

Editor's Note. Although we received a few days earlier than the foregoing essay another, in which the shameful proceedings of the Ohio Synod in Pomeroy, O., and a third, in which an equally evil piece of the Buffalo pastor Schwankovsky in Wisconsin is reported and appreciated, we have preferred, however, to communicate first the foregoing and only in the next number the two other matters, as well as the postponed continuation of our essay on municipal suffrage.

\*) Whoever in these and the above words wants to accuse us of glorification, let him do so anyway. We, at least, hate all false humility and want to cheerfully praise and extol God's grace and gifts, which he has given us out of undeserved grace, and do not put our light under a bushel, but on a lampstand.

## To the ecclesiastical chronicle.

**The proseminary in Germany.** About this, the dear Pastor Brunn writes to us on Dec. 11 of the previous year. In regard to my local preparatory school for your seminaries, I must first of all thank you for the trust which your synod has shown me in the promise of your support for this work of the Lord. Through God's help, the cause also seems to be progressing happily and prosperously. The Mecklenburg Association for the Lutheran Church has promised support; from Greiz, 20 Thlr. have already been sent to me through the hands of the widowed Princess there; from Hanover, Rev. Hoyer wrote from Hanover that he has no doubt that he will see a revival of activities for North America in the circles there, since they used to be, but have now grown very cold. However, the Stader Sonntagsblatt also had my appeal for help printed. In sum, it seems that we may not doubt the participation and support; It will only be necessary to make our cause known more and more through announcements in newspapers, which I will make a special effort to do, and especially to defend you and your synod against the attacks that you are experiencing over there, to show that it is the holy cause of the church and of truth that you represent in this dispute, for which you are not entitled to disfavor, but preferably to your sympathy and esteem. There are now two ways open to me: I must either wait with the beginning of my work here in Steeden, until the necessary sum of support money will have reached me here from Germany, which could still drag on for an uncertain time; Or, in the other case, the far more desirable way for me, which would certainly be far more suitable for the cause itself and especially for awakening participation here in Germany, would be if I could start immediately next spring with the students who have registered so far, have them come here and begin their instruction, even if at first there might only be 3 or 4 of them. For gaining public participation, it seems to me to be of great advantage if we can publicly announce the real existence of a local educational institution as the solid foundation of the whole work. Your Synod's offer of support funds, which I myself had not even thought of, since I can well imagine how badly you need your funds over there, has met my wishes zero in that it awakened the thought in me whether it would not be possible for you to help me at least to begin my work until the cause here in Germany has broken the necessary ground and the contributions of gifts have begun to flow. Later, I confidently hope that we will no longer need your help; I will at least do everything I can in this regard. However, even now

I am in no way prejudging the will of God and His guidance. It concerns a sum of two to three hundred Thalers, which should at least be within my grasp, in order to be able to set to work: for the necessary facilities for the accommodation of the pupils, for which especially some beds would have to be purchased, then (perhaps at least) support for individuals of the pupils for their journey here and finally, since I would have to feed the pupils in my Hanse, the purchase of the first necessary household needs and daily household expenses. Now I hope that by spring (and it could not be started sooner, after all) contributions will also come in from Germany, but the question is: what would still be lacking in the latter, may I expect that from you?" - Since now the representatives of our synodal congregations on the occasion of the meeting of our general synod in October before. Since the representatives of our synodal congregations, in good faith in the love of our congregations, have already expressed the hope that they will also open their lenient hands to the proseminary in Germany, we dare, in spite of the present difficult times and in spite of so many other demands that are being made on them at this time, to express the request that those whom the Lord has blessed in the temporal world will also send us a mite for this purpose. No one may doubt that it will be well used. We recall the extraordinary blessing that Father Löhe once bestowed on America through his preliminary institution in Neuendettelsau. The source of this blessing has now been blocked, should we not gladly seize the opportunity which is now offered to us to have such a source opened for us elsewhere? It should be remembered that this is not only a matter of preparing and sending young, fit workers for the ever new stretches of the West that are opening up to our activity for the Kingdom of God; it is at the same time a matter of our position with respect to the old, dear German Fatherland. There, our opponents, namely Rev. Grabau and Rev. Löhe, do everything to give us a bad name and to cast suspicion on our teachings and effectiveness. The former, in particular, sends his papers and pamphlets directed against us everywhere; and since in Germany one is mostly against

If Pastor Brunn is averse to our doctrine from the outset, it will be easy for him and Pastor Löhe to awaken opponents everywhere who will think the worst of us and continue to spread it. In Pastor Brunn, however, we have found a man who not only knows us well, but who also stands with us on one faith and is willing to do everything to put our teachings and position in the right light and to win us friends. Let us then, desired brethren, buy, because the market is at the door. Plenty of opportunity to sow also brings plenty of opportunity for eternal harvest. It is not much that is needed; if many offer a very small gift, the cause will be helped soon and perhaps forever. For, as Mr.

Past. Brunn also noted exists only once

the institution, confidence in the work will also arise in Germany and then, after the experiences already made, there will be no lack of support for the continuation of the work. But remember, here it applies: He who gives soon, gives twice!

**"The Men of Darkness."** This pamphlet ^which has been previously indicated as being directed against the secret societies ^has already gone out of print. The so tirelessly working Young Men's Society in Baltimore, which also publishes the "Jüngling 6 bann er", has therefore procured a new edition of that pamphlet and enriched it with several very valuable additions. We therefore call your attention to this little book, which has already done a lot of good. It now has 168 pages. The copy costs 25 cents plus 2 cents postage. A dozen is available for H2,50. 50 copies for H8,50. and 100 copies for H16,0V. To receive a copy of the booklet, write to: Ur. Lellitr, lotter Lox 1471. ULüllwrs, Nā. and put nine three-cents postmarks in it, indicating your own post office, so you will get it quickly.

**Question and answer.** In his Lutheran Herald of Jan. 15, Mr. Ludwig asks us the question: "Can a poor sinner no longer walk quietly on his pilgrimage to the heavenly Jerusalem and help to strengthen other pilgrims on the same way without having to do military service all the time? - Answer: No, dear friend". That has never been possible and will never be possible until we get to heaven. Here is not the resting, but the working, not the triumphant, but the contending church. With Christians it is said: "Strife within, fear without. 2 Cor. 7, 5. Whoever would deny this would go further than even the Chiliastes, who only place the cessation of strife in a future millennial kingdom. But whoever would leave the banner of our Duke because of this and would no longer do "military service" under him, would not find what he is looking for here, because even "the wicked, says the Lord, have no peace. Isa. 48, 22. The Christians already have the advantage that they have peace in the midst of strife. Just look at: Joh. 16, 33. Phil. 4, 7.

**Taking up parishioners" on probation.** A Mr. Orwig, Bishop of the Evangelicals, writes in the Christian Messenger (organ of

the Evangelicals or Albrechtsleute) of January 19: "For years attempts have been made to introduce the probationary system, after the manner of the Methodists, generally among us; but as yet it has not succeeded, and I hope and pray that it may never happen. The apostolic church furnishes no proof of this, She received her members all as full members - bore the weak and defective with patience, and exhorted them to amend as long as there was hope for their salvation, and excluded the gross criminals or incorrigible wicked. Since the General Conference

In 1855, the rule of probationary reassignment is omitted from church discipline, with the exception of the one case of a person marrying an unconverted person, who has to pass a six-month probation". It is strange that just the latter case is still excluded, as it is understandable that among the "Protestants" otherwise the taking on probation is not common. Incidentally, the editor of the "Christian Messenger" is not in complete agreement with his bishop on this matter.

The **present pope**, Pius IX, as the Catholic Truth Friend of Cincinnati of January 24 writes, has recently given a speech in which he says: "They (the authors of certain writings) have no other intention than to undermine the foundations of our religion. We see with pain how the wicked seek to spread this doctrine in the provinces taken from our dominion and in the other countries of Italy. This is the purpose of the translations of the Holy Scriptures. This is the purpose of the translations of the Holy Scriptures which have been spread everywhere. The most infernal father, as Luther is wont to call him, thus admits himself that through the Holy Scriptures, if they are to be understood by the people under his control, they are to be used for the purpose of spreading the word. The most infernal father, as Luther is wont to call him, thus admits himself that the foundations of his religion are undermined by the Holy Scriptures when they are given into the hands of the poor people he holds under his foot in their national language. In the same speech he nevertheless calls himself a governor of Christ, but by this he probably means that, having expelled Christ from the church, he has now put himself in his place, as predicted by the Antichrist. He knows very well that the true Christian church is built on the foundation of the apostles and prophets (Ephes. 2, 20.), that the holy scriptures of the New and Old Testaments are therefore the "foundation" of the church. Therefore, the Holy Scriptures of the New and Old Testaments are the "foundation" of the true Christian church. That is why he shuns the translations of the Bible like the devil shuns the cross. - It is strange that Mr. Pius assures in all his speeches that his paternal heart is very distressed about the plight of the Church, and yet it is written to the Truth Friend of January 17: "Pius IX still enjoys a good appearance, he is full in the face, his cheeks are white reddish (aha!) and without traces of sorrow."

### Church consecration.

On the 17th Sunday after Trin. last, the Lutheran congregation in the Town of Hubbard, Dodge Co., Wisc. now "Lutheran St. Paul's Parish," had the pleasure of dedicating their new, beautiful, stone-built "St. Paul's Church" with the undersigned, their former pastor.

May the merciful God grant that the Gospel of St. Paul may always resound in this Church for the salvation of all who hear it.

Milwaukee, Wisc., Jan. 1861.

A. Brose.

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### Ecclesiastical message.

After Rev. Georg Speckhardt (former teacher of the deaf and dumb in Hesse) accepted a call from the Lutheran congregations in Hillsdale and Coldwater, Mich.

On the Feast of the Epiphany, he was publicly ordained by the undersigned with the assistance of Rev. Trautmann, by order of the venerable Presidium, and inducted into his new office. May the faithful God and Lord bless the dear brother abundantly in his office and rule the hearts of the congregations, that they may willingly give ear to his word, so that he may be praised to them and through them his glorious name. W. Hattstädt.

The address of the dear brother is:

Rev. George Lpoekdarät,

HillsäUo, Nioli.

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## The Tenth Synodal Report

the

General Ev. Lutheran Synod of Missouri, Ohn et al. St.

is published and available from the undersigned Gene. ral Agent of the Synod. Price per erpl. 15 cents and 2 cents postage; in Parthia per erpl. 12H cents and postage.

M. C. Barthel, St. Louis, Mo.

Where are Friedrich, Sophie and Friederike Schröder, natives of Grünsdorf, Mecklen' urg? They migrated from Germany to this country in the summer of 1851 and moved to Wisconsin to settle there. Their sister Maria, presently wife of Friedrich Nerge, asks friends and acquaintances to draw the attention of their above-named relatives to the contents of these lines.

Message is requested at the address:

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LcliLuwdurA, 6oo^ 6o., IIIs.

## Received for the household and pupils of Concordia Collegium and Seminary:

For the Hanshalt:

Ans der Gem. Hrn. Past. Mvll'S in Staunten, Ill, from Mr. W- Betmann7Bushel Corn; E. Hartmann4 do.; Ch. Brase 10 do.; Schröder 2 do.; H. Giesenber 1 Fuder do.

From the community of Mr. Past. Gräbner's in St. Charles, Mo . 18 sack potatoes; 1 do. gctr. Apples; 1 do. Beans; 1 do. Flour; 12 pc. ham; 4 do. Shoulders; 1 do. Page; 20 do. Sausages; 28 do. Smoked meat.

From Mr. S. Tirmenstein in St. Louis  
Remission at an invoice § 10,00  
From the comm. mr. past. Ottensen's in Koskynong u. Liberty Prairie, Wis. 10,00 From the parishes of Mr. Past. H. A.  
Prussian 10,00  
VvnHrn. Lars Larsen Fossum, Big Canoe, 1,00 - § 31,00 n. General support nng Scasse:  
Transfer from No. 9. SI 38.78  
By Mr. G. Steindruck, St. Clair Co., Ill. 2,50  
By Mr. Past. Bilz, collected on  
Christmas Eve 1800 4.00- § 145 . 28  
d. For individual sophomores:  
For Joh. Drescher from his father \$20 ,00  
" H. and L. Crämer of Mrs. Luise Knotke in Fort Wayne \$7.00; ans of their children's piggy bank.  
as a Christmas gift \$3,00- 10,00  
" G. Schumm, from whose father 20.00  
" Herzer and Crull v. Fr.-B. of Zion Sgem. New Orleans 13.50  
" H. Allwardt von der Immanuel Sgem. des Hrn.  
Past. John \$10.00; from the piggy bank of the  
Children H. A. G. \$1,00; from L. K. 50; from Chr. H. 50 Cts. 12,00  
" H. Kiessling by Mr. teacher Bartling 20,00  
For G. Hild from the collection bag of the municipality of Hrn.  
Past. Franke, Addison, Ill. 18.00  
" J. Nützel, from 2. F. -V. in the Gem. of Hrn.  
Past. Miracle, Chicago, Ill - 7,50  
" Markworth and Burfeind, v. d. Gem. zu Alten- burgh, Mo. 22.00  
" E. Citizen from his father 5,00

G. Alex. Saxer.

## Get

g.. To the College Maintenance Fund:

From the Zion congregation of Mr. Past. Hoppe, New Orleans, La. §7 ,15  
Don Mr. Noack and his wife, New-Orleans, La. 9.60 By Mr. Past. Gräbner, St. Charles, Mo., by Messrs. Rahmöller, D> Möhlenkamp,  
Hagemann, Bode O \$1.00; Lürding 75 Cts; Waldeck 25 Cts.;  
Scheips 40 Cts. 5,40  
By the comm. to the holy cross of the Hrn. Past.  
Birkmann at Waterloo, Ill. 6.20  
From the comm. of Mr. Past. Lehmann, Central Township, St. Louis Co., Mo. 3.15  
d. To the Synodal - Missions - Casse.  
From the comm. of Mr. Past. Gräbner, St. Charles, Mo. 7,00  
Missionscollekte des Zions-Distr. in St. Louis, Mo. 11.00 From the congreg. of Mr. Past. Metz, N.-Orleans, La. 16.15 From the  
schoolchildren of the undersigned 2.65  
From the Gem. of Mr. Past. Muller, Chicago, Ill. 3.00

Ed. Noschke.

For the proseminar in Steeden received \$4.00 from Mr. Dietr. Mätten in Grand Prairie, Ill, and \$1.00 from N. N. ES was left to  
us to use the former sum. We take the liberty of appropriating the same for the above-mentioned institution in Germany and  
thereby opening a support fund for this purpose.

C. F. W. Walther.

Received for the California Mission: from C. H. in Z. \$2.00, further from members of the congregation of Mr., Past. Metz,  
N.-Orleans, La: Mad. Nahders \$10,00, Mr. Rahders 55,00, Therese and Catharine Hahn 89,1>0, and from Messrs. Talbert 50 CtS.,  
Schiirmann \$2,50, Walter St,50, Noack \$8,50, Köhnke \$2,00, Mohr 81,00, Wilh. Brüllheibe SI 00., by Mr. Bvhlau from the Gem. of Mr.  
Past. Fürbringer §12.

C. F. W. Walther.

## For the Lutheran have paid:

The 14 vintage:

The gentlemen: Georg Müller, Past. H. Bauer 5 Er., L- Zimmerinann.

The 15th year:

The gentlemen: Georg Müller, Past. A. Ernst 9 Er., Past. I. G. Bvbm, Fr. Brodhagen, L. Zimmermann.

The 16th year:

The gentlemen: Paul Bürger I I Er., Past. W. Korcw, M. Keck, G. Müller, Cl. Eggers, C. Krause 50 Cts, C. Feig, P. Popp, Past. H. Eisfeller  
Z Er., W. sticke, Past. F. G. Böhm, Robert Scholz, C. Succow, W. Holls, M. Stroh- hecker, Prof. Fleischmann, Fr. Brodhagen, Past. H.  
Lcmke, H. Kummig, I. G. Kling, M. Bernhard, I. Nase, Past. H. Wetzler, Past. E. Pankow, I. Stern, Past. L. Daib, Past. L. Knapp, Past.  
Uebelacker 2 Er.

The 17th year:

Messrs: F. Stutz, P. Dickmann, Brackmann, G. Müller, Aug. Sievers, C. G. Schneider, Rev. H. Sieger, H. Richter, Carl Bieth, F. and H.  
Dankmeycr, I. Gerding, Johann Gottlob Deubner, Past. I. G. Bvbm, W. Heils, Past. V. Korew, Sam. Bauer, F. Bach, W. Bahls, G. Hederle, F.  
Neule, M. Schlang, I. Jocky, I. Gaß, G. Lichtenberger, Past. A. Hoppe 2 Er., H. F. Nullmanu, G. Kiessling, L. Schüller, Past. C. Strafen, Past.  
E. Pankow, H. Büscher, Past. L- Daib 2 Er., G. Nciger, G. Scheil- haaS, S. Dorn, C. Kohne, Past. E. A. Brauer, W. Riepe, Past. I. R" Moser.



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Changed address.  
Rev. IP. Ilbill, I<sup>^</sup>orin, III.

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St. Louis, Mo., Synodal Printing Office of A u g. Wiebusch n. Son.

## Volume 17, St. Louis, Monday, February 19, 1861, No. 14. Municipal Election Law.

(Continued.)

(6) Now, if all believing Christians, as we have seen, are spiritual priests according to God's Word, what follows from this? - Are they therefore also all public preachers, church ministers, pastors, bishops, pastors? May they therefore, because of their spiritual priesthood, take the right to interfere with the public preachers in their office, to teach publicly alongside them, to pray publicly, to absolve publicly and to confess sin, to baptize, to hold Holy Communion, and to serve the Lord's Supper? To baptize, to hold Holy Communion, and the like? - That is far away! - Admittedly, the opponents of the Lutheran doctrine not only say that this follows necessarily from the doctrine of the spiritual priesthood, but they themselves sometimes go so far as to assert that we really make this conclusion! But this is a gross falsehood. Neither does it follow from that doctrine that the spiritual priesthood and the public ministry of preaching are the same, nor do we draw this conclusion. It is clearly written: "Are they all apostles? Are they all prophets? Are they all teachers?" 1 Cor. 12, 29 That the apostle asks in this way is obviously meant to indicate his denial of the matter; the apostle wants to say: "Will you claim that all Christians are apostles, prophets, teachers? Certainly not!" Further, the same apostle writes, "But how shall they preach, if they be not sent?" Rom. 10, 15. So the apostle hereby declares, to this, a public To be a preacher does not only mean to be a baptized, believing Christian, but also to be sent, that is, to be duly chosen and called. And finally Jacob also gives the serious warning: "Dear brethren, do not forbear to be teachers to anyone, and know that we shall receive the more judgment." Jac. 3, 1. To proclaim oneself as a public teacher, for example because one is a spiritual priest, is a sacrilege, an impertinence, which does not have to expect a reward but a severe judgment. It is therefore also clearly stated in the confessional writings of our church, namely in the Augsburg Confession: "It is taught by the church government that no one should publicly teach or preach or administer the sacraments in the church without a proper profession. (Art. 14.)

This, too, does not follow from the doctrine of the spiritual priesthood of all true Christians, that the special public preaching office is only a human, ecclesiastical institution, which, in order to maintain order in the church and to avoid confusion, was made by men, that the public preaching office is a creature and, in this sense, a natural outflow of the spiritual priesthood of Christians. To be sure, those who hold and confess Luther's doctrine of the spiritual priesthood of all Christians, in order to make this doctrine quite odious, will also have this said about them by the

The Lutherans imputed this doctrine to the papists, but they were lying, because we know very well and have always testified and taught that this doctrine is false. God's word clearly says: "God has appointed in the church first the apostles, then the prophets, then the teachers. 1 Cor. 12:28. Further, "He (Christ) hath appointed some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." Ephes. 4,11. Not men, then, not Christians, as spiritual priests, but their eternal High Priest Himself, Christ, the Son of God, and, because it is an outward work, the holy Triune God Himself has made the order of the public ministry of preaching. It is the creature and order of the great all-wise God Himself in His Church on earth, like the temporal authority in the state. Hence it bites in our symbolic books: "We have a certain doctrine that the office of preaching comes from the common profession of the apostles." (Schmalk, Art. Anbang von der Gewalt und Obrigkeit des Pabstes.) Hereby a directly divine origin is ascribed to the public office of preaching, for the profession of the apostles, whose successors in the office of preaching are the church ministers, derives directly from Christ, the Son of God. This is why the Apology of the Augsburg Confession states: "The church has its own origin. Therefore, in the Apology of the Augsburg Confession it is said: "The church has God's command that it should appoint preachers and deacons. (Art. 13.) Therefore, whoever disturbs the public ministry of preaching, interferes with it,

abrogates it, resists it, disturbs God.

If he does not comply with God's order, he interferes with God's office, cancels God's foundation and contradicts God's order, and will therefore have to give God a heavy account in which he cannot stand, but will be disgraced before all angels and the elect. It will not help him that he had a "good intention", i.e. the intention to save souls; for whether a work is good or evil does not only depend on what intention one had, but above all on whether it was in accordance with the word and commandment of God. A warning example is Saul. When he had offered a sacrifice without and against God's commandment, with the good intention of serving God, the prophet Samuel said to him in the name of the Lord: "Do you think that the Lord delights in sacrifice and burnt offering (more) than in obedience to the voice of the Lord? Behold, obedience is better than sacrifice, and attention better than the fat of rams; for disobedience is a sin of sorcery, and opposition is idolatry and idolatry. Therefore because thou hast rejected the word of the LORD, he hath rejected thee also, that thou shouldest not be king." 1 Sam. 15, 22. 23. Just as the offering of sacrifices was instituted by God Himself and was a work of worship, but Saul did not serve God with this work because he had no profession for it, but rejected God and incurred His wrath: so the public ministry of preaching is also, as one instituted by God, certainly "a delicious work" (1 Tim. 3:1); but he who does it without being duly called to it does not serve God, but rejects God and incurs His wrath. He is a rebel against God's order. He does not act according to the right of his spiritual priesthood, but abuses it. He may always say that "the spirit drives him to it. He is indeed driven by the Spirit, but not by the Holy Spirit, but by his own spirit, for the Holy Spirit is a spirit of discipline (2 Tim. 1:7) and of truth, which does not contradict itself, that is, it establishes the public ministry of preaching, and then should drive him to disturb it and not to abolish it.

That our doctrine of the spiritual priesthood of all true Christians, in order to make it quite hateful, is misinterpreted in such a way, as if the contempt and disturbance of the public preaching office were thereby approved and its seal expressed, should not surprise us, for Luther, whose doctrine we lead, as no man can deny, except an ignorant or a wilful interlocutor, fared the same way. Luther learned this, for example, from the papist Emser, to whom Luther replied, among other things, thus: "You also deny that I have made all laymen bishops, priests and clergymen in such a way that they may also do the office as soon as they are called; keep silent, as you are pious, that I write beside it: Let no man himself be subdued by the uncalled, except it be in the utmost necessity." (Answer to the super-Christian 2c. Book of Emser from the year 1521. XVIII, 1597.)

But, some will perhaps say here: "Is this really so, then what does the spiritual priesthood of Christians give them apart from the authority and duty to come before God, to offer their hearts and lives to God, to pray for themselves and others and to practice God's word as house fathers with their own, and to talk about God's word with their fellow Christians? If Christians, as you yourselves admit, are not pastors as spiritual priests according to biblical Lutheran doctrine, then why make so much fuss about their priesthood? If a Christian is as much as a spiritual priest and a spiritual priest as much as a Christian, who on earth will then want to deny the rights of the spiritual priesthood? Only hold that the Christian priesthood has nothing to do with the office of preaching, and no man will speak against it."

We answer: It is true that to be a Christian is as much as to be a priest, and to be a priest is as much as to be a Christian; but precisely because this is so, to be a Christian must have an honor and power which it would not have if it were not so much as to be a priest, and vice versa. Although a spiritual priest is by no means a pastor or public preacher, one can by no means say that the spiritual priesthood has nothing to do with the public office of preaching; on the contrary, it has a very close and important connection with it. Just consider: what a preacher has to do are all priestly works; he may teach, pray, bless, absolve, administer the sacraments, exhort, punish, comfort, watch over his flock, and so on. Even when he teaches, he sacrifices according to the Scriptures, as the apostle Paul says: "I am to be a minister of Christ among the Gentiles, to offer the gospel of God, that the Gentiles may become an offering acceptable to God, sanctified by the Holy Spirit. Rom. 15, 16. Since all Christians are spiritual priests according to God's Word, preachers can be nothing else than ministers of priests or ministers among priests. Therefore, in the New Testament, the office of bishops, presbyters or elders, shepherds and teachers, i.e. pastors, ministers and preachers, is called a ministry. For as often as in our German Bible the word **Amt** occurs, so often in the original Greek text is the word *Diakonia*, which in Latin means *ministerium*, in German **Dienst**. A Senior Ministerii is therefore nothing more than the oldest or most orderly in service, not in ruling and dominating. All this was already prefigured in the Old Testament; for also in the Old Testament, as is well known, not all priests and Levites always served, but also among them an order was introduced, according to which in a certain time

some served, others did not serve. Therefore we read

z. For example, of John the Baptist's father Zechariah: "And it came to pass, when he had ministered unto God in the time of his ordinance, according to the manner of the priesthood, and it was appointed him to burn incense, that he went into the temple. And it came to pass, when the time of his office was expired, he went home to his house." (Luc. 1, 8. 9. 23.)

From this difference of serving and non-serving priests in the Old Testament it does not follow that the believing Christians as spiritual priests have to administer the public ministry, only that they have to alternate in this ministry with the called preachers, like the non-serving priests and Levites in the Old Testament with the serving ones. Let this be far off! It is an old rule of interpretation that a New Testament counter-image has only so much of its Old Testament model as the Holy Spirit himself indicates in the New Testament. Now the Holy Spirit does not only say in the New Testament that not all are teachers (1 Cor. 12, 29.) and that a special ability and a special profession and mission belong to it (2 Tim. 2, 2. Rom. 10, 15.), but also that whoever has an office should faithfully wait for it until he receives the unfading crown of honor (Rom. 12, 7. 1 Pet. 5, 2-4.), that therefore the bearers of the public office should administer it throughout their life, that it should be their life's profession.

That all believing Christians, teachers and hearers, are priests, the teachers the ministering, the hearers the nonministering, it follows rather: 1. That there is no distinction of rank between the teachers and hearers, that the public preachers do not constitute a special rank; that there is only a distinction of service or office between them; that the public preaching office is only an order, though a divine order.

But if it is certain that the public office of preaching is only an ordinance of God and not a special status, since all believing Christians are of priestly status, it follows from this 2. that in this there is a great difference between the New Testament and the Old. In the Old Testament, a sacrifice or other act entrusted to the priests was invalid if it was not performed by a descendant of Aaron or Levi, because only these were of priestly rank; in the New Testament, on the other hand, all priestly acts are valid, whether they are performed by a public preacher or by a so-called layman, because the latter are also of priestly rank with the believing preachers. From this it is clear that all those who maintain that an official act performed by a layman or non-ordained preacher, be it preaching, or baptism, or absolution, or Holy Communion, is invalid - that all of these deny the priesthood of all Christians with this doctrine, make the public preachers the only priests.

The Lutheran Church has made it clear that the public ministry of preaching is not a divine order, but a special order, like that of the priests and Levites in the Old Testament. But that the latter is taught, we have cited in No. 8 of the "Lutheran" as an example a preacher of the Ohio Synod, who expressly asserts: if a non-ordained preacher preaches the truth, the Holy Spirit does not work through such preaching; if he baptizes, blesses, absolves, and holds the Lord's Supper as prescribed in God's Word, then everything is "without power and blessing", an "empty sound and form without substance"! \*) One can see from this how important the doctrine of the spiritual priesthood of all Christians is; if one denies this, then one finally comes (if one is only bold enough to make logical conclusions) to the most obvious and most horrible blasphemies. Pastor Grabau and the whole Buffalo Synod do not say everything as straightforwardly as that member of the Ohio Synod; but because they too are opponents of the biblical Lutheran doctrine of the spiritual priesthood of all Christians, they too really come to the same horrible teachings. Pastor Grabau, for example, writes in his pastoral letter: "Consequently, we are convinced that a man arbitrarily raised up by the congregation can neither give absolution nor distribute the body and blood of Christ, but that he gives vain bread and wine." Pastor Grabau goes so far as to deny the power of the word of God even when it is spoken by a man called by a congregation, if he is not called in good order, that is, not ordained by a preacher, but is "a man arbitrarily raised up by the congregation"! How he believes about the matter, he clearly indicates by claiming shortly before that "the words of the appointment are nevertheless strong because of the office to which the Lord still confesses. So the word is not powerful because it is the word of God, but because it is spoken by an ordained official; if the word is spoken by a non-ordained person, then, according to Grabau, God does not confess his word, but if it is spoken by an ordained person, why? - because God confesses his office! And to this doctrine of Pastor Grabau the whole Buffalo Synod has publicly confessed and solemnly confirmed it, by adding in its evaluation of that passage of the pastoral letter: "Therefore we hold

That one makes the power and validity of the divine means of grace dependent on the correct ordination is doubly terrible, since ordination is only a human, i.e. ecclesiastical, but not a divine order. By making God's things dependent on human institutions, one cancels God's commandment by human commandment, thus putting the latter above the former. There is the old godlessness of the Pharisees and the new abomination of the Antichrist. Cf. Match. 15,1-4.2 Thess. 2,4. That the ordination, which the Buffalo Synod declares to be a divine order and institution, is a human one, we will prove in detail later, God willing.

also rightly that our dear Lord Christ only distributes his body and blood in the Lord's Supper through the holy right office of preaching, as in his own divine order". (See the 2nd Synodal Letter of the Buffalo Synod p. 11.) What an appalling doctrine this is, it is not even necessary to say. One must not think that the frightening thing lies only in the fact that those who knowingly administer the means of grace or have them administered contrary to the order are robbed of the comfort that the means of grace are nevertheless valid and powerful. That would still be a small pity. But the matter has a much wider significance. If it is taught that absolution, Holy Communion, etc., are valid and powerful only when administered by a properly ordained preacher, a Christian can never know whether he receives a valid and powerful absolution and really the body and blood of Christ in the Lord's Supper. For those who teach this also teach at the same time, and must logically teach, that no non-ordained or lay person can ordain, but only a preacher who is himself properly ordained. But from this it follows that one can only know whether a preacher is properly ordained if one knows at the same time whether the one who ordained him was also properly ordained; therefore one must necessarily also know whether all preceding ordinators were properly and truly ordained themselves, whether therefore our present preacher's ordination goes back to the apostles in an uninterrupted series! For if at any time there had been a gap, if at any time a non-ordained person had ordained someone who was in the series, namely in the series that closes with our preacher: then, according to that doctrine, our preacher would not be right either, that is, not truly ordained, and everything he did would then be invalid and void according to Grabauian doctrine. This is the abyss to which this teaching leads! The devil has nothing less in mind than to make all means of grace and with them all comfort, all grace, all forgiveness of sins uncertain and uncertain for Christians. And this is also the reason why we so earnestly oppose this false teaching and fight for the spiritual priesthood of all Christians. Our opponents try to make people believe that we are fighting so hard for it because we disrespect the public preaching ministry, yes, because we aim to overthrow it, to cause an abominable confusion in the church, to make all lay Christians (whom they call the rabble) pastors, They want to turn all lay Christians (whom they call the rabble) into pastors and public preachers, and the preachers into miserable servants of men, who, because they are only servants of the spiritual priests, must now also preach and do everything that the so-called spiritual priests want. But the gentlemen are "lying" about this. It is about

Here it is about something quite different. We hold, as I have said, above all, that preachers do not constitute a special state into which they enter by ordination, as by a divine institution, like a kind of sacrament, but rather that all Christians are of priestly state: so that the power and validity of the divine means of grace may not be made uncertain and uncertain to Christians. Whoever knows that all Christians are of priestly status and that public preachers are only ministers among the priests of the New Testament, need have no concern when his preacher absolves him and gives him Holy Communion, whether he also receives a true valid absolution and really the body and blood of Jesus Christ, if only his preacher uses the always powerful words of the divine institution and performs everything according to the divine institution. But he who does not know that all Christians are priests and that the public preachers are only ministers among the priests of the New Testament; who rather believes that the preachers can only validly and powerfully absolve and bring and distribute the body and blood of Christ to the elements for the sake of their special office, for the sake of their proper ordination, for the sake of their rightful and in all respects proper calling; who therefore makes the preachers such priests as the Levitical ones of the Old Testament were: He can never know whether he will be validly and powerfully absolved by them and really receive the body and blood of Christ, because he can never know whether his preachers are properly ordained, since according to that doctrine a layman cannot ordain, but he does not know whether his preacher's ordination does not perhaps go back to a layman's ordination, for if once a layman has ordained one as a preacher, then according to that doctrine all those who are so to speak descended from this ordination are also not truly ordained. \*) In the Old Testament, however, the works assigned to the priests were only valid if they were performed by priests; but thereby the validity of the sacrifices and the like was not uncertain at that time, because it was certain from the physical descent of Levi and Aaron which ones were priests.

But if it follows from the doctrine of the spiritual priesthood of all Christians, first, that the publicly employed and appointed preachers are only the ministers among the New Testament priests, and secondly, that therefore the validity of the means of grace administered by them

\*) From this, one can see, among other things, in which soul-dangerous false doctrine of the office of preaching not only the papists, but also the Episcopalians are stuck, who do not recognize any preacher as one who is ordained by a legitimate bishop.

The third conclusion is that, although Christians may not abrogate or disturb the divine order of the public ministry of preaching, and may not presume to do it without a vocation, yet, if Christians perform in an emergency any work which only public preachers are ordinarily called to perform, it is nevertheless valid and powerful; as, for example, even in the Old Testament among the priests certain orders were made according to which sometimes these had the "ministry," that is, the service, but no one doubts the validity of a sacrifice. For example, even in the Old Testament, certain rules were made among the priests, according to which sometimes these, sometimes those, had the "office," that is, the service, but still no one had to doubt the validity of a sacrifice when it was performed in an emergency by a priest who actually did not have the week. Hence it bites in our symbolic books: "How then in an emergency even a bad (mere) layman can absolve another and become his pastor; as St. Augustine writes a history that two Christians were together in a ship, one of whom baptized the other, and thereafter was absolved by him. (S. Schmalk. Article. Appendix 2.) The same applies, of course, to all other priestly works. Although almost all "orthodox Lutheran theologians" declare that no layman should administer Holy Communion, and we heartily agree with them in this; one must not think, for instance, that a common Christian should not administer Holy Communion because he could not bring himself to do so; an ordained preacher would necessarily be needed for this! That is far away! But because no real emergency can arise in regard to Holy Communion. For Holy Communion is the sacrament of confirmation or strengthening, while baptism is the sacrament of initiation or consecration, and the preaching of the gospel, together with absolution, is the means of first producing faith. This alone is the reason why our orthodox church teachers declare themselves against a layman ever administering Holy Communion. They follow the principle: where the blessedness of men is in danger, if the order is not broken, it should be broken, for our souls are not there for the sake of the order, but the order is there for the sake of our souls, that is, for the sake of our salvation and our blessedness; but where the salvation of our souls is not endangered by the strict observance of the order, the order should not and must not be broken. But whoever maintains that a layman has the ability to administer baptism and absolution, but not Holy Communion, does not know that he is a layman. First of all, he must believe and teach that not all Christians are priests, and secondly, that the word and institution of God do not have their power in themselves, but only receive it from the person who handles and administers them. It is a manifest contradiction to assert that Christians are capable of performing the priestly works of baptism and absolution, but not others. Those who commit this contradiction in the Lutheran Church show that they admit it only because it is clearly stated in our symbolic books, in order not to be revealed as anti-Lutherans; but in the depths of their hearts they believe neither, or they are annoyed that they have to believe it, although it does not fit into their hierarchical doctrinal system. \*)

Luther in particular, who strongly opposes the idea that there is an emergency case in which a layman should be allowed to administer Holy Communion, nevertheless counts this very decidedly among the works of the spiritual priesthood. He writes: "The third office is to bless or pass the holy bread and wine. Here they (the papists) boast of a special triumph, the scorers; here they gloriously defy and say that no one else has this power, neither the angel, nor even the Virgin and Mother of God. But we leave aside their nonsense, and say that this office is also common to all Christians, like the priesthood." (Epistle to the Council and Community of the City of Prague. X, 1811. 2.) But so that one does not think that Luther wants the laity to use this right of theirs also against the order of God, he adds: "But we have said all this only about the common rights and power of all Christians. For since all things should be common to all Christians, which we have hitherto related, and which we have also proved and demonstrated, it is not fitting for one who would set himself apart and appropriate to himself alone that which is ours alone. Refrain from this right and also put it to use, if there is no one else who has also received such a right. But this requires the right of the community, that one, or as many as please the church, be chosen and accepted, who instead of and in the name of all those who have the same right, publicly hold these offices; so that no abominable disorder occurs in the people of God, and the church becomes a Babylon, in which all things should be done honorably and orderly, as the apostle taught 1 Cor. (Ibid. 1857. 8.) Thus Luther wrote in 1521 and he held on to this teaching until his death. For example, ten years later, in 1533, he wrote: "I do not want to say, as the papists do, that no angel nor Mary can walk (cnsscrrcn the Lord's Supper) 2c., but I say that even if the devil himself (if he were so pious that he wanted to or could do it), but I suppose that I will find out afterwards, that the devil would have slipped into the office like this, or would have let himself be called in the form of a man to the parish office and would have publicly preached the gospel in the church, baptized, said mass (the Lord's Supper), absolved, and practiced and administered such office and sacrament as a priest according to the command and order of Christ: we must nevertheless confess that the sacraments were right, that we received right baptism, heard right gospel, received right absolution, took right sacrament of the body and blood of Christ. For our faith and sacrament must not be based on the person, whether pious or evil, consecrated or unconsecrated, called or insinuated, the devil or his mother, but on Christ, on his fine word, on his office, on his command and order." (Von der Winkelmesse und Pfaffenweihe, XIX, 1551.) According to this, the Lord's Supper is a true one even of those who have been initiated, unconsecrated, and uncalled, if they use Christ's word and keep his appointed order, for in doing so they administer the office, even if unlawfully for their person and in a manner not pleasing to God, for there is a great difference between invalid and unlawful; something can be valid without being lawful. Incidentally, there are even pure unsuspecting teachers who claim that there is a case of necessity in which lay people should also administer Holy Communion. Among these teachers are Heshusius (who published a book by Pastor Grabau himself) in his book: "Von Amt und Gewalt der Pfarrherren. Edited by Dr. Schütz. Leipzig 1854," p. 30- - furthermore the famous Danish theologian Brochmand in his Glaubenslehre. (S.

The fourth consequence of the doctrine of the spiritual priesthood of all Christians is that they must have the right to choose their

preachers themselves. To prove this last consequence, however, we must again postpone it to a next number for lack of space.

(To be continued.)  
(Submitted.)

### Disgraceful courses of action by Prof. Lehmann, President Past. Schulze, and Pastors Reichert and Groth, members of the Ohio Synod, Western District \*)

It was at the end of July of this year, when I officially visited the congregation of Pomeroy, Meigs Co., Ohio, on my visitation trip during the vacation at our seminary in Fort Wayne. There I was presented by a part of the congregation with three complaints against their pastor, which were discussed in two long congregational meetings. The result was that none of the plaintiffs, despite my request, was able to present anything factually based, i.e. just, against the justification of the defendant, according to each individual point of complaint. In the end, I had nothing else to do than to punish the plaintiffs seriously with God's word and to admonish them to repentance. On the request expressed by one of the leaders that Rev. Heid and that the congregation be provided with another preacher and pastor, I could not, of course, for the sake of my conscience, give in; for this would only have strengthened the malicious flesh of the adversaries, who were increasingly proving to be enemies of the punishing Word of God, promoted an unworthy partisan rule in the congregation, and grieved and offended the righteous members of the congregation. For they stood by the probity and justice of the matter, and even the plaintiffs could not bring anything against the entire conduct of their pastor's office, with the exception of their complaints, which, however, proved to be unfounded upon closer examination.

Since I could not and would not agree to the carnal desire of the people to be helpful in the transfer of their pastor, and the unrighteous did not want to repent, the storm broke out soon after my departure.

Syst. th. II, 371. 2.) The Rostock theologian Zach. Grapius speaks against it, but explains: "Laymen are priests, but only by virtue of an inward ability to all church offices and so also to the administration of Holy Communion, so that we do not think that this would be a less true sacrament, which a layman would give, perhaps moved to it by necessity or out of error." See the blessed Schomerus, where Luther's words are also quoted: Our faith need not look at the person, whether he be pious or evil, consecrated or unconsecrated, called or insinuated." (*Syst. nov. controv.* IV, 89.)

\*) After completely fruitless years of wasting hopeful brotherly love on the Ohio Synod of ours, which has brought us nothing but blasphemy, we must now allow this Synod to be made manifest in its true form by those who know it better than we do, and who once had to start from it for the sake of truth. D. Red.



Since the enemies were somewhat more than the Halste, they cheekily demanded from Mr. Past. Heid the church key and the church books and locked the church door, so that Rev. Herd was forced to hold services elsewhere with the remaining part of the congregation. Somewhat later, the ever-increasing hatred urged the adversaries to drive the pastor with his wife and six children out of the parsonage, although at that time they had not yet found a preacher to their liking and could not make use of the parsonage; indeed, at the end of the last congregational meeting, after I had left the church, they forcibly snatched from the pastor the copy of the complaint, the original of which had been sent to me in Fort Wayne, but which I had not yet received before my departure.

From the Congregation of the Past. Daib in Fairfield Co. I sent another serious and heartfelt letter to this separatist group, in which I presented to them the terrible danger to their souls if they continued to give room to the devil and their flesh, thus setting themselves against God and His Word, and exhorted them, as urgently and agitatedly as I was able, to repent, for I still hoped that they were only temporarily deluded and would come to their senses again after better reflection. Success, however, proved that this hope was vain; for they showed themselves more and more vicious and hostile against Mr. Past. Heid.

In the meantime, I learned that the separatists were planning to approach the Ohio Synod for a preacher, so I wrote to the president of the middle district, Rev. Schulze, informing him of the state of affairs and warning him not to get involved with the separatists before an investigation had taken place, which, as is self-evident, was unbiased and fair, as to whether these people, or the other part of the congregation with their pastor and me, were in the right. At the same time, I asked him to communicate this letter to Prof. Lehmann.

What happens? In a few weeks, Mr. Past. Reichert a member of the Ohio - Synod m. D., in Pomeroy to look at the matter. And in what did this consist? In that he merely listened to the complainants and put their complaints on paper. Past. Heid, however, he did not visit, although the latter, who had heard of his arrival, had urgently requested him in writing. The latter had also written earlier to the President of the Ohio Synod, but had received no reply.

What was the further success of this so-called investigation? This, that at the end of November Mr. Past. Groth of Hamilton, a member of the Ohio Synod, Western District, appeared at Pomeroy, preached a trial sermon to the apostates, later accepted a calling from them, and is now already officiating among them. He also refused on his first visit to meet with Mr. Past. Heid, in order to first find out from him the state of affairs.

and to hear the defendant, although he was also urgently requested to do so by the defendant.

This is now the historical fact, and so was the conduct of the President, Rev. Schulze, Prof. Lehmann and the two pastors Reichert and Groth. Are these not fine Christians and Lutheran teachers on top of that, who held an unpartisan church court entirely in accordance with the confession of the church, heard both the accusers and the accused, and then passed judgment in accordance with God's Word? Portius Festus, the pagan governor, says that it is not the way of the Romans to condemn a defendant, because he has his plaintiffs present and has room to answer the charge, Acts 25:16, but these excellent Christians and confessional Lutheran teachers would rather have Portius Festus appear against them on the day of judgment and condemn them than that they had acted according to pagan morality and justice. -

By such ungodly and vile conduct, however, they are revealed as such men who have cast off all fear of God and his word, are filled with blind partisan hatred, envy, malice and vengeance against the Missouri Synod, and with equally blind partisan zeal for their synod, and whom God, according to his righteous judgment, has given over to do in a wrong sense that is not fit. For this is to seek the glory of God and His Word, to guard one's own conscience, to build up the Church of Christ, and to promote it, if, against all natural, pagan love of righteousness, a vocation to assume the sacred office of preacher is accepted by people. Is a profession of preaching accepted from people who have been duly warned beforehand, and who have been called to a common examination of the whole afflicted business?

Does this mean to help the wretched, twisted people, who are full of hatred and malice against their faithful pastor, that they are held as good Christians by their partisan new preacher and served with the sacrament of the Body and Blood of Christ? Is it not, then, that by such shameful and blasphemous abuse of the Gospel and Sacrament in giving and receiving, they bring God's wrath and judgment ever more heavily down upon each other's necks? For the more often these wretched people receive absolution and the Lord's Supper, the greater will be the judgment of hardening in them, according to God's just order of punishment, and the deeper their present preacher, as a helper of Satan, will push them down into the abyss of hell. And since he himself must at least

be in doubt whether his followers are really Christians, since he has not heard the accused part, all his official actions among them are sinful and condemnable according to God's word.

Incidentally, Prof. Lehmann, President Schulze and comrades may finally hear and learn here once and for all that, in a human way, they have by no means caused us the slightest annoyance.

We do not want to do anything if they send this and that *speechmaker and ecclesiastical businessman* out of their means to wanton separatist mobs that emanate from us out of enmity against the punishing Word of God, church discipline, confessionals, and so on. For just as a homeowner is glad when someone builds a cloak for him, at no cost to himself, in which all impurity can flow out of his house, so we are quite content if such a drain of a rotten pile under an Ohio preacher is in our vicinity. For from this our congregations have a twofold advantage. First, they are freed from all kinds of unclean spirits who despise the teaching and discipline of the divine Word and do not want to become and be Christians.

On the other hand, such spiritual cloaks keep the "unclean" spirits, who still wear the mask of hypocrisy, away from us; For out of natural elective affinity and right instinct, they prefer to go to such a congregation, which has its speechmaker, baptizer, sacrament richer, copulirer and funeral director, who gets so or so much "loyalty" annually for it, depending on the existing rental contract, but lets everything go its usual course; for he gives the sanctuary to the dogs and throws the pearls before the swine, that is, for example, to the rich misers and usurers. For example, he gives the Holy Communion to rich misers and usurers, or to drunkards. He may be a good provider of flour, but he is a bad pastor. For such a hireling and belly servant has neither the desire nor the love, nor the understanding and skill to take care of individual souls according to their spiritual need, to instruct the ignorant, to correct the erring, to search for the lost, to heal the wounded, to punish the impenitent, to comfort the sorrowful, to strengthen the weak, to fortify the wavering, to restrain the rash, to urge the indolent, and to care for them all as is right. Nor does it cause him any particular discomfort and uneasiness in his conscience if this or that member of his congregation year after year is also a member of a secret society and thus also stands in league against Christ with Jews, unchurched people, despisers of the sermon, even open deniers of the Bible God. If he only pays his contribution, he is and remains a good church member.

Summa, we can assure Prof. Lehmann, Präses Past. Schulze and similarly minded fathers of the middle or any district of the honorable Ohio Synod that they do us no heartache at all, but only do us good, if they continue to build such cloaks and treads on our churches, in which the devil performs his need and thus does not carry his excrement into our churches. For the more our congregations get rid of such filth and uncleanness or do not take it in under the mask of hypocrisy, the purer and healthier they become, and the more fruit and prosperity is to be felt, as then

the devil and his instruments must always work into the hands of the Lord Christ. But that they do not see this is God's righteous judgment, which thus blinds them and drives them forward on the way of destruction according to its almighty effect.

W. Sihler.

(Submitted.)

### Letter.

Although the "Lutheran" stands too high to be misused as a canal for any dirt that happens in the ecclesiastical field, the following seems to me worthy of inclusion in this magazine, if only because of its rarity. - A few weeks ago, the writer of this journal received a letter from a part of his apostate branch congregation, which was written under the chairmanship and from the pen of a Lutheran pastor. The letter reads:

"Dear Pastor

According to the Missourian Parochial Order of 1839 and 1840 § 17. the congregation is entitled to remove its preacher, but not arbitrarily, but only if it can prove that the preacher is no longer to be tolerated by it according to God's word, so we are at least acting in accordance with the existing order in the Missouri Synod when we herewith declare to you that the congregation has decided to fulfill the sad duty of removing you as your former pastor and minister; if you do not want to be led to the conviction that the Missouri Synod and other states have deviated from the pure confession and practice of the Lutheran Church, then we are not prepared to do so. States has departed from the pure confession and practice of the Lutheran Church. Lutheran practice, and such apostasy also applies to all pastors who are affiliated with said synod. As proof of our conviction, we refer you to the testimony of the Lutheran Buffalo Synod in its Synodal Reports and Informatory, which has been going on for years, in that we have no reason to doubt or disbelieve these strong grounds of proof led by this honorable Synod.

For a long time we have been challenged in our conscience with the question of whether the Missouri Synod is a faithful church, since your teaching and practice was offensive to us in many respects. Our trust in you was also shaken by the indifference with which you treated us, and by the perception that you lack the necessary ministerial gifts according to 2 Tim. 2, 15, 14. Finally, after all, you caused great trouble when you refused to come to us, namely to a church meeting, to hear and investigate our complaints and, if necessary, to instruct and punish us; but you did not do so, with the evil explanation that you did not want to argue with us. We were therefore forced, since we were not an actual member of the Missouri Synod, because we had never been legally affiliated with them and could no longer trust this synod, to turn to Pastor C. Schwankovsky for advice and instruction. On the basis of his instruction, we feel compelled to declare: that we have acted wrongly in withdrawing from your pastoral care, with regard to a complaint against the conduct of your office, which related solely to your personal conduct, since we are now convinced that the bond created by God, which binds the shepherd to the flock, is the pure Word of God, which can only be torn apart by persistent false teachings, either a word or a change. We therefore ask your forgiveness where we have erred. Furthermore, we make the joint request to you, for our sake and for the sake of truth, to step out of the Missouri Synod with us, and with a resolute testimony against the false doctrine of Missouri, to join the confessional Lutheran Buffalo Synod, and to communicate your decision to us as soon as possible, if we are not to shun you forever as a false-believing teacher. We are determined to join the Lutheran Synod of Buffalo and other states, and if you cannot find joy in doing the same, we will join the same without you, and are obliged to appoint such a pastor as possesses all our confidence. We have paid our due parson's salary, and although we have already learned from the testimony of a churchwarden in Sheboygan Falls the disposition of your heart to dismiss us without all complaint, we look forward to a reply to this letter.

To faithful love the undersigned. Joh. Seiter. Jean Gross. Adam Allmann. Adam Stroub."

What do you say to this, dear reader? Will you laugh or cry? At least, I felt as if someone had given me a crude cheek poke in jest when I received this letter. For in the space of five minutes I was hanged, and yet cut loose from the rope again and given a fair trial; then they put the rope on me again, let me dangle a little, and then asked me if I would put up with all this? Finally, they gave me a good scrape and left me standing there like Toffel's Hans blindfolded in the spinning room. - But there is a very serious side to this, my dear compatriot Schwankovsky. For you let yourself be celebrated as a servant of the word of Christ and have your mouth full of Lutheran orthodoxy, but by your fruits one can see that least of all. The apostles of the Lord approach their congregations with

the sermon: Repent and believe in the gospel, - but you step among a congregation, and your first sermon is: Remain in the works of the flesh and believe the Grabau's Decretals, namely the Informatorium and the Buffalo's Synodal Beings.

direct. Well, I see you driving together here. But you poor man look through colored glasses. For you do not see that in the process of deposition which you have initiated against me, and under which you have pressed your parochial seal, you do not stand on a certain word of God, but your highest wisdom are the Buffalo Synodal Reports and the Informatorium. Under the sayings of this idol, like you, the souls bought dearly by Christ's blood must bow down without examination and without contradiction and condemn me. Doesn't that mean instead of the gospel, preach Grabau's Decretals?

But the most astonishing thing is that you yourself have no respect for your Buffalo Gospel, and likewise for the people to whom you present yourself as their pastor. Otherwise, you would not have demanded their signature on matters of faith that they heard from your mouth for the first time. The apostle of the Lord exhorts his Ephesians with tears day and night for three years (Acts 20:31) and yet they do not want to progress properly. But with you the people are well converted. With the stroke of a pen, you are able to pass off things as having been researched and understood long ago, which divide the entire Lutheran church of this time, although you know quite well that these people have never read the Informatorium and the reports of your synod, much less examined the state of the dispute between your synod and ours. Yet you tempt people to shout at the top of their lungs: We are good Buffalonians and whoever does not follow is doomed! - Ah yes, they are probably in the Buffalo skin up to their ears and put on horns, but where is the soul? - But how, if the Informatorium and the Synodal Reports lie to you, would not one blind man lead the other into the ground? - Therefore, I speak the truth when I say that you treat the souls of those people carelessly and play your game with divine things.

If you truly cared about your Buffalo Gospel, you would not so unholily tear apart the "sacred bond that ties the preacher to his congregation" and let "my parishioners" trample it underfoot. And if you are truly concerned about the conversion of the latter through your beatific gospel, why am I so contemptuously excluded from this conversion? Am I not the shepherd of the congregation, whom it has appointed for itself? Am I not one with her? Have I not done more to her than you? Am I therefore not rightly included among the number of those to be converted? Now throw me away. - You may be afraid that I will not be converted, but that does not help. Just as you found the way to my parishioners, you could have found it to me. - Wouldn't it have been much more blessed if you had converted the shepherd together with the sheep instead of going behind his back so unscrupulously?

act? Or you do not seem to have the right Lutheran confidence in the saving power of your gospel. That is the whole reason. You really deserve a rough lesson from the senior ministers.

The pagan Festus says: (Acts 25) It is not the way of the Romans that a man is devoted to be killed-unless he receives room to answer the charge. But they introduce the opposite into Christianity and let it be praised as a right-believing practice of the right-believing venerables. Lutheran Synod of Buffalo. It is a gross lie that I have been invited to a congregational meeting; but the truth is that I have followed all the people, the individuals, with effort and strain into the house and have instructed and asked them, but as it now turns out, fruitlessly. The lie is that the people had no confidence in our Synod; the truth is that they displayed their confidence by appointing me, their third preacher from the bosom of the Missouri Synod, as their pastor about a quarter of a year ago before the rupture. And more than outrageous it is to have three preachers for years in succession from one synod, who with sighs have directed their ministry to the people, and with a stroke of the pen to declare publicly, "No confidence was ever felt in that synod." This is what every simple-minded Christian calls not repentance, but preaching works of the flesh (Gal. 5:20).

Therefore, do not be angry with me for bringing up the matter publicly. Look again at the two letters I wrote to you in this matter and asked you with modesty and tenderness not to interfere with my office. Remember, however, that you gave me a rough puffing for it, because I dared to call you a brother minister in my guilelessness, and your whole weapon consisted of the fact that you asked me to repent for the atrocities of the Missouri Synod, without describing those atrocities in more detail and illuminating them from God's word. But to my request I received this nonsensical answer. Because the Missourians do redness, therefore you may do the same in my congregation. Truly, I do not aspire to knight you, the less so because I consider you more of a deceiver than a seducer. However, I do not consider it advisable to remain silent in this matter, if only for the sake of my congregation. God grant you and your comrades seeing eyes and hearing ears, that is my heartfelt wish; but if not, then it is also my heartfelt desire that everyone recognize that Grabau and his comrades are the Pabst's crockery in the Lutheran choir robe. But, you will ask here, dear reader, whence all this trade? - Lumpiness. - In the background there is nothing but the celebrated great idol Mammon. The people, quite poor farmers, complained that the annual pastor's salary (\$50.)

had already been too great for them under my predecessors. Then I said to them, if that is so, they should give me as much as they themselves want, and if they were really poor, they should give me nothing. Now the word "nothing" seemed to them to be too little and the word "something" too much. But they thought that they were hitting just the midpoint between nothing and something when they turned to the neighboring Pastor Schwankovsky. At the same time I showed little reverence during my ministry among them against the great God Mammon, but more for the living God; there I might have stepped on the toe of this and that rudely. That is the whole story. But Mr. Schwankovsky does not pay attention to the saying of the wise man: "You make your bed, you sleep."

Sheboygan Falls, Wisc. in January 1861.

Ed. Multanowski.

## To the ecclesiastical chronicle.

**The Ohio Synod.** In order to justify the dissolute practice of this synod in the administration of Holy Communion and to incite our parishioners, among whom discipline and order are observed, against the same, a member of that synod quotes in the Columbus church newspaper of February 1, a passage from Luther concerning confessions. In the February 1 issue of the Columbus Church Journal, a member of that synod cites a passage from Luther on confession, which reads: "But I think that it is enough that he who confesses the sacrament should be asked and examined in this way once a year; indeed, he should be so sensible that he should be asked only once in his life, or not be asked at all". But he is greatly mistaken. These words presuppose, first of all, the existence of private confession, in the case of which, of course, the interrogation at the time of confession is not so absolutely necessary. But does the private confession exist in his synod? On the other hand, in that passage Luther does not dispense anyone from the order of confession, without which the most abominable abuse of the holy sacrament cannot be avoided at all. But do the Ohio preachers want to publicly defend this? Thirdly, they are referring to people like the preachers of the Reformation, Luther, Melancthon, Bugenhagen, Chancellor Brück, and other such men who gave proofs that they knew quite well what belongs to a right Christian and to the right reception of Holy Communion. But do the Ohio preachers have many such people, indeed, are they themselves all such people? But that Luther really means only such people who understand the doctrine and are true Christians, he himself clearly

states when he writes, for example, to the Frankfurters: "We do not force anyone to confess, as all our writings testify; whoever does not do so, must do so.

let them go; just as we ask nothing of anyone who does not want our catechism and doctrine. For we (praise God!) are abundantly taught that Christ our Lord will not suffer a proud, stubborn head in his kingdom. Why then should we force such proud spirits into his kingdom? Let them go, like chaff blown away by the wind; their fire will find them. Our teaching concerns those who are serious about their salvation." In the following, Luther shows that Christians are free from the priest's compulsion to confess all their personal sins in confession. But then he continues: "Besides this freedom we keep the way that a confessor counts some sins that press him the most. And we do not do this for the sake of the intelligent; for from our pastor (Bugenhagen), chaplain, Master Philipps (Melanchthon) and such people who know well what sin is, from them we demand none," (Luther's People's Library, Vol. 4, pp. 55-57.) So when the Ohio Synod will have many such intelligent Philipppuses, it may not only remit exploration, but, if they are in need of this freedom, even confession. Until then, however, it should not seek a cushion of rest in such dispensations, but should urge all who need instruction or admonition to avail themselves of the report of confession and the interrogation that takes place with heartfelt thanks to God and to act in accordance with our dear ecclesiastical confession, if, for example, in the 25th Article of the Unconfessed Confession, there is no confession. For example, in the 25th article of the unaltered Augsburg Confession it says: "Confession is not dispensed by the preachers of this part (the Lutheran), for this custom is kept with us, not to administer the

Sacrament to those who are not first **interrogated** and absolved." If the Ohio preachers cannot persuade their people to do this themselves, they should at least keep silent and mourn, and work faithfully to gradually lead their people into proper evangelical discipline through God's Word. But that they profess with full cheeks the unchanged Augsburg Confession, and then even suspect and blaspheme it and try to stir up the people to resistance against a holy and blessed order confirmed by the Confession - that is unworthy! Such may hear what Luther judges of them. He writes to the Frankfurters: "It is true that where preachers offer vain bread and wine for the sacrament, it does not matter much to whom they offer it, or what those who receive it can and believe. There, one sow eats with another, and they are cheaply exiled from such trouble: for they want to have desolate, mad saints, and also do not think to educate Christians; but want to make it so that for three years everything is destroyed, neither God, nor Christ, nor Sacrament, nor Christians remain any more.

But because we intend to educate Christians and leave them behind, and in the Sacrament we offer Christ's body and blood, we do not want to and cannot give such a Sacrament to anyone, unless he is first interrogated as to what he has learned from catechism and whether he wants to let go of the sins he has committed against it. For we do not want to make a pigsty out of Christ's church and let everyone run to the sacrament unheard, like a sow to the trough. We leave such a church to the enthusiasts." (S. Luther's Volksbibliothek, Vol. 4. p. 57 and 58., where one may read further.) We would have gladly kept silent, for we have already settled our accounts with the Ohio Synod and do not intend to deal with it for the amusement of our enemies, but now leave it to its fate. But that it wants to make our dear Luther the patron saint of its lack of discipline, against which we, as his lowly disciples, consider ourselves sacredly obligated to testify.

### Announcement.

It is hereby brought to the attention of the general public that two of our synodal congregations have exercised their right to add one candidate each to the candidates for the newly established second professorship in the School Teachers' Seminary at Fort Wayne, Ind. listed in No. 6 of the present volume of the "Lutheran". The Lutheran Zion congregation in De Calb Co., Ind. together with its sister congregation, the Lutheran Immanuel congregation in Noble Co., Ind. have nominated the Rev. F. W. Föhlinger of New York as the fourth candidate for the said professorship, and the Lutheran Immanuel congregation of Rock Island, Ill. has nominated the Rev. F. Lochner of Milwaukee, Wisc. as the fifth candidate. Therefore, all members of the venerable electoral college are hereby requested to make their choice now and to select from the five candidates nominated, namely:

G. A. Th. Selle, Past to Rock-Island, Ill.,

E. Roschke, teacher at St. Louis, Mo., W. Stubnatzy, pastor at Thornton Station, Ill.,

F. W. Föhlinger, pastor at New-York, N. N.,

F. Lochner, Past. at Milwaukee, Wisc. to designate by letter to the undersigned the one to whom they finally give their vote.

Frankenlust, February 4, 1861.

Ferdinand S. Ievers, Secretary of the Electoral College x. t.

### Conserence display.

The Baltimore Pastoral Conference, comprising: New York and vicinity, Philadelphia, Kings- ville, Baltimore, Washington, Richmond and Cumberland, will, the Lord willing, hold its annual meetings at Baltimore, Md., No. 20 Barnet St., from Tuesday after Quasim. 9th April, 9 a.m., until with Monday after Misd. Cathedral, April 15, 1861. - It is hereby at the same time reminded of the entries, as well as the existing facility, the travel arrangements.

It goes without saying that all members of the Conference will attend, but the neighboring dear brothers - Pittsburg - are also invited.

The Secretary.

### Concerning the preachers' and teachers' widows' and wives' funds.

By decision of the Society, which met at the last general synod in St. Louis, the minutes were sent for printing by the secretary and were also printed, free of charge through the kindness of Mr. Wiebusch. However, since it would be too much trouble and expense to send the minutes to each individual member by mail, care will be taken to distribute them at this year's meetings of the district synods. Only the resolutions that are to be acted upon shortly are to be listed here. These are as follows:

In order to simplify and better regulate the business, a special councillor was elected for each synodal district, namely Pastor Sommer for the eastern district, Pastor Fricke for the central district, Pastor Hügli for the northern district, and Pastor Büniger for the western district. The latter was elected at the same time as General-Cassirer, and schoolteacher Große as his deputy."

2. "All and any contributions shall be sent only to the District Treasurers, who shall keep a record of them, consult with the General Treasurer, and also admonish any defaulting members."

Because of the significant surplus of the previous year and because it is also to be expected that the remaining remains will be received and other generous donors will support the treasury, the regular tax of a member for this year will not be more than one dollar, which should be sent to the Cassirer concerned by St. John's Day of this year.

The summary account of income and expenditure from 1860 is as follows:

#### Intake:

1. Cash balance from 1859H130	.97
2. contributions from members	248.27
3. arrears received	72.75
4. gifts <u>118.21</u>	

1. to six widows, including the supplementary payment to a parish widow who was also excluded )  
2. in cash 192.25

H 570.20 A us g a b e:  
H 377.95

570.20

Received since Nov 27, 1800:

1. contributions from the pastors and teachers: Besel, N. Bcver (1.50), Dicke, Emrich, Fürbringer, Günther (5), Hahn, Heincmann, Jo.r (4), Nagel, Wagner, Weyel, Walther.

For 1861: Kolb (2), Ruhland (1), Schwensen (1).

2. gifts: Christmas collecte in the parish of Hrn. Past. Moll zu Neugch- lenbecktz8 .80

From Mr. L. Schmidt in Washington 1.00 From the comm. of Mr. Past. Heinemann.... 5.50 At the infant baptism of Mr. Hcidorn by

Mr. Past. Kühle collected 2.10

Christmas Collecte in the three Gem. of Hrn.

Past. Weyel 9.10

For Mr. Past. Röbbelen sent by Mr. Böhlau to Mr. Bergmann:

ByMrPresident WvnekenH1 .00

ByMr. Past. Frederking 1.00

Collecte on the 1st day of Pentecost in the Gem. to

New Wells 3.15

From unnamed 35

From Mr. H. Volkes through Mr. Past. Fick .. 2.50

I. F. Bünger.

## Receipt and thanks.

In December of last year, I received 875.00 from the Cassirer of the Middle Synodal District, Mr. M. Meyer in Fort Wayne (861.30 of which came from the MissionScasse of St. Paul's Parish in Fort Wayne) for the purchase of a riding horse that has become necessary for the service of my very remote, salvation-loving branch parish, which is still poor in temporal goods. In expressing my heartfelt thanks to all those involved in this Lirbes tax, I wish them many spiritual blessings in heavenly goods through Christ.

Oshkosh, WiSc. on January 15, 1861.

Fr. C. Th. Ruhland.

### Receipt

about the following monies, which have been given to the undersigned since March of last year for the support of poor pupils of our institution, and which have been partly given by him, partly advanced, and partly are still in cash as a small residue:

From N. N. here 8 1.00

" W. Schneider here 1.00

" of the congregation deö Mr. Past. Keyl 4.87

Bon women of the community of Mr. Past. Schumann. 4,05 " the St. Pctrigem. of the VM. Past. Friedrich-- - 5,10 " of the community of Mr. Past. Reichardt by Mr.

Piepenbrink 1.38

By Mr. Dr. Sihler, gesam. at the wedding

of Mr. Conr. Schmidt 10,00

By Mr. Past. Lochner by Mr. Joh. Pritzlaff - - 5,00 By Mr. Past. Stürcken, gesam. on Breckmeiers

Child baptism 2,00

From Cincinnati Women's Club 10,00

By Mr. Piepenbrink, gesam. at the wedding of the

Mr. Heim. Horstmeier 4.25

By Mr. Past. Reichardt, s. at a wedding - - 4,50 By Mr. Past. König gesam. at the baptism of his

Child 5.25

From Mr. Caspar Kern 10,00

From Mr. Dr. Sihler 2,00

From. the same, surplus! of contributions from the congregations of Pastors Daib and Engelbert for travel expenses- 4.00

By Mr. Past. Bühl: Collections from his community.

in Akron 87.12; Collects from his Gem. in

Canal Fulton 81.50; of individual members that.

8.3,00; by himself 38 Cts. 12,00

" Mr. Brackbage, from Mr. Past.HusmannsGem. 10,00

" Mr. L. Schnell from Liverpool 10,00

"Dr. Sihler, s. at the wedding of Hrn.

W slush 9.47

" the same from Mr. Past. Engelbert 1,00

Bon Mr. Past. Cobbler 1,00

By Mr. Past. King by Mr. F. Zahn 50

" Hrn. W. Meier of Hrn. Past. Engelbert-.... 2,00

Collected at the wedding of Mr. Jac. Tent 6.81

8127,18

Fort Wayne, Ind. in Jan. 1861.

A. Crämer.

For the proseminar in Germany received from Hm. H. Bünger in St. Louis 83.00; by Mr. Past. Stürcken in Logansport, Ind., gesam. on Hrn. Klink- sickS Kindtaufe 84.50; by verw. Rauch there 50 Cts.; by Past. Brewer in Pittsburg 82.00.

C. F. W. Walther.

## Accounts - Filing of the Evangelical Lutheran Young Men's Association at St. Louis, Mo. for the year 1860.

### Intake:

Balance according to last report of 1859 - - - 8164.20.

Total income from monthly contributions 296.80.

By means of a collecte raised on May 7 as celebrated on the founding day of the association in the Immanuel's Church - - . 46,00.-

8507,00 expenses:

For feeding the students of the association-8168 .50.

For clothing of the same 121.75.

For books, writing materials, etc. - 79.60.

For errand of the association -- 13,50.-8383,35

Cassenbestand 8123.65 Martin C. Barthel, Cassirer.

The receipt list of Mr. M. C. Barthel will appear i" next number.



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Changed address.

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VoäZe Oo., ^Vi8v.

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Synodaldruckerei von Aug. Wiebusch u. Sohn.

St. Louis, Mo,

## Volume 17, St. Louis, Mon. March 5, 1861, No. 15. Municipal Election Law.

(Continued.)

There can be no doubt as to whether our church teaches that Christians have the right to choose their own preachers, even for the sake of their spiritual priesthood. We find this not only clearly stated in the public confessions of our church, but also repeated in all the writings of our orthodox teachers, in which the right to choose preachers is discussed.

First of all, as far as our symbolic books are concerned, the Schmalkaldic Articles give three main reasons why "the churches must retain the power to elect ecclesiastics". As a third reason, however, the following is given: "Lastly, this is also confirmed by the saying of Peter, when he says: You are the royal priesthood. These words actually concern the true Church, which, because it alone has the priesthood, must also have the power to elect and ordain ecclesiastics." (Second appendix: Bon of the bishops' power.)

As far as Luther is concerned, he wrote a whole book about the fact that Christians, as spiritual priests, have all church authority; this is the "Epistle on how to elect and appoint church ministers to the council and congregation of the city of Prague," dated 1523.

After listing all the priestly rights of Christians, he finally concludes: "We have here, more light than day and more certain than certain, from where priests or ministers of the Word are to be taken. Namely, they are to be chosen from Christ's flock and nowhere else. For since it is sufficiently evident that everyone has the right to minister in the Word, even that everyone is commanded to minister in the Word, if he sees that either there is no other, or if those who are present teach unrighteously, as Paul asked in 1 Corinthians 14:27 ff. ff.; so that the virtue of God may be proclaimed through us all, 1 Pet. 2:9: how would not, on the contrary, a whole church have the right and this commandment also, that it should command such office by common election to one or more in its stead?" (X, 1861.)

As for Luther's faithful followers, Martin Chemnitz, the main author of the Formula of Concord, who died in 1586, wrote: "What means will God use to call and send preachers in the proper way? He will not do this through angels, but through his church and congregation, which is the royal priesthood, 1 Pet. 2.

Andreas Quenstedt, the great Wittenberg theologian, nephew of the famous Johann Gerhard, who died in 1688, gives five reasons in his Doctrine of Faith why the

The right to elect preachers is a right of the whole church, and as a fifth reason he mentions: "The high titles of honor of the church; it is called the royal priesthood 1 Pet. 2, 9. to which the Savior entrusted the treasure of his word Rom. 3, 2. and the sacraments as his bride and mistress, and also gave her the keys of the kingdom of heaven Matth. 16, 19. 18, 18.

But it is not necessary to provide evidence and testimony that Christians have a right to elect preachers for the sake of their spiritual priesthood, for even Pastor Grabau admits this for the sake of the symbolic books; rather, this is the question: why is the priestly dignity, which all true Christians have, a reason that they also have the right to elect their preachers?

The reason is quite simple: The parish office or public preaching office is the divine order and the calling to perform the priestly works publicly, because everything that a pastor does are vain priestly acts. But since all Christians are already priests or priestly status by their baptism through faith, since the Christian community originally and directly has the priesthood, since originally all Christians are equal and have the same priestly rights: so naturally they too, and they alone, have the right and the power to select those who are to publicly exercise this common right. In the Old Testament, for example, all male descendants of Aaron were priests.

They had priestly status and priestly rights, because God had placed the priesthood in their entirety according to the special Old Testament household; therefore, no one other than these members of the Aaronic family at all times had to elect and ordain those who were to administer the priesthood, perform the priestly works or "serve". If a number of people are of royal dignity, because they are all children of kings, and thus have equal rights to the royal office, then they too naturally have the right and the power to choose the one who exercises their common right (if no other order has already been made by treaty, for example, that the first-born always ascends the throne). If a state is not a free state, but a hereditary monarchy (a kingdom), sovereignty (the supreme and general power or sovereignty of the country) lies in the royal family through transfer or seizure; if, on the other hand, a state is an independent free state, sovereignty lies in the people; the latter then have the right and the power to select those who shall administer and exercise their sovereign rights. If a number of men have equal rights to a property, they naturally also have the right together to determine and select the one who is to manage the common property. If a number of men form a corps of volunteers with equal rights, it is naturally up to them to choose their leaders and captains. Therefore, as certainly as all believing Christians are priests and have priestly rights, so certainly and undeniably do they have the power to choose the one who shall publicly exercise these common rights in the name of all and in the place of all.

Thus Luther writes in his little book of the Babylonian Prison of the Church

In 1520 he already said: "Therefore let every one who wants to be a Christian be sure and consider that we are all priests at the same time, that is, that we all have equal power over the word of God and each sacrament. But it behooves each of us not to make use of them, except by the consent of the congregation or the calling of the superiors. For what is common to all

mine, no one in particular can draw to himself until he is called to it." (p. Lu-

ther's Werke, Walch's edition XIX, 139). This statement of Luther's annoyed the papists not a little. The theologians in Paris made an excerpt from Luther's book, in which they wrote: "Martinus (Luther writes): All Christians have equal authority in preaching and in every sacrament. The keys of the church are common to all. All Christians are priests. Any one of these three articles is abortive to the spiritual estates and heretical." (Luther's Werke, Erlanger Ausgabe. XXVII, 387. 388.) Therefore, if for the sake of this doctrine we are now declared false teachers and heretics even by the so-called Lutherans, we are to be considered heretics.

we can console ourselves with our dear Luther, who began his Reformation with this very doctrine and through it unhinged the papacy, into which our opponents would like to lift it again, only under a different title.

Furthermore, Luther writes against Emser in the following year: "Priesthood and power must first exist, brought along from baptism, common to all Christians through faith, which builds them on Christ, the right supreme priest, as St. Paul says here. But to exercise such authority and to carry out the work does not belong to everyone, but to the one who is called by the multitude, or by the one who has the command and the will of the multitude.") who then does such work instead of and as a person of the multitude and common authority". (Luther's Works, Erlangen Edition XXVII, 316.)

Furthermore, Luther writes in the already cited writing of the Babylonian prison of the churches: "The sacrament of consecration" (that bites that the papists have the ordina-

The fact that the Holy Spirit has made a consecration by which a man alone has the power and ability to administer the means of grace powerfully and validly) "has been and still is a fine trick,

to confirm all the cruel miracles that have happened so far in the church and will happen even more. Here the Christian brotherhood has completely come to an end" (that is, through the ordination one has

(Matthew 23:8); "Here the shepherds have become wolves, the servants tyrants, and the clergy more than worldly. How? if they were forced to admit that all of us, as much as we are baptized, are also priests? (as we are in truth) and ordered them to preach alone, but with our permission? So they would also know

At the same time, they have no right or authority over us, except what we ourselves have allowed them of our own good will. It is written 1 Pet. 2, 9: You are the chosen generation, the royal priesthood and priestly kingdom. Therefore we are all priests.

as many of us as are Christians. But those whom we call priests are servants, chosen by us, who are also to do everything in our name. (In the dressed place. p. 134.)

Further, Luther writes in his Reformation pamphlet to the Christian nobility of German

With this addition it is at the same time explained what Luther wants to say in the preceding testimony when he writes: By permission of the congregation or by profession of the superiors. If, then, "superiors" have "the command and will of the congregation" to carry out the calling, their calling is also a calling of the congregation in whose place they carry it out; as is always the case in churches which have a representative constitution, i.e. which are governed by representatives of the congregations, e.g. in Germany by the consistories.

Nation, too, already in 1520, when he had to lay the right foundation: "It was found out that pope, bishops, priests, monastery people are called the spiritual state, princes, lords, craftsmen and peasants the secular state. This is a fine comment (fiction) and glitter. But no one should be shy about it. And this for the reason that all Christians are truly of the spiritual class, and there is no difference among them except for the sake of the ministry, as Paul says in 1 Corinthians 12:12, that we are all one body, but each member has its own work to serve the others. This makes all of us to have one baptism, one gospel, one faith and to be equal Christians (Ephes. 4.5.), because baptism, gospel and faith alone make us spiritual and Christian people. But the fact that the pope or bishop anoints, makes plates, ordains, consecrates, and clothes other than laymen, may make a glorifier and an idol of the oil, but it never makes a Christian or a spiritual man. Accordingly, we are all ordained priests through baptism, as St. Peter 1 Pet. 2:9 says: "You are a royal priesthood and a priestly kingdom. And Revelation 5:10: You have made us priests and kings by your blood. For if there is not a higher consecration in us than the pope or bishop gives, a priest will never be made by the pope's and bishop's consecration, nor will a mass (the evening mass) be celebrated.

The bishop is not allowed to hold, preach, or absolve a meal. Therefore, the bishop's consecration is nothing else than if he took

one of the whole assembly, who all have equal authority, instead of the whole assembly, and chose him to exercise the same authority for the others. As if ten brothers, children of kings, equal heirs, chose one to rule the inheritance for them; they would all be kings and equal in power, and yet one would be commanded to rule. And that I say it still more clearly: if a bunch of pious Christian laymen were caught and put into a desert, then they would be in the same situation.

If they did not have with them an ordained priest from a bishop, and if they were all one, they would choose one among them, married or not, and order him to baptize, say mass, absolve and preach: he would truly be a priest, as if all bishops and popes had ordained him. Therefore, in case of need, anyone can baptize and absolve, which would not be possible if we were not all priests. Such great grace and power of baptism and of the Christian state they have almost put down and made unknown to us through spiritual (church) law." (Walch. XIX, 202.)

Thus Luther wrote in his interpretation of the letters of Peter in 1523: "In the New Testament, no priests should cheaply wear plates,

Not that it is evil on his part, since one of them might even let himself be taken; but because no distinction was made between them and the common Christian man, which the faith cannot suffer; so that those who are now called priests are all laymen like the others, and only some ministers are chosen by the congregation to preach. So there is only a difference outwardly of the office (ministry), to which one is called by the congregation, but before God there is no difference, and only for this reason some are drawn from the multitude, that they lead and do the ministry instead of the congregation, which they all have, not that one has more authority than the other. For this reason no one should go out on his own and preach in the congregation, but one must be brought forward from among the multitude and set up. (Walch. IX, 702. 3.)

Thus Luther further writes in his writing about the corner mass and the ordination of priests in 1533: "None of us is born an apostle, preacher, teacher, pastor in baptism, but we are all born priests and priests" (which is the same). After that one takes from such born priests and appoints or elects them to such offices, which are to carry out such office for the sake of all of us" (i.e. for the sake of the community). This is the reason in this matter, which no one can overturn. And if the papal ordination wanted to do right, it should do nothing else than appoint such born priests to the parish office and not make new holier and better priests, neither (than) the baptized Christians are. Behold, this is the other part (as said), that they have profaned, darkened, and weakened our baptism, and have so shamefully and blasphemously printed and concealed our glorious eternal hereditary priestly honor from us, and have so highly and gloriously presented to us their dead nasty Chresem, that we have not so highly feared and honored God Himself, as these their trifling larvae and carnival games. But that the fathers called their consecrated ones sacerdotes (priests), and thus came into custom, one should, I say, give them credit, as many other things more. And if it had remained with their consecration and ordination, the name would have done no harm, because they have pastored priests. But the abomination has kept the name (because it was so glorious) and has left the fathers' ordinations, and instead has erected his angle ordination, and thus has horribly devastated and destroyed our right priesthood and baptism." \*) (Walch. XIX, 1536.)

Our opponents must not say that Luther's fight against papist ordination does not concern them and does not affect them. Insofar as they declare ordination to be something that, for example, makes Holy Communion valid and powerful, their ordination is nothing other than Papist ordination, by which the Papists also believe that they make their priests into priests who alone can make the sacrament valid and powerful.

Finally, Luther wrote in his interpretation of the 110th Psalm in 1539: "Behold, every Christian has and practices such priestly works. But above this is the common office, which publicly leads and drives the teaching; to this belong pastors and preachers. For not all in the congregation can wait for the ministry; nor is it fitting to baptize and administer the sacrament in every house. Therefore, some must be chosen and appointed who are able to preach and practice the Scriptures, who can lead the teaching office and defend it; item, the sacraments must be performed "on behalf of the community" (i.e., in the name of, on behalf of, and instead of the community), so that it is known who has been baptized, and everything is done properly. Otherwise a church would slowly become or be appointed, where each neighbor preached to the other or did everything among themselves without order. Such, however, is not the priesthood in itself, but a common public office for those who are priests, that is, Christians. (Walch. V, 1509.)

As far as Luther's faithful followers are concerned, we cannot but recall here once again a passage which makes the matter particularly clear why this gives Christians the power that they themselves are priests. Polycarpus Leyser, in his continuation of the evangelical harmony of Martin Chemnitz, writes: "We- do not care here about the mockery and scorn of the Jesuits, who cry: ""So have and use

can carry out vigorously. We have already given proof of our accusation in the last number from the pastoral letter of Past. Grabau's pastoral letter. After we had refuted the same, Past. Grabau sent us a so-called anti-criticism. Instead of explaining himself better in it, he only made it coarser and coarser and wrote n. A.: "These us and we in (xxxxxx in xxxxxxxxxxxx 1 Cor. 10,16. 4, 1.) are no other than the duly called ministers of Jesus Christ, who administer the holy sacrament according to God's ordinance within the true church, where there is forgiveness of sins. Sacrament. Whoever stands outside of this ministerial order and stewardship and wants to take over something of this administration by his own power or that of others, is no more than an actor on the stage, who, if he took and held communion, would still only be an actor. Even if he were to speak a hundred times the words of consecration over bread and wine, it would still be only bread and wine, and never Christ's body and blood, as little as the sacrificial priests in the papacy in the corner mass. The fact that Christ's sacramental words are powerful in themselves, without human grace, does not prove that they are so, apart from the ecclesiastical order of conduct." In the following, therefore, also Past. Grabau claims that the Lord's Supper is nothing in the Prussian united church, because they are not in the right office and in the place of Christ, but are "officials of an earthly regent"! (S. Hirtenbrief 2c. p. 45. 46.) That is quite blasphemous to call the administration of the Lord's Supper with Christ's words of institution a comedic play, if it is not done by

"rightly called servants of Jesus Christ", who stand "outside the ministerial order and household" and not "within the (true) right-believing church"! God preserve all godly Christians from such error, for this error binds the power of the Word to the right character of those who administer it, and thus denies it its divine power and makes Christians always uncertain whether they receive only bread and wine or also Christ's body and blood with it.

with you cobblers and tailors, all cooks and craftsmen the right of the keys, and so you build the Babel itself and introduce a complete confusion."" \*) I answer: Who will deny that in an emergency any believer can baptize another believer, teach him, absolve him from sins, and thus open for him the entrance to the heavenly city, as it were, by means of the keys? And the church has always excluded this case of emergency, as Jerome (died 422) wrote against the Luciferians and Augustine (died 430) to Fortunatus and testify. But except in cases of emergency, no one is permitted to do so unless he is a duly called and appointed minister of the church. For this would be contrary to the divine rule: How can they preach if they are not sent? Rom. 10, 15. Likewise: They ran and I did not send them. Nevertheless, every single believer, even the least, retains his right, which he has from Christ's bestowal" (as spiritual priest) "to the keys. For just as all the citizens of a free imperial city, as many of them as inhabit the city, have a common right and equal freedom as far as the republic is concerned, and just as they elect senators for the sake of order and put a mayor in front of them, to whom they hand over the keys and statutes of the city, so that he handles them in the common name of all and governs the republic according to them, so do the citizens of the city of God. They have a community of all saints and everything is theirs, be it Paul or Peter, be it life or death, be it the present and the future 1 Cor. 3, 21. They possess all things under the One Head, Christ, who has purchased all things necessary for the salvation of His Church, and in it especially of every member, even of the least, through His bloody merit: and yet, for the sake of order, they choose certain persons to whom they entrust the administration of the keys of the kingdom of heaven, as in our case deacons, pastors, doctors, bishops or superintendents, and the like, so that everything may be done properly and honestly according to Paul's teaching. 1 Cor. 14." (Harm. ev. Cap. 85. f. 1627.) Quite similarly, the old Lutheran theologian Baier writes in his Glaubenslehre: "If we remember that the church is a kind of republic, and that the ministers of the word are, as it were, the authorities or the public agents, to whom the care of the whole republic is charged and incumbent, it is easy to see that the power to appoint them is in itself and in their nature

\*) It is as if one hears our opponents speaking here. For the current Romanizing Lutherans speak of us in exactly the same way, because we also follow Luther's teachings. This is indeed a great comfort; for our opponents, however, it is a clear sign that they are enemies of the Lutheran doctrine in this respect.

The church is not to be held by a single part unless it has been transferred to a part by agreement of all. (III, 14, 3.)

It is therefore clear that when it is stated in our symbols that Christians also have the right to vote because they have the priesthood, it means nothing else than this: since they themselves are all of priestly status and originally possess the priestly rights, dignities and offices, they naturally also have the right to choose and appoint those who shall publicly administer these rights, dignities and offices in their name and in their place according to God's order; just as in the Old Testament the tribe, to whom the priesthood was especially given and who therefore was a model of the believing Christians, also had to choose and appoint those who were to be the ministers among the priests and as often as they should be so.

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(To be continued.)

(Submitted.)

## Recent practice of the Wiskonsin Synod in missionary work among the Germans.

Rom. 15:20 we read, "I took special care to preach the gospel where Christ's name was not known, so that I would not build on a strange foundation."

With these words the apostle undoubtedly shows all Christians, especially the preachers, the limit to how far their zeal for the spread of the kingdom of God may and should extend, and confirms with his own example the limits within which they must keep themselves with regard to it.

The Wiskonsin Synod does not seem to be concerned about this divine statement and, as in some other pieces, so also here, to place itself above God's word. From the many examples that could be cited to justify the pronounced truth, only the following serves as proof.

As is well known, this body draws the partial salary of some of its preachers from the contributions of the Christian charity of the Pennsylvanian Synod, which are earmarked for missions. \*) In the "Verhandlungen der 113. jährlichen Versammlung des deutschen Evangelisch-Lutherischen Ministeriums von Pennsylvanien und den benachbarten Staaten" (Proceedings of the 113th Annual Meeting of the German Evangelical Lutheran Ministry of Pennsylvania and the Neighboring States) it is stated in last year's "Report of the Honorable President of the Evangelical Lutheran Synod of Wiskonsin, Br. Mühlhäusers" page 34 among others, as follows:

"Your Honorable (Pennsylvauische) Synod, through the dear Brothers of the Missionary Committee, has rendered us essential services during the past year. I do not know what would have happened to some of the brothers in this money-poor time without their support. From the reports of the brothers, you will learn more about the

\*) As we have read in German papers, money flows there also from Germany. D. R.  
We would like to get to know their work, field and effectiveness. May God bless the honorable synod and its dear congregations abundantly.

Even if shyly, but with confidence I would like to ask the Venerable Synod to continue to remember us with helping love. Without their help we must leave many a mission field fallow. In the southern part of Milwaukee, a number of members of my congregation, as well as of Pastor Streißguth's congregation with other families living there, have formed a new congregation of about 40 families, which we serve alternately in the afternoon; if this congregation is to grow stronger, a preacher of our own should be found in the course of the summer. Since the people are poor, the brother who takes over this hopeful field should be supported." So far the report - to what extent it is in accordance with or contrary to morality, that the undersigned would like to illuminate only briefly.

For about seven years, there has been a Lutheran St. Stephen's congregation in the aforementioned part of Milwaukee, which belongs to the Missouri Synod. It counts about 118 voting members, has a not quite inconspicuous brick church with a small tower for 4 years; in addition, it has its own double school with 2 parish teachers. Almost as long as the congregation has existed, it has had its own pastor.

The undersigned, who has been officiating in the same for nearly 3 years and resides in the southern part of Milwaukee, is known to friend and foe, so that all who give anything for church can and do find him.

Now it is sadly true, and painfully to be lamented, that the preachers of the Wiskonsin Synod are fond of gathering about them a mob of all sorts of people; but what is worst of all, that they are also very little scrupulous in the choice of means to make their

numbers large.

Thus, for example, the pastors Mühlhäuser and Streißguth have formed their own parish and purchased a church in this southern part of Milwaukee, where they had a not significant number of members of their congregations residing.

How do they increase this congregation there? By accepting members of my congregation who have escaped from church discipline or who have separated from us maliciously and stubbornly, despite all protests.

This is the real hope of the Wisconsin Synod for the spread of the Kingdom of God in the southern part of Milwaukee. For this, of course, one needs above all a preacher of one's own, who lives there, in order to be able to carry out this loose practice on a larger scale. To the

\*) How many a preacher of our synod has a community of less than 40 poor families, but he is ashamed to beg money for himself. A servant of Christ must be able to do both, to be full and to hunger, to have both and to lack. Phil. 4, 12. But these gentlemen want to secure their good livelihood in order to "missionize" where the gospel is already resounding. D. R.

In the end, however, gifts of love are needed from the East, for such members do not like to spend anything proper for God's kingdom.

Oh, that the Wisconsin Synod would shrink from such utterances of the Word of God as Proverbs 17:15, Ezekiel 3:17, 18! Oh, that it would consider that it will also have to give an account before the judge of all flesh that it has thrown sand in the eyes of the people, deceived Christian friends against the second commandment under God's name and misused the gifts of love for ever greater division of the church.

But I would also like to give the benefactors in the Pennsylvanian Synod the opportunity to consider whether their gifts will become a blessing in this way, thereby sanctifying God's name and bringing about His kingdom; or whether, on the contrary, God's kingdom will be destroyed and a completely different kingdom built, according to the word of the Lord: "He who does not gather with Me scatters. Luc. 11. 22.

So much out of necessity and in true love.

F. Steinbach.

### **Mr. Pastor Brobst**

complains in his "Lutheran Magazine" of Feb. 9 about what we have noted against him in the "Lutheran" No. 12, page 95, and demands of us as an act of "justice" that we communicate to our readers his "article against Lutheran papacy verbatim and unadulterated. What Mr. Past. Brobst is served by this, we do not see; but in order not to take upon ourselves the appearance of injustice thrown at us, we hereby indulge the aforementioned. He has himself to blame, of course, if we feel compelled to shed new light on his proceedings, when we would otherwise have been happy to remain silent forever.

The complete article of Hrn. Brobst's was nemlich the following:

"A Word against Lutheran Pabstism. - The last number of the Lutheran Church Magazine, the organ of the General Synod of Ohio, says: "We have not employed anyone among us to prescribe to our Synod how this or that article of our confession is to be interpreted. Because one considers a matter to be settled and concluded, it is not in fact so: for ourselves it may be, for others it is not. We do not consider ourselves infallible at all, and therefore, within certain limits, we give everyone who sincerely professes our symbols the opportunity to speak in order about these objects. We consider this to be the best means to achieve doctrinal unification where it does not yet exist; therefore it is also necessary that one hears the other. - Whether this happens in the synodal assembly or in the synodal body is quite the same. God save us from a orthodoxy that does not even want to hear what an erring person says. How should



he be brought to heel?" We fully agree with the above and rejoice that our honored colleagues in Columbus are speaking out so firmly against the pabstry that raises its head here and there." - —

This is the article of Mr. Past. Brobst's literally and literally, which is the subject of the article. Now it is true, however, that Mr. Past. Brobst does not say here that this article was written "against Lutheran pabstry" against us, namely against the fact that we had rebuked the willing inclusion of a blasphemous article in the Lutheran church newspaper of Columbus as a proof of unrighteousness. But Hr. Past. Brobst knew, and many of his readers know, that we were meant when the article complained about Lutheran pabstry. So what was the praise of the article without our name? - A secret stab in the back - during sweet assurances of brotherly love; a public slander - with a backdoor that one did not want to slander, since one had not mentioned the name; a suspicion of zeal for purity and unity of doctrine as Lutheran pabstism - under the pretense that one is only fighting against presumed personal infallibility.

Finally, Pastor Brobst refers to the fact that he "always maintains a firm and decisive, though not a coarse and bitter, Lutheran standpoint." The latter is thus obviously supposed to be our standpoint, although Hr. Past. Brobst again does not state this honestly, but leaves himself a loophole (about as big as a barn door). But to this we want to let our dear Luther answer, who thus writes of himself:

"I also know well that my writings have almost all been of the kind that they were at first regarded as if they were from the devil, and one was worried that the sky would soon fall in, but after that it soon became different. It is now another time that the great heads of the past should be touched unaccustomedly; and what God has in mind will be seen in his time. Not that I excuse myself with it, as if there were nothing human about me; but that I may boast of it with St. Paul, though I am too hard, that I have nevertheless ever spoken the truth, and no one can blame me that I have been hypocritical. If I ever make a mistake, I would rather speak too harshly and put forth truth too sensibly than that I should ever be hypocritical and keep the truth.

But so that Mr. Past. Brobst does not think that we are trying to hide behind the mountain ourselves, we declare to him that we believe he is one of those to whom Luther does not want to belong, and that we would rather he treated us openly as our enemy than to make friendly remarks about us at times, in order to then support our honest struggle against falsification of the Word. The first step is to condemn the Word of God all the more effectively as Lutheran pontificalism. \*)

We conclude with the thought-provoking phrase from

Claus Harms:

One calls not badly: Keep moderation, And walk the middle road! Only do not beckon to any walk. Since one limps to both sides.

### **Luther's People's Library.**

The dispatch of the 4th volume has now been completed for two weeks and, as we hope, every member of the Luther-Verein will be in possession of the book. However, should anyone not have received his share, we ask him to look for it in the next office of the Erpress, or, respectively, in the next post office, and if he does not find it there, to inform us immediately. Unfortunately, the dispatch has been delayed by a month beyond the due time. Although the printing was ready at the beginning of November, the bookbinding work alone could not be delivered more quickly for reasons beyond our control. We hope for the kind indulgence of the honored members. We shall leave no stone unturned in our efforts to expedite and speed up the dispatch of the business.

Should anyone have received too few or too many copies due to an oversight on the part of the managing director, even though he is not aware of it, we would also like to be informed by letter.

We regret to have to say that a number of members of the Association who have had their books sent to them by post have failed to return the postage paid by the Managing Director. This is an obvious injustice and we sincerely request that the omission be remedied as soon as possible. The postage for 1 copy is 10 cents.

With the exception of a single letter that can be proven to have been stolen at the post office, no letters containing money have been lost to our knowledge. However, should several such cases really have occurred, the sender must of course bear the damage caused.

It gives us great pleasure to be able to report that in the second year of its existence the association has increased by several hundreds of members and that interest in this good cause is growing. Their total number amounts to 4074. A few hundred persons sent in their declaration of membership only after the printing was completed and were able to

\*) We confess here again that because of the previous friendly relationship between us and Hr. Brobst, we had thought it impossible that he, if we were blamed for Lutheran Pabstism, would publicly put his seal under it. How would he have liked it if, some time ago, when he was severely attacked by the "Buffaloers", we had taken what was written against him, perhaps omitting his name, and written: "We agree completely with the above and are pleased that our honored colleagues in Buffalo are coming out so decisively against the unrighteousness in the Lutheran Church, which raises its head here and there"? Oh how dangerous it is to want to please everyone! therefore their names are not included in the list of members of the Association.

The distribution of our writings by booksellers has not yet reached an extent that would be desirable; however, it deserves to be mentioned that connections with booksellers in Germany have been established, which promise considerable sales.

The 5th volume or the 1st volume of the 3rd year is already under press and should in any case be ready for dispatch before the end of June. It will contain two of Luther's writings, 1. the writing of the corner mass and consecration of the priests, one of the strongest testimonies of the reformer against the papacy. We have chosen this writing with the intention of giving the reader a deeper insight into the abominations of the Pabst. In addition, Luther expounds on various important topics of faith, such as the sacrament of the altar, the church, the spiritual priesthood, the office of preacher and the call to the same, ordination, etc., so that it is not only a sharp treatise, but also a rich doctrinal writing. The second scripture is the one that answers the question whether men

of war can also be in a blessed state. In this writing, Luther speaks casually, but at some length, about revolution, whether it is lawful, and whether a Christian is allowed to participate in it. We think nothing could be of greater interest to an American Lutheran than to hear Luther speak on this question, since revolution is the most highly praised work among the American people.

We are looking forward to quite numerous declarations of membership in the Luther-Verein for the 3rd volume and it would be most desirable for us to learn the names of this year's members quite soon, in order to be able to determine the size of the first edition.

The accounting filing of income and expenditure during the last year will follow in the next number.

But the Lord our God be kind to us also this year, and promote the work of our hands with us; yea, the work of our hands may he promote.

Publicationscommittee.

Note: All business letters must be addressed:

A. Heinicke, eare ok üoiuioko kastei, 26 Urün 8tr. 8t. Hui8, No.

### **To the ecclesiastical chronicle.**

**Our dear Röbbelen, who**, as most readers are well aware, is currently staying with his family in Germany due to a lung disease, namely in Badenweiler, not far from Müllheim in the Grand Duchy of Baden, has recently written to Mr. J. H. Bergmann, who is providing him with the necessary support. In this letter of December 16, which he kindly communicated to us, it says among other things: "On the 11th of this month, I was surprised by your valuable lines of Nov. 23, in which

with you had the kindness to accompany the shipment of 583 francs. May God reward in mercy the love and great loyalty of the kind givers. Although my state of health is only too good, as the most experienced physicians confessed to me a long time ago, and as experience confirms to me daily that it does not change very much, it has not worsened with me in these last months. I have overcome the shocks of the journey again. Only when I am not careful or the weather is unfavorable do I notice traces of blood in my saliva. On the other hand, the gravelly well water helps me to get rid of the ripened swarms that keep forming in my lungs. I get good milk here; I can also have donkey's milk, which I was late in getting, but which now strengthens me perceptibly. Thus, taken as a whole, I can recognize God's gracious guidance and faithful care in the fact that my steps were directed here. If only I could enjoy all this without having to weigh down the love of my friends so much! The mild winter we have here is very beneficial to me. There has only been a very short period of heavy frost and snow. My friends are thankfully well... For my part, I join with the best wishes for blessings for the new year, which, as you unfortunately note, is approaching with disastrous consequences for the United States as well as for Europe, also the warmest greetings to you, esteemed friend, and to my other dear patrons and benefactors" 2c.

**Judgment on our synod.** Now that our synod is being inundated with all kinds of vituperation from many sides because of its testimony against ungodliness, it might be time to share with our synod, for comfort and encouragement, one of the appreciative testimonies that have been publicly given about it here and there by nonpartisans. Thus, the "Reformirte Kirchenzeitung" from Chambersburg in Pennsylvania writes on February 15 of this year: "The Lutheran Missouri Synod. This synod, whose members consist mostly, if not exclusively, of European-German preachers, and has no communication at all with the General Synod, consists of 253 standing members, namely 174 preachers and professors and 78 school teachers. Of the former, 118 are voting members and 56 are advisory members. - Although we have sometimes disapproved of the exclusive direction of these brothers, we cannot fail to acknowledge the many good things that can be found among them. Especially the sincere earnestness and the willingness to sacrifice for the promotion of their teaching and missionary institutions. We doubt if any other Christian denomination can be found in America which, according to its circumstances of fortune, is so voluntary in its gifts to Christian causes as the preachers and congregations of the Missouri Synod, whose congregations are mostly to be found in the new settlements of the western states." - To be sure, our opponents will construe it as self-glory on IMS's part that we are

hereby also present this benevolent commendatory testimony to our congregations. But let them. The holy apostles often praise their churches. Read 2 Cor. 8, 1 - 3. 9, 1-2. 11-15. Rom. 1, 8. 1 Thess. 1, 2-10. Just as the holy apostles did not speak this praise to flatter the churches and make them vain, but that God may be praised for His work of grace in the hearts of righteous Christians through His powerful word and for the comfort and encouragement of Christians active in love, so do we. May our dear congregations therefore give glory to the Lord and thank Him that He has given them grace to become not only hearers but also doers of the Word. May they allow themselves to be stirred up by the life of God, which is thereby also kindled in others, to become ever more zealous in active love, "so that our glory may not come to nothing from them in this matter," 2 Cor. 9:3, so that it may be seen everywhere that true love does not rejoice in unrighteousness but in truth (1 Cor. 13:6). 13, 6.), but also does not show itself in words alone, but in the deed of love (1 John 3, 18.), for it is written: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matth. 5, 16.

Kansas. On Feb. 19, Mr. Past. Fritze passed through to a Lutheran congregation at Council Grove, Kansas.

**In the church newspaper of Colnmbus of March 1,** there is the following submission by Mr. Past. Fr. Schiebt, a member of the Ohio Synod: "In the preface to the first volume of the Lutheran Church Journal, the editors told us: That the question, in relation to 'church', was an 'open question'. That it is, at least within our synodal association, we have seen from the negotiations of the general synod in Galion. In No. 2 of this year's church newspaper, we read from an "observer" a conversation between a father and son that makes us wonder. We have nothing against it if the observer has a different power of sight than we do, and therefore sees the church. We openly confess to him that we do not want to see the Church with seeing eyes, but we believe it. The observer knows this. But if he does not know it, let our creed be communicated to him. Because of his ""so-called Lutheran"" ""blind and unbelieving"" we do not let ourselves grow gray hairs. We do not submit to any tyranny of conscience, but as long as we are tolerated in the Ohio Synod with our faith, do not speak of ""so-called Lutherans"" nor of ""blind and unbelieving,"" for this is a sad testimony of poverty, which is issued to the Synod itself, which tolerates such children of men in its association. Fr. Schiedt."

In the same number of this magazine we also read another protest by Pastor Cronenwett, also a member of the Ohio Synod, which states, among other things, thus, "This manner in which the Lutheran Church newspaper treats a member of our synod is

1. not only an indecent offense against the person of Pastor Hahn, and a great obstacle to his blessed ministry, but also an insult to our ministry, which has lifted Pastor Hahn's suspension and granted him absolution;
2. not only a dishonor for the church newspaper itself, but also a disgrace for our synod, which tolerates such a pastor, who has been blackened by three suspensions, in its association;
3. not only a contempt of holy absolution, but also a sin against the fifth petition, according to which admitted and forgiven sins must not be reproached again and again to the "guilty".

In order not to participate in this injustice by remaining silent, the undersigned, as a member of the Ohio Synod, finds himself obliged to protest against it.

G. Cronenwett."

## Regarding Pastor Bading.

A few days ago we read in the "Kirchenbote" and in the "Kirchenzeitung" a most passionate reply of the above-mentioned to an article of Mr. Past. Ruhland, published six months ago in the "Lutheraner", to whom we then immediately sent the reply. No sooner had this been done than we received a letter from the above-mentioned with the impertinent request that the reply now also be included in the "Lutheraner"!

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## Ecclesiastical message.

Rev. Fr. Boeling, since pastor at Peoria, Ills. having received a regular call from the Lutheran Trinity congregation at Freistatt, Wisc. and having accepted it with the consent of his congregation, was ordained on Dom. Estomihi, Feb. 10, by order of the

Reverend Vice-President of the Northern District of our Synod, he was installed in his new field of labor by the undersigned, assisted by the Rev. Bro.

May the Lord bless the shepherd and the flock for His name's sake.  
The address of the dear brother is: kev. UL. LWDIM, ThreeZtrttt, D. O. Oo., IVise.

I. H. Jor.

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(Submitted.)

### **Notabene.**

Two sermons have recently been printed by Aug. Wiebusch and Son, one of which presents to Christians in a short, clear and concise form: "The high task which those have who know and believe that Christ died and rose again for them, too. The other one, held before the last general synod on the annual Bible festival, deals with the topic: "About the Bible as the word of God's revelation to mankind for our salvation,

a treasure above all shooters." Whoever is interested in reading something true and clear, understandable and concise about these points in a short summary, should get hold of these two sermons. Admittedly, they are not to be paid for with money and yet the piece can be obtained for 5 cents postage free from the above. Should the reader ask for the names of the authors, he should know that it is not a matter of who is presenting him with golden apples in silver bowls, they are nothing more and nothing less than Christ's servants, and what they bring us here is not their own. By the way, he can read the names on the cover and title when he buys the booklets. Let him be told only this much, they are delicious (and yet well-honed) recipes, which everyone in this time of ours, which is deathly ill with security and sluggishness, can very well use and can be healed by them, if he does not just read them, but thinks about them properly and takes them into his heart. J. H. W.

(Submitted.)

## St. Louis Lutheran Hospital.

By God's blessing, our hospital has existed for another year and has been expanded somewhat. Because of such persons who are afflicted with contagious diseases, it was deemed necessary to rent and furnish another sickroom. Consequently, we now have four rooms; and since the house in which the institution is located consists of only four rooms, the entire house has been taken over and can now rightfully be called the infirmary. In the three actual sickrooms-because the fourth is occupied by the guard's family-there are at present seven complete beds. Three of them were donated to us by a party from which the hospital receives many benefits. We would like to express our heartfelt thanks to these generous donors, as well as to all other benefactors of our institution, and sincerely wish for God's rich blessings in body and spirit. It should also be noted that, in addition to the hospital, we also have a bathhouse, a kitchen and a safe place for the dead.

The sick people whom God had brought to us this year were all Germans and, with the exception of one Methodist, all Lutherans. For the most part, however, they did not belong to our Lutheran congregation in St. Louis, but had partly been brought here from other congregations, and partly had not yet joined the congregation. They were also mostly needy, poor people, as can be seen from the intake of healed persons. We can hope that the serving and caring love in times of need and the spiritual encouragement did not remain without impression on the hearts of those who were fed. They left the hospital with heartfelt thanks and wishes of divine retribution. The person who died unfortunately suffered from nervous fever and had only a few light moments in the last period of her life, but in them she gladly listened to God's Word and the prayers that were recited to her.

At the annual meeting held on February 24 of this year of all the members of our Sick Society, which has joined together to make monthly gifts of love, the purchase of a well-situated and sufficiently large building site for a hospital to be built was discussed and the Board of Directors was instructed to convene a special meeting as soon as it had found such a site, which could also be purchased advantageously. May the Lord Jesus Christ, to whom all authority is given in heaven and on earth, kindly provide us with such a place and maintain and promote the work of unselfish love also in the new financial year. I. F. Büniger.

Medical report on the patients treated in the Lutheran hospital from 17 January 1860 to February 23, 1861.

27 persons were admitted to the hospital, namely 22 males and 5 females. Of these, 25 were cured, 1 died, and 1 had to be discharged due to special circumstances and continued treatment at home.

The diseases were the following:

Bite sores 1; cholera 1; ulcer, gastric 1; rheumatic 1; gout 4; sore throat 1; pericarditis 1; scabies 1; hepatitis 1; pneumonia 1; peptic ulcer 1; splenitis 1; rervenfeber 1; dysentery 1; dorsal "arkshautentzündung, chron. rheumat. t; Wechselfieber 8; burn 1;

Warm by age:

	Don	10-20	years	2	sick
" 20-30	"	10	"		
" 30-40	"	8	"		
" 40-50	"	6	"		
" 50-60	"	1	"		

The average boarding time of a sick person was 14-15 days.

St. Louis, February 23, 1861.

F. r. Schade, kck. v.

## Second annual account of the Lutheran hospital from Jan. 16, 1860 to Feb. 1, 1861.

	Revenue. 1. ImmanuelS District, Monthly Contributions----	5117.30
2. trinity-	""	172,45
3. concordia	""	4,30
4. young man yerei",		82,00
5. virgins "		39,55
6. extra gifts		2,75
7. collected at weddings		5.35
8th Bon Hm School Teacher Bodemer, Milwaukee, Wis.	1,00	
9. by Hm. Schuricht, by widow. wagmer, Richmond, Da.		1,00
10. deSgleichm by Madame Gtüder, St. Louis	1,00	
11. by Hm. Acid, by Mrs. Schmidt, St. Louis	2.	50
12. by Hm. Past. Brohm, "" A. Rotbe, Boston	2.00	
13. bon healed persons who b^paid the board in the hospital"	47.00	
Stock on Jan. 16, 1860		216.10
	Sum of the income	5694,30 expense.
1. for ntmfilim in hospital		549,25
2. food, wood, etc.		66.95
3. annual rent		67,30
4. catering to the HoSpitalwLrterin		70.50
5. doctor costs		00,00
6. pharmacist costs		00,00
	Summa of the expenditure	5254,00 remains a surplus in Casse dm 1. feb. 1861
St. Louis, Feb. 1, 1861.		

**For the proseminar in Germany,** the undersigned also received from the Women's Association of the ImmanuelSDistrictS of the Lutheran congregation in St. LouisS 550.00. - from Hm. Wiebufch und Sohn allhier dm Erb'lß des Verkaufs einer gedrucktt" Predigt im Betrag von 57.00. - von der luth. Gemeinde zu St. LouisS 5142,79 am Sonntag Reminiscere als Kirchencollecte erhoben (nehmlich 1. from the Concordia - District 522,45. - 2. from the DreieinigkritSDistrict 567,69.-3. from the ImmanuelS-Distrirt 544,25 and 4. from the ZionS-District 58,40.) - from Hm. Ferdinand B. here 52.00.-from Mr. A. D. here 52.00.-from Past. A. W. Bergt collected at the baptism of his child 52.00. - from H. K. in St. LouisS 25 Cts. - from R. R. there 52.00. - from Hm. Past. Wüstemann in Roseville, Macomb Co, Mich. 51.00. - from Hm. Teacher W. Richter in Town of Hermann, WiSc. 52.00. - by N. N. in Perry Lo., Mo. 55.00. C. F. W. Walther.

**General overview of income and expenditure of the ConcordiaCollege - Building Fund from February 20, 1860 to February 20, 1861.**

" " " Washington City	12.61
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" " Norwegian jGemriade of the Mr. Pastor Ottessen	10M	
NnS of the congregation de- Hm.	Past. Shepherd	6,0y
Dou Hm. L. D. Strvbe! au- the Detroit community	9H0	
" Hm. Joh.... ow- hm. Past. RrißivgerS Meant-1.7V		
from the women's club to Defianc"	7,50	
Don Hm. Past. Young!	2,00	
" "" Cobbler---- 1,00		

Summa831.67





baptisms in Washington \$4.75-H-25

" Ernst Bürger on the infant baptism of L. Schmidt 2.36 Collecte of the New-York Gcm. in Tcc. \$5.81; in the Jan. \$5.58 N.39

\$97,56  
I. H. Berg m ann.

To the undersigned, the following gifts have been received in support of Wisconsin sophomores:

From the congregation of Mr. Pastor penalties in

Watertown (\$20.25 and 29 Cts) \$10.54

Vou the congregation of the Mr. Pastor penalties in

Concord \$1.81

By Mr. Pastor Rolf of the Young Men's Association in Sheboggan-Falls \$2.85

By Mr. Past. Rolf, Collectebci of the Confirmation in Plymouth \$4.39

Through Mr. Pastor Ahner from the congregation in

Mequon \$1.00

Surplus of travel expenses of the Past. Penalties and

F. St. according to Town 13 \$2.22

By Pastor Jox: Müller, G. Eichhorst and F.

Höhne G \$1.00; W. Schröder 75 Cts; W.

Benz 50 Cts; Klüngel, Wcgnier and P. I. (A 25 Cts; Collecte at the wedding of F. Heckcn- dork \$4.18; Collecte at the wedding of Karl

Nadle \$1.82 \$11.00

By Pastor Ruhland \$1.00

By Pastor Dicke: F. Frilwock, F. Jagow, F.

Sasse and G. Stein G \$1.92; Collecte at the wedding of M. F. Fellwock \$1.88; Pastor Dicke himself 3.00 \$12.56

Summa \$47.37 F. Stcinbach, Cassirer.

To have received 583 francs from the circle of dear friends through the kindness of Mr. I. H. Bergmann certifies with sincere thanks

Vadenweiler not far from Müllhcim in the Grand Duchy of Baden, December 17, 1860. K. A. W. Nöbbclen.

## Receipt and thanks.

With heartfelt thanks received from the congregation of Mr. Past. L. Dulitz in Buffalo \$10.00 for the church building of his congregation in Iowa City Joh. Fr. Döscher, Pastor.

With heartfelt thanks, I hereby certify to have received, as agent for the co. Lutheran congregation in Iowa City for their church building, the following gifts in Rock Islam, Ill: A. Volkert<sup>1.00</sup>, John Lona \$1.00, H. Kroger \$1.00, Alb. Gerstmayr \$1.00, I. Zcrrs \$1.00, G. Nies 50 Cts., L. Schällmann 25 Cts., F. D. Kracke 50 Els., P. Hai 20 Cts., I. Glaß 25 Cts., C. F. Hengstcler 50 Cts., H. Sck'röder 25 Cts., Ph. Pfaff 25 Cts, G. Hütter 25 Cts., L. Hänögen 50 Cts., F. Huber \$1.00, Job. Baierlein \$1.00, A. S. 2.00. Joh. Ruppert.

For the **Lutheran** have paid: the 13th year:

The gentlemen: D. Hann, C. Gerling, F. Rasche.

The 14th year:

The men: C. Geßner, D. Hann, F. Rasche, Zenke.

The 13th year:

Men: C. Geßner, W. Rinne, F. Eickhoff, D. Hann, W- Kohlmann, Hoffmann 40 Cts, F. Jlseman, Zenke, H. Bote, V. Wesemann, H. Grese, C. Wahrenburg 75 Cts. C. Schunke, F. Dehring, F. Lange 50 EtS., H. BrLning, C. W. Vogelmann.

The 16th year:

Messrs: C. Gerling, D. Zorstmann, H. Meier, Past. W. Hattstädt 3 Ex., W. Rinne, Past. F. Bolina, Past. I. G. Streckfuß, L. Bleke 50 cts, W. Drechsler, L. Notermund, F. Eickhoff, D. Hann, C. Jltcn, Hoffmann, Kalbfleisch, Arndt, JungbauS, Blenn, C. Gancrke, Past. G. Link, F. Dehring, C. Wahrenburg, Zenke, H. Bote, D.

Wcsermann, F. Frese, G. Sämeider, F. Lange, I. Herr, Past. P. Raßmm'en, M. Hcmnch, Past. I. Dünsing2Er., H. Bröning, C. W. Bogclmann, H. Walther, H. Web- king, D. E. Nadecke, F. Aichele, D. Doblcr, H. Watjen, W. Bctmate.

The 17th year:

Messrs: C. Gerling, Past. A. Wagner, H. Mner, F. ^cnke, C. Nagel, Past. I. I. F. Also 5 Ex", Past. F. BöÜng3 Er-, Past. L. Geyer, Ph. Straußchild, L. Blecke, W. Drecksler, H. Stiinkei, D. Kruse, Zinke, F. Lcscberg, W. Plagge, H. Pöbler, F. E. Kießjing, F. Tonne, W. Nabe, G. Scitz, F. Lolbcrding, L. Rotermund, F. Meier, F. and W- Firne, H. Weber, F. Stiinkei, F. Eickhoff, F. Abrens 50 Cts., H. Ehrncpfort, C. Fiten, F. Graue, Kalbfleisch, I. Eberhardt, Wittmann, Nev. J. Eppling, Past. C. Popp, H. RehwoIdt, A. Aischwitz, Bobuhardt, Reppert, Wittcnborn, H. Maschhausen, W. Dornfeld, A. Einwächter, G. Arnold, G. Schimpf, C. Kleppisch, H. Bäplcr, Fr. Fackel, L. Dietrich, F. Aichele, H. Becker, H. Siebricht, R. Lange, A. Bach, C. Spielmann, F. Bühler, Johann Ernst, P W. Fickenschcr, Past. C- Fricke 50 Cts, Past. M. Tirmcnstein, Past. G. Sauer 5 Ex.

Also; (late) H. EvcrS, Beermaun, L. Bau, P. Schwartz, H. Hörr, Fr. Gerberding, H. Gerding, H. Steinmcyer, H. Singenfclzer, Cb. Hengercr, F. Lipp, Ph. Wagener, M. Kölhcr, K. Hörr, M. Letscher, R. Voskamp, Fr. Köbne, N. Schwartz, H. Niepe, H. Niemann, F. Graff, B. H- Succop, C. Kruse, I. G. Hild, H. Geilfuß, W. Niemann, F. I. Otte. S. Leopold, V. Kcmpcr, I. Köster, H. auf der Heide, F. D. Weßler, H. Schumpe, C. Wagner, F. Stähle, H. Stcinbrink, F. Bützow, E. Bützow Z1,78, F. E- Niemann, H. Dicderich, G. Rink, H. Hiua, A. Schmidt, F. Hollenbach, H. Rittmann, N- Ebert, I. F. Meyer, "I. Flach, N. Fech, I. Keil, C. Meirich, H. Dos- kamp, B. Nübaum, W. Langkamp, I. H. Succop, Fr. RieSmeyer. Martin C. Barthel.

**Where is Kaspar Heinrich Kudeles?** born at Markendorf^ Amt Melle, Kingdom of Hanover, 34 years old, emigrated almost 8 years ago, and presumably to Missouri. Anyone who can provide information about him is asked to do so to his brother:

H. Auäeles,

caro ok Rov. 0. LuHmurin, Aoxvburzh, Ou^uhoZu, Oo., Ohio.

Changed address.

Rev. tss. 8eüiv6N86n, Issevv Dielekelä, No.

eure of Il-ev. 2V. Olaus, I^ettsrdox 3969, 8t. I-onis No.

Address:

Sr. HochEhrwürden Hrn. F. Brunn in Steeden, Amt Runkel, Herzogthum Nassau.

## Books - Display.

Kirchengesangbuch für evang. - luth. Gemeinden ungeänderter Augsburgischer Confession§

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The dozen	5	,80		
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St. Louis, Jan. 8, 1861.				

**L Volkening**

St. Louis, Mo,  
 Synodaldruckerei von Aug. Wiebusch u. Sohn.

Volume 17, St. Louis, Mon. March 19, 1861, No. 16.

(Ans to the pilgrim from Saxony.)

### **Call in matters of the Lutheran Church in North America. \*)**

When the undersigned association issued its last report, it concluded with the confident expectation that we would not continue to ask in vain if the help of our association should be called upon. With joy we can now report that it has never been so called upon as at this moment, and that all who love the kingdom of God shall have a long and wonderful opportunity to experience the truth of the beautiful saying: "It is more blessed to give than to receive!"

For years it has been an urgent need, a careful wish, to found an institution in our country in which those could be prepared for the seminaries of preachers in North America who have not yet received a scholarly education and yet felt the urge of heart to keep the vineyard of God in North America under construction as so-called emergency workers. We already had joyful hopes of being able to call such an institution into being, since we had found in the person of the so many dear Cand. rev. min.

We cannot refrain from sharing this appeal with our dear readers. It shows that at present an extremely hopeful work for the support of our church is beginning here in the old fatherland. The Lord be praised for this. May all who are able to pray call upon the Lord, that He may grant an equally glorious continuation to the glorious beginning. D. Luth.

We had found a man who was specially endowed by God for this purpose. His sudden death, which deprived the church of such a chosen tool, put an end to our hopes. Today we can bring the good news that another man has been found who wants to take up the work, a proven witness of the Lord, Pastor Brunn at Steeden in Nassau, who will certainly be well known to all readers through his victorious fights for the Lutheran Church in his unruly fatherland. He wants to found such an institution. He has now turned to us with the request for help for his beautiful work and has sent the following appeal to us, so that we may have it printed.

#### A call for help and assistance from North

#### America for preparation and sending of pupils for the Lutheran seminaries in Fort Wayne and St. Louis.

Although this call for help has already reached many readers of the present lines through the Leipzig Missionary Gazette, I would like to put it especially to the heart of you dear brothers and members of our Lutheran Church in Saxony and call upon you to participate and cooperate in the holy cause it concerns. If it is an unsubstantial call for help in the building of the Lutheran Church, one can be sure that it will not go unheard in Saxony, one of the old ancestral lands of our Lutheran Church. In addition, the synod The Synod of Missouri, whose support it is intended to provide, consists of emigrated Saxons in its founders and representatives, so that it may regard Saxony in the narrower sense as its motherland and is particularly entitled to call upon this its fatherland for help. In fact, the participation and ecclesiastical assistance for the Missouri Synod has always been active in Saxony, and Schreiber must confess that one of the main reasons that prevented him from publicly appealing for help for the Missouri Synod earlier was the thought that others, especially in Saxony, were more closely called upon to do so. Especially the so urgently needed establishment of an institution for the preparation and equipping of preachers' apprentices for the Synod of Missouri in North America we have always expected in Saxony and only after I heard that the same was not in prospect in Saxony, I believed to be allowed to lay hands on it. The latter has now happened, therefore I now ask you dear brothers and members of our Lutheran Church in Saxony in particular, for your participation and help in the work that has been started, yes, on the condition that I thereby only meet your own wishes and thoughts, which only time and circumstances have prevented you from fulfilling up to now, I offer you my hand in order to jointly carry out the work of ecclesiastical help for our brother in North America.

In the Leipziger Missionsblatte I have already informed you that we Lutheran pastors in Nassau are

have already trained individual trainees for North America in previous years. The public call for support for this purpose has met with the warmest response everywhere. It is now a matter of enlarging the work that has been carried out so far on a small scale, it is a matter of the formal establishment of a preparatory school for young preachers, who will later be transferred to the seminaries in Fort Wayne and St. Louis, for which I have been working since last fall, trusting in the help of the Lord, whose ministry it is, and for the implementation of which it is now only a matter of the necessary external means. I have been able to procure the necessary space here in Steeden (a small quiet village on the banks of the Lahn) without great expense to accommodate about 6-8 young people; I believe that I can take over the care of their instruction alone for the time being, after the experience I have already made in it, but certainly with the certain hope and confidence that the Lord will in time let the work I have begun grow and strengthen to such an extent that I could be given assistance in it, for which perhaps means and ways can be found without too much difficulty.

The need for preachers is constantly very great in North America. The Synod of Missouri met in St. Louis this fall; it became apparent once again, as Professor Walther in St. Louis recently wrote to me, how many thousands of souls are still unprovided with Word and Sacrament everywhere. Although the seminaries in Fort Wayne and St. Louis were enlarged by new buildings only a few years ago, the synod decided to enlarge the seminaries for the sake of the great need and to raise the necessary costs up to the amount of 20,000 dollars. The magnitude of this effort, which the Synod is making, truly testifies to both, not only the active church and Christian life within it, but also the magnitude of the ecclesiastical need, by which it sees itself surrounded and for the relief of which all previous means and forces are insufficient. - How great things can happen in America for the building of the church and the kingdom of God, in America, where the individual souls do not first have to be laboriously and tediously gathered as building blocks, as in the heathen villages, but where these building blocks lie in heaps, if only someone wants to take them and put them together to form a building, in America, where at the same time, as one of my former students once wrote to me, at Fort Wayne Seminary the petitions of 20 congregations for preachers are before us'. I have lamented for a long time that this opportunity, so rich and glorious, which the Lord offers us to do so great things for the building of the Kingdom of God, to supply so many thousands of souls with Word and Sacrament and to lead them to the water of eternal life, should not be more abundant and zealous than it is. has been used so far in Germany, especially compared to the extent of what is done for Gentile mission. And just now it would be the twofold necessary and important task of the Lutheran Church to stir itself in and for North America and not to lay its hands idly in its lap. It is well known what a tremendous stream of emigrants has poured into North America in recent decades; unfortunately, most of them fall prey to a religious and ecclesiastical indifferentism bordering on paganism, but countless are awakened to Christian life precisely through emigration with its various hardships. It is only in America that many learn to respect the treasures of the church, which they possessed in their homeland and whose loss they perhaps did not calculate enough when they emigrated. That is why North America is at present such an inexhaustibly rich field for all sects, which are working with untiring activity to spread and to draw to themselves all who still feel any religious and ecclesiastical need. Under these circumstances, then, it is indisputably the highly important sacred calling of the Lutheran Church not to leave North America to the sects, not to abandon to them so many souls who formerly belonged to it, the Lutheran Church, in Germany; It is the holy calling of our church to raise high the banner of its pure confession in North America, among the tangle of various sects, to lay a sufficient foundation of the Lutheran church in the wide North America, not only for now, but also for the coming generations, to which can gather what still has love for the pure and unadulterated word of God, before the sects have taken possession of all the ground beforehand. Oh, it would truly be necessary not to delay, but to hurry and help so that the Lutheran Church of North America, which in part is already flourishing so vigorously and gloriously, is supplied with the necessary preaching forces for which it so urgently asks and calls upon us, and which is most lacking in America (since there, as we are told, there is a lack of preachers for the sake of everything), As we are told, because of the overflowing material activity, only a relatively small number of young people offer themselves for the holy preaching ministry or can be offered by their families, so that they can spread their nets ever further and establish their building ever more firmly.

I cannot refrain from quoting from a report recently published in print by the Iowa Synod, which is associated with Pastor Löhe in Bavaria, the description of the truly lamentable state of ecclesiastical distress, which is given there of the Northwest of North America, but which is without doubt a true picture of many other North American regions as well. "The German immigrants form a considerable part of the population; all these people, however, most of whom belong to the Lutheran Church,

are by far the largest part still completely unprovided for in church." What countless flocks of immigrants, including Germans, have poured into the territories of Kansas and Nebraska in recent years, for example, and yet Pastor Sack, now blessedly deceased, was the only Lutheran preacher in Kansas, and even in Nebraska there is only one Lutheran congregation. All other Lutherans in both territories, who are counted by tithe, are still completely unprovided for. Is it any wonder that the neglected children of our church are completely wasting away, that they are falling prey to a horrifying ignorance and savagery, that they are being alienated from their church and their father's faith by the hundreds, even by the thousands, that a heathenism is sprouting up in the midst of the church, even the Lutheran one, horrible as that which is encamped outside its borders? Who has traveled through those regions with the intention of following those lost ones, and has not come across people whose children, although almost grown up, are not baptized themselves with their children, who have so little knowledge of salvation, as only an Eskimo or Kaffir can have, who have lost even the knowledge of the highly praised name, to which all knees should bow, who at least, even if they have heard the name of Jesus, still confess that they did not know "what about it." All Christian custom, every trace of a home service has disappeared and the youth grows up without any religious instruction. The dizzying haste with which everything chases after material acquisition takes up all time and energy in such a way that the wretched people can no longer think of their souls and all memory of any youthful impressions gradually fades away. - Of course, not all Germans who have migrated to America have sunk into such ignorance and unbelief; many have managed to retain a religious sense even in their abandonment. But usually one finds the lonely Lutheran Christians, who still have some spiritual life left, succumbing to the overpowering Methodist school of thought. For the Methodist sect is the very ecclesiastical community which has powerfully undertaken the mission among the neglected Germans, and with great success. With the complete lack of a corresponding Lutheran mission, the sad neglect of the German Lutherans and the superiority and general spread of the Methodist school of thought, it is not to be wondered at, in spite of the lack of education of most Methodist missionaries, that during the last two decades a significant German Methodist community has arisen. This German Methodist sect is a serious indictment of the Lutheran Church. It would not be, if the Lutheran Church had followed its scattered members, if she, the mother, had had the heart for her children that a foreign church community had had, which she, after all, only to

cannot turn to the few waters of pure knowledge .... So swarmed by Methodist emissaries, book and tract associations, so stripped of all ecclesiastical care, so abandoned, lonely as they are, the faithful members of our church have a difficult position, and would be so for the sake of their

For the sake of their faithfulness, the church should come to their aid and take care of their needs. Whoever is in a position to hear the heartrending laments, the touching pleas of these faithful, who plead with hot tears and the most moving words for shepherds for their souls and instruction for their children, "would often like to have his heart broken over knowing about so much need and not being able to help.

Now, you Lutheran Church of Saxony, the above description of such terrible ecclesiastical and spiritual distress is also written for you, it is also your brothers and fellow believers who are asking for help in this distress, you are also being pleaded for this help. May the Lord awaken many hearts in Saxony to joyful help, so that one day the many children of our church in North America who have fallen among the murderers will not have to complain against us that we have denied them the Samaritan services for which they so loudly call upon us.

Steeden near Runkel in Nassau, in January 1861.

Br. Brunn, Lutheran pastor.

Who can read this without speaking to himself? Arise, dear soul, I will help to build this work with joy! Eight pupils from the Lutheran Church in Prussia have already registered with the dear man. Also from Saxony a pupil has announced himself to us. Even more! We have just received a message from Pastor Brunn that our dear Pastor Ludwig in Freiburg in Baden has registered three disciples from the Basel Pilgrim Mission on Chrischona near Basel. Pastor Ludwig is in contact with Basel. His faithful testimony of the confession of the Lutheran Church is beginning to rumble violently among the pupils there. - Three of them, to whom Pastor Ludwig gives a thoroughly positive testimony, have asked him for acceptance into the Lutheran Church. Pastor Brunn now wants to accept them without further ado and prepare them for the preaching ministry in North America, to which they are driven by their inclination. It is to be expected that other pupils will follow them. Shall we stand idly by while the dear man of God courageously goes about his work, trusting in the help of the Lord? Let that be far away! The Lord wants to help him through us! Well then, open your hearts and hands and send in your gifts with haste, for here it is true: he who gives at once gives twice! We will faithfully carry the gifts of love to Steeden and report from time to time on the state and progress of things there. Target

\*) An institution pursuing the purposes of internal mission. But if there are those who say, "Oh, there is no end to asking and giving! - then we answer with the word of God: "But let us do good and **not grow weary**, for in his time we will also reap without ceasing! Amen.

The Dresden Association for the Support of the Lutheran Church in North America.

Gardener, Pstr.

Kl. Siedel, Pstr.

Heinr. Schlößmann.

v. Wirsing, Reg.-Rath. Juftus Naumann.

The latter, as the current Cassirer, will receive the gifts and acknowledge them from time to time in the P. a. S.

(From the American Ambassador.)

### Our National Idol.

From the N. Y. Observer. \*)

When we are smashed to pieces like an earthen vessel, we suffer the punishment of our sins. We have made our country our idol, transgressing the first and greatest of all divine commandments. What idolatry we have done with ourselves, with our glorious Union, with our glorious Constitution, with our glorious Revolution! We have made ourselves literally ridiculous in the eyes of other nations. Our love of our fatherland has been carried to excess. Blind to our mistakes, proud of our rapid growth, of our wonderful development of strength, of our "manifest destiny," we have idolized our national greatness and forgotten our dependence on God.

As a people, we have never recognized God. In our Constitution, about which we are now arguing with each other, the name of God does not appear. Our theory of human rights, our ideas of national happiness, our refuge in times of danger, everything is based on the greatness of man. For us, man is everything, God is nothing. We have been much more jealous of man's rights than of

man's duties, more concerned to assert our prerogatives than to recognize our obligations. We have worshipped man, not God.

With what pity did we look down upon the inhabitants of other countries who were denied our civil liberty, and how deeply did we despise those who could have it but did not! In our complacency, we have often wondered that the lower classes in England could not bear the burden under which they were

This testimony, taken from an English Presbyterian! This testimony, taken from an English Presbyterian paper, may also find a place in the "Lutheran". It will not fail to open one's eyes to the sad state of the fatherland of our choice, but also to give the consolation that there are also men among the English-speakers who recognize this state vividly and have the courage of faith to raise their voices loudly in public because of it. May it only become a call to repentance and a wake-up call for many. The editor of the "Luth. sigh, so patiently subdue, while a landed aristocracy unites the wealth and the ! power of the country in itself. Every revolution in Europe calculated to overthrow the thrones was sure of our sympathy, because we imagined that every one must bring Europe closer to our mode of government, which we considered to be the pattern of all perfection.

In our speeches, in our sermons and in our prayers, nothing was more frequent than the thought that from our country shines the light that will disperse the darkness on earth, that our example revives the courage of the oppressed, that our process leads the peoples out of the bondage of earlier centuries, and above all, that the gospel goes out from our churches into the world. Thus we were the ones who had to bring about the millennial kingdom, we were the great nation, with us freedom on earth had to die out and science, education and religion had to perish.

Now we are learning another lesson. The thought that our Union can fall apart without the world collapsing is dawning in our minds. The possibility is there that this great, hitherto so unprecedentedly happy country, in the midst of all its splendor, may suddenly perish and within a few months, instead of belonging, as hitherto, to the first world powers, without having seen an external enemy within its borders, fall apart solely because of the conflicting powers arising from its own greatness, which spring from its own greatness, can fall apart and become a handful of shattered and crumbling individual states, fighting each other and being the object of pity or contempt of the kingdoms of the earth hitherto despised by them. We are beginning to realize that such a fate may come upon us, and we have no need of Dr. Cumming to tell us that stars may fall from heaven, and that the dissolution of our Union with all its calamities may find an image in those great prophecies which point to the last end.

God is in all of this. He is a just and a zealous God. He does not want to give His glory to anyone else and does not want to share the glory that is due to Him alone, even with the people that He pardons the most. We like to look for similarities in his leadership of the old covenant people and ours. The similarities are numerous and striking. And in nothing so much as in the fact that national sins are also punished by national courts. For nations there is no hereafter, neither a heaven nor a hell. If a nation sins against God as a nation, it will be punished here if it does not repent. "There are forty days left before Nineveh will perish," said the prophet (Jon. 3, 4.), who had been rebellious even a short time before; but Nineveh repented in sackcloth and ashes, and God withheld the threatened judgment. As a people, we are guilty of idolatry. Our Union was our idol, and we through it the

proudest, happiest and most powerful nation on the face of the earth. This self-deification the Most High saw with displeasure, and now He lets this very union become a bone of contention for us. If today a prophet appeared among us with the word: "There are still forty days, then the union will perish," thousands would believe him, but how many would repent, like the Ninivites? And yet it has come to this. Man's help is vain, even worse than vain; it works against those who pray for the Union. The North is against the South and the South against the North. Christians pray against each other. One preacher preaches union, another separation. Whole church communities, composed of pious, learned and patriotic men, call their members to resist the Central Government and promise them God's blessing in this struggle. "Where is the God of Elijah?" say the scoffers. Whom shall He hear and what shall He do, when among His people one calls upon Him against another?

Obviously, it is our common duty, as Christians of the North or the South, to repent of our sins, our pride, our self-sufficiency, our glorification, our bitterness and hostility toward one another, to humble ourselves under the mighty hand of God and trustingly entrust the outcome to Him. Without God, no human help will be of any use. The Congress is not all-powerful, even if it were all-wise. The power we need is with Him alone, who directs the hearts of men like streams of water. To Him let us go!

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### To the ecclesiastical chronicle.

(Sent in by Pastor Köstering.)

The "**Informatorium**" of Buffalo, which came into our hands by chance because it was sent to a member of the congregation here, - brings in its No. of February 1 a little polemic under the headline: "Whoever boldly speaks lies will not escape. In it, Prof. Walther is called an impudent liar and threatened that he will not escape the judgment of God. We do not want to deny that impudent liars, who are in fact and truth and are not only called so by impudent, slanderous people, will escape the judgment of God if they do not sincerely repent and revoke their impudent lies; but rather we believe, according to Ps. 5:7, that God will kill all impudent liars who persist in impenitence. But we sincerely wish - God knows who knows our hearts - that the men of Buffalo would also take care and heed for themselves what they constantly preach and reproach to others; otherwise they will be struck by the word of the apostle when he says: "Now you teach others and do not teach yourself. You preach that one should not steal, and you steal, (not lie, and you lie)" 2c. Alone,

it seems that they follow the principle: *Sic nos, non nobis!* (What they say must be spoken from heaven; what they say must be valid on earth. For it is only too evident that they have a somewhat broad conscience in matters that concern themselves, and that they do not care about a word when it is a matter of distorting a matter. One only has to consider, from earlier times, the *Senioris Ministerii's* travel report on the Lutheran congregations of our Synod in Wisconsin, and the Cleveland Rottengesichte; furthermore, Prof. Winkler's dodges in regard to the accusation, which he never proved, that our Synod has for years been in the process of destroying the Synod of Buffalo; furthermore, in more recent and recent times, Past von Rohr's report on the Iobannisburg congregation; and finally Diac. Hochstätter's introduction to the publication of the resignation of Past. Eppling's resignation from the Missouri Synod in the *Historisches Zeitblatte*. Truly, it is hard for us to believe that the gentlemen should seriously believe that the liars will not escape the judgment of God, and that the Lord will kill them. They use the word lies and liars too lightly. How many have not already received the diploma of lying from them? Not to mention the other words of abuse and cursing. Of course, it is easy to call another a liar, and the easiest way to defend oneself, if one has no valid reasons for defending oneself; but it is a dishonest, un-moral, highly un-Christian way to defend oneself by throwing excrement around, and quite unworthy of an evangelical preacher. And if, in addition, truth is contradicted and false, heretical doctrine is defended, it is all the more frightening. Now, let us hear.

The matter at issue here is this: The Lutheran had printed in No. 8, d. Jahrg. some of the erroneous sentences of Past. Hunger's erroneous sentences (which everyone can read for himself) from the Lutheran journal of Columbus as a warning, and thereby remarked: such novelistic sentences, which Past. H. has produced in his treasure, are not heard in the Lutheran Church, but only in Buffalo. Thereupon, our editor in the *Informatorium* is accused of being an impudent liar. The proof of this is thus given:

1. The Buffalo Synod has a baptismal form in its hymnal in which Christians are instructed to baptize themselves if they cannot have a pastor. 2) The Buffalo Synod does not baptize children for the second time, even if they are baptized by non-ordained people, if they are only baptized correctly. - We do not doubt for a moment that what these two proofs state is in accordance with the



truth; and if Prof. Walther had knowingly and willingly denied the statement of these two sentences, he would certainly have earned the predicate of being an impudent liar and being pilloried. But -

Unfortunately! the Informatorium has lost sight of the *status Controversiae* (the actual point of controversy). It is simply a question of whether the Lutheran's claim that the false propositions of Past. H. had been heard in Buffalo, i.e., whether they had ever been uttered by the Buffaloes and defended as truth, and whether this could be proven to them black on white, without ifs and buts; then it will become clear whether our editor is rightly accused of lying or not. And to recognize this, that is really important to us! For we thank nicely for an editor who wants to feed us with lies, and stands before Christendom as a branded liar. But if it is proven that - as the Lutheran has asserted - the Hunger propositions are heard in Buffalo, it does not matter at all that - as is stated in the two propositions - they permit every Christian to administer emergency baptism, and that they do not rebaptize children who have been baptized by non-ordained people; this only indicates that they shrink from the consequences of their own doctrine, and that consequently doctrine and practice do not harmonize with them. For if, according to the doctrine of Hunger and Buffalo (as we shall see further on), the words of institution are only valid because of the office, and if a pronouncement of absolution and administration of the sacraments without proper profession and ordination is invalid and ineffective, then the logical conclusion is this: Thus, for example, all infants baptized by people who have not been properly called and ordained must be baptized again. Well, let us dare to reverse the writer's weapon in the Informatorium; let us show that the H-scheu sentences in Buffalo are indeed heard. We place here three sentences of Past. Hungers and three sentences of Past. Grabau's opposite each other.

Past. Hunger.      Past. Grabau.

I. That ordination is a divine command.

"That baptism performed by heretics, if they are otherwise lawfully ordained, is valid, the Church has always taught, because ordination is a divine command."

"Ordination itself is not an adiaphoron and unessential thing. It belongs to the commanded divine order, and has divine and apostolic command." (S. Shepherds b. Past. Grabau's p. 59.)

2. that the means of grace are not powerful in and by themselves, but only because of the office.

"The means of grace do not work by themselves, neither can we get them from heaven, nor from the Scriptures" (so, from where? From the Pope's shrine? O Christians, what do you do with the Bible?), "but God has sent apostles, prophets, gospel

"For this reason, the Church has believed since the earliest times that the proper (here it means valid) "administration of the holy sacraments" requires not only the word of institution itself, but also the true divine ordinance. Sacraments, for the granting of absolution, not only the word of institution itself belongs, but also the right divine

He has appointed us pastors, shepherds and teachers as ambassadors in his stead and stewards of his mysteries. . from which it follows that whoever, out of vanity or for the sake of shameful gain, arrogates to himself the office of preacher without calling, is not doing God's work, and therefore cannot share the blessing which God bestows through the office."

profession and command; and supposing also that the officiant were wicked, yet the words of institution are powerful because of the office to which the Lord still professes." (The books in which the church is said to have laid down this doctrine Past. G. are said to have been lost in the great Alerandrian fire). Pastoral letter p. 15.

3. that the administration of the means of grace by one who is not duly called and not ordained is nothing but empty sound and form without substance.

"For if such a one preaches, and even if he preaches the truth, the Holy Spirit does not work through him. For if such a one preaches, and even if he preaches the truth, the Holy Spirit does not work through such preaching; if he baptizes, he does not do it in the name and command of God, so he does not run at all; if he speaks the words of blessing, God does not speak through him; if he absolves, it is not God's absolving; if he marries, the Lord does not bless from Zion; if he holds the Lord's Supper, it is nothing but a robbery of the sanctuary. In short, what he speaks and does is nothing but empty sound and insubstantial form."

"Wherefore we are persuaded, that a man of the church's own free will cannot give the absolution, nor distribute the body and blood of Christ, but that he gives vain bread and wine." Pastoral Letter p. 15.

"Whoever stands outside of this official order and housekeeping and wants to take something away from this administration by his own power or that of others, is no more than an actor on the stage, who, if he took and held the Lord's Supper, would still only be an actor. Even if he were to speak a hundred times the words of consecration over bread and wine, it would still be only bread and wine." Pastoral letter p. 45.

Now we challenge every reader to unbiased examination and comparison of the above sentences; and whoever then does not find out that they are as alike as one egg to another, and that consequently Hunger's doctrine is heard in Buffalo, must have lost his mind! For both deny that one who is not duly called or ordained, even if he baptizes, absolves and administers the Holy Communion, is not the Holy Spirit. Furthermore, both deny that the administration of the ministry is powerful because of the word, but the other way around they teach that the word is powerful because of the ministry. Furthermore, both maintain that ordination is a divine command; furthermore, that absolving and administering the sacraments without a proper profession and without ordination is ineffective and invalid; finally, that the Lord only then grants the grace of the Holy Spirit.

The only way to realize this is if the person who administers the mysteries of God is also called in the right order.

But where is the impudent lie that Prof. Walther is supposed to have written? Well, we do not want to throw it back on the scribe in the Informatorium and repay malicious word with malicious word; because:

On a coarse wedge . . the proverb came to mind; But I was ashamed to be a rough wedge!

Enough that our editor has been unjustly accused of lying. A Christian cannot change that, and he should accept it with patience. For where there is nothing, there is nothing to bear; undeserved cursing does not strike. By the way, we hope that the writer in the Informatorium will take a better look around in the Buffalo regions before he plows into other people again with lies; for it seems as if he has not yet found his way around in the Buffalo rooms, otherwise he would know what is heard there. We therefore dare to recommend to him the pastoral letter of Past. Graubau's pastoral letter to him, as well as the 2nd Synodal Letter of the Buffalo Synod of 1.1848, where it is especially important what is said there about the administration of the office in case of emergency. If the dear man had been familiar with these writings, he would not have called Prof. Walther a liar, and the Hunger sentences would have been immediately familiar to him. At least it was immediately clear to us, when we read the erroneous sentences, where the wind came from and where it blew, namely this time from Columbus via Buffalo to Rome! - — K.

**The Iowa Synod.** At present the professor of this synod is in Germany. As we can see from the "Correspondenzblatt" of Pastor Stirner in Fürth, that professor declared there that "the significance of the Iowa Synod, as distinguished from the Missouri and Buffalo Synods, consisted chiefly in the fact that it was a missionary Synod. The Lord seems to have forgotten that both the Missouri and Buffalo Synods were already working in the Northwest before the dear Iowa Synod was born into the world. Strange is also the report that the professor in Germany gave, "the most urgent need is for traveling preachers. The synod had tried to meet the need. However, it lacked the means to do so, not the men, but the money! With us in Missouri, however, it is almost the other way around: we lack capable men more than we lack funds. So much the better for us,

that the dear Pastor Brunn in Steeden has now not only made up his mind, but has also really already begun, under the most hopeful prospects, to recruit workers for the great harvest here. Many a young, awakened man in Germany has not only a burning zeal, but also splendid gifts to serve the church; but because he does not have a scholarly background, he must, according to the

ecclesiastical conditions of Germany, necessarily remain idle in the marketplace. Praise be to God that Now many a pound lying in a coil will be retrieved to bring our local church rich interest for eternity for the search of Christ's lost sheep.

**Dr. Stohlmann** has often been associated with his

The Lutheran Church was a hostile opponent of the false union teachings of the Lutheran Church. Church. From time to time, the "Lutheran" rightly chastised him for this and exposed the untruthfulness of his "splendid speeches". Repeatedly, the D. was also asked to make at least once the attempt to defend that the General Synod was not a unionist and therefore hypocritical Lutheran community. But he has never dared, even with one word

Instead, he uses another means. Instead, he uses another means, namely he seizes his Ludwig every time and pushes it into the breach like a good bulwark or sandbag. And so it is again now. Stohlmann's false Union talk in the essay: "They shall not have me" was irrefutably presented in 6 points. The Dr. recognizes this himself, so what does he do in this embarrassment? Well, his Ludwig must help, the poor man must get back into the breach. He doesn't like to do it, he himself complains that it is "not a pleasant business. But what good is all the blocking, he has to get in after all. And so, with as much courage as he can muster, he makes the following statement: "As the responsible editor of the Herold, it is no more than my duty to defend the Herold's employees. As a rule, an editor gives an attacked employee room in the paper to defend himself. But the Dr., the employee, knows nothing, not even a word, and that is why the Dr. must now be defended by his man, the Bre-

schenfüllcr, and make this declaration. And how does Ludwig "defend" Stohlmann? First, he claims that the conclusions are "fallacies," then he says that the article is an "atrocious smear article," that it contains "invective" and "vulgarity. However, we cannot accept this defense, it is not valid, the breach is still open. The Dr. is therefore called upon to take courage just this once, and to make the attempt at least once and prove that the conclusions are "fallacies. He will be able to do so, since he is a real doctor of theology and does not want to have anything to do with the recently allegedly uncovered secret of the "pills". However, if the doctor always deserts as soon as theological evidence is involved, this can easily give rise to suspicions. However, Dr. Ludwig is asked to prove that the article contains even one swear word, one vulgarity, one atrocious slur. That is easy; it doesn't require much intellect. If he does not do this, he does not show himself as a courageous "responsible editor", but as a deserting, irresponsible braggart. -

—

B.

**Baden.** We read the following in Ehlers' church bulletin: Fr. Ludwig reports from Baden that the congregation in Ihringen, in order not to be allowed to hold their services in family rooms and to move from one house to another, has seen itself compelled to buy a house. He thanked God that she had succeeded in acquiring a solid building with a large garden, since with an increasing population a lack of houses was becoming noticeable. He writes: "We therefore thank the Lord that He has given us this refuge. He has looked upon a miserable maid." And this wretch, as all the brethren know, is the oldest and first Lutheran congregation in Baden Land, Ihringen am Kaiserstuhle near Breisach, four hours from Freiburg, where the first and hardest battles for the existence of the Lutheran church were fought. Over this wretch the weather of persecution first fell, and yet she still lives and stands and has gained her home to the church. For she has kept the faith.

**Donauwörth in Bavaria.** On the last Sunday of last year, the first Lutheran service in a century and a half was held in this town. The town of Donauwörth has a certain sad notoriety. Until shortly before the Thirty Years' War it was almost entirely Lutheran and a free imperial city. Papist worship was tolerated here only in a Benedictine monastery and all public papist processions were forbidden. However, when the papists finally gained more and more power in the country, the abbot of the monastery dared to organize a public procession on Corpus Christi in 1605. The city council forbade it. The monks, however, did not comply with the ban. Thus, the people violently broke up the procession. As a result, the city was put under guard and taken by Prince Marimilian. As soon as the soldiers entered the city, a gallows was immediately erected in the middle of the marketplace and the Lutheran parsonages were searched first. The parish priests, however, although quite innocent of the tumult that had taken place, knowing full well that they were the main targets, had already evaded revenge by fleeing. In a short time the city was made papist again. It is strange here that not long before a great indifference to religion had arisen, especially among the nobles of the city. The city council and mayor did not want to suffer from the fact that their faithful pastor, named J. Wieland, was publicly zealous against the abominations of the papacy. Therefore, when he again gave a serious testimony against it on the 19th Sunday after Trinity 1590, they deposed him without further ado on that very day and imprisoned him together with his people; and this although they could not muster anything else against him and, as V. E. Löscher reports, the aforementioned pastor "had carried out everything in an unimpeachable manner, with the true word of God and important examples from church history".

God then faithfully warned the city. Shortly after Wieland's expulsion, lightning struck two churches and in one week the two deacons of the city died, who had left their faithful pastor in the emergency and pretended to the council. Wieland reproached the city for this and wrote: "If you do not fall into the hands of our Lord and God with true and serious repentance in time, it is to be feared that God will execute and complete the judgment He has begun against you to your final destruction. (See Löscher's Innocent News, Vol. 1720, pp. 154 and 155; Vol. 1710, pp. 335-337.) There was no turning back on it. But lo! God punished the grave sin which the city had committed against the Pabst's faithful witness by driving its inhabitants back under the Pabst's yoke with bloody force a few years later by those to whom they had pretended.-May the newly formed congregation in Donauwörth be more faithful! May all the congregations here take that city as an example and not offend those who as faithful guardians are zealous against dangerous errors; for God reckons this to Himself and punishes ingratitude by casting the lampstand from its place and letting the ungrateful fall into the powerful errors against which they did not want to preach in their lukewarmness and complacency. 2 Thess. 2, 10- 12. It is easy to get rid of an orthodox, zealous servant of Christ; he does not force his way in, but shakes the dust from his feet according to Christ's command and takes the walking stick; and then enough hirelings are found who lead the poor souls to hell with false comfort, calling the way to hell the way to heaven. But to get back a faithful servant of God is not such an easy thing where there is no true repentance. Poor Donauwörth has had to languish in papal darkness and soul tyranny for one and a half hundred years after the expulsion of a faithful servant of Christ.

**Osnabrück.** The Osnabrück Consistory has called upon the horribly unbelieving and blasphemous Pastor Sulze here, of whom we reported earlier, to "recant his heresies." Already about this the unbelievers have become quite mad. A blasphemous newspaper there writes of this decree of the consistory: "A church order from the darkest time of the heresy trials has offered the handhold for the accusation against the reason-believing preacher." One can see from this that even in Germany there must still be some disgraceful newspapers like the ones we have here in great quantities as imported goods from Germany.

From the Vogelsberg in Hesse. In the unirten Darmstädter Kirchenzeitung it says: "In the small country town of Gebern several (17) persons have declared their resignation from the Lutheran regional church and their return to the Lutheran church." In the

following declared

the church newspaper that no one other than Pastor Julius He in Frankfurt is to blame for this terrible deed, is very angry about it, spews venom and bile, and only expresses the hope that the castle of faith of all the unrighteous, the dear police, will not suffer that Lutherans leave a congregation "in which no one prevents them from teaching confessionally and administering the sacraments confessionally. The writer just does not consider that it does not help the poor people that their preacher would not be hindered if he administered his office Lutheran. With a preacher it does not depend on what he is allowed to teach, but on what he really teaches. One would think that this would be easy to grasp, even by an unrite who calls himself Lutheran.

**Hesse.** In Ehler's Kirchenblatte we also read: Father Hein writes: "Perhaps this winter I can report ecclesiastical news from the Grand Duchy of Hesse. The Oberconsistorium in Darmstadt has "recalled" the court chaplain Hofmann in Gebern and explained to him that he will not be used again as long as he does not commit himself to serve the Lord's Supper to the unchurched and reformed. He had refused to do so. Hofmann now wants to bring the matter to the Grand Duke, *summum episcopum*, for a final decision, so that the other Hessian pastors, who are Lutheran, can also be informed. He wants to take the matter to the Grand Duke, *summum episcopum*, for a final decision, so that he can open the eyes of the other Hessian pastors who think they are Lutheran, and then raise Panier for the Lutheran church in the name of the Lord. I have no doubt that a congregation will soon gather around him, for in several places there was already talk of separation before this. A small group in Gebern is already impatiently awaiting the time of their reception, for which they have already made preparations with me." - —

**Unirt Church.** In the Berlin Lutheran church newspaper, a country preacher from Unirt tells that he once received a rejection letter from a member of his congregation, which read: "Because I would like to be saved and because God's word is obscured in the ruined church, I therefore renounce the false church and want to return to the Lutheran church. He goes on to say that those who had left the Lutheran Church had said to him: "If the Reformed Church is the true church, then we must all be reformed, but if Luther is right, then we want to stay with it; but he did not want to unite with the Reformed Church and yet was better founded in God's Word than the Consistory and the government, even better than the King of Prussia. There is only one way to salvation and it must be taught clearly and brightly in the church. He who can drink pure water will not accept impure." One must have respect for such peasants. Therefore, the honest unrite preacher, who tells this himself, confesses: "Every new letter of defection gnawed at my heart and chased the peace away from my camp.

**How a Bible Colporteur fared.** In November of last year

a Bible salesman from the Brütian Bible Society set up a stand in the marketplace in the town of Saint-Frond in France. Soon a crowd of curious people gathered. Even the cook of the Catholic dean of the main church came up and shouted that this seller was the devil incarnate and that his testaments were devilish books. At the same time a craftsman bought a New Testament in large format, went away and doused it with turpentine, set it on fire and came back with the burning holy book, which he had impaled on the tip of a long pole, and paraded around with it amid great shouting from a huge crowd. When the colporteur saw this, he thought it was time to pack up his books, but he was hardly busy when the people rushed at him, knocked over his stand, tore up his Bibles and kicked them. Finally, however, the police intervened and protected the seller. This is the attitude that is implanted in the poor people, especially in Catholic countries, against the holy Bible book by their priests.

### **How once a Unirt preacher drove one to the Old Lutherans and to America without wanting to.**

A preacher from Unirt, who was considered to be quite zealous, recounts the following incident from his official duties in the Berlin Lutheran church newspaper, without wanting to boast about it, himself: "I was once given quite an emphatic chastisement in the branch village. The magistrate was celebrating his birthday on Sunday and had invited me to the table, because according to the order of things the church service was held last in the parish. After the table, cards were played and while I had already ordered my carriage, I stood and watched. Then the bailiff was called out and asked me to take his cards for a moment. Since I knew the game from the university, I took the cards and then immediately gave them back. But when I took my leave, the master of the house accompanied me and said to me: "You have brought me a great loss today, because when I was called out, N. N. from W. was there and wanted to be my steward. was there and wanted to join me as a steward, I was also in agreement with him, because he is a good and honest man; but when he saw that you had the cards in your hand, he resigned, because, as he said, he had wanted to move here especially for the sake of the church and preaching and had wanted to give up his previous circumstances; if he wanted to move to a parish where the pastor played cards, he could stay where he was now. - This N. N. had been coming to church every Sunday for more than a mile for a year, but now he went over to the Old Lutherans, and then finally to America. This story caused me a lot of grief and also harmed pious people for a long time, because it was talked about for a long time."

### **Church News.**

Mr. J. Jacob Hoffmann, candidate for the holy preaching ministry. He has recently been sent to me from Fort Wayne as an assistant, and was ordained by me on Sunday In-vocavit, the 17th of May, by order of the President of the Northern District, under obligation to all the symbols of our church. I. Strieter.

Address: Rsv. ff. ffnook Hollmann,  
Ltono vill, Oo., ^Viso.

On the 2nd Sunday in Lent, Feb. 24, 1861, Mr. C. H. Sprengeler, who had prepared at the Fort Wayne Seminary and passed the prescribed examination, having received and accepted a call from the Lutheran congregation at Middleton, was solemnly ordained by order of the Honorable President of the Eastern District, Rev. Keyls, he was solemnly ordained by the undersigned with a commitment to the symbols of our church and was inducted into his office.

May the Lord Jesus Christ richly bless the ministry of the dear Brother.

E. Röder.

Address: H,ov. 0. 8th Fpron^olsr, voUil v. 0. Norfolk 6o., Ouaääa ^Vest.

### **Death notice.**

To my dear brothers and friends of my house I bring the painful news that the Lord, according to His unsearchable counsel, took my beloved wife to Himself by a blessed death on March 4. On February 22, she happily gave birth to a healthy baby, but after a few days she was seized with bilious fever, and at the same time an inflammation of the abdomen set in, from which she died after eight days of terribly painful suffering. As Christ was her everything in her life, so she also passed away with the testimony of her sonship in God in her heart. Whoever knew the blessed woman knows what I lost in her together with my seven underage children.

Commending myself to brotherly intercession.

W. Hattstädt.

### **MWIMWIIMISIMWIWMWISWSWWIIM!**

The **next Synodal Assembly** of the Western District of the "German Evang.- Luther. Synod of Missouri, Ohio & St." will commence on Thursday in the full week after Easter, April 11, at Altenburg, Perry Co, Mo.

Voting pastors shall submit their parochial reports during the synod meeting.

Rock Island, March 10, v. 1861, Chr. Aug. Th. Selle, Secr.

During the sessions of the next Synodal Assembly of the Western District of the Synod of Missouri, Ohio and other states, among other items will be acted upon:

1. from the law; namely, the following questions shall be answered:
  - a., What actually belongs to the law that now binds everyone in the New Testament?
  - b. What is the right understanding of the word: You shall love God above all things and your neighbor as yourself?
  - c. Why must also in the New Testament and the law be proclaimed to Christians as well?
  - d. What is the relationship between the preaching of the law and the preaching of justification by faith?
2. from the authorities.

The preachers who are to preach during the synodal period are appointed, but are not deputies for this!^n. It is therefore hereby

recalled a previous synodal decision, according to which each of the gentlemen ministers is to prepare for a sermon.  
St. Louis, March 16, 1861.

G. Schaller,

d. z. Pres. of the Western District of the Synod of Missouri, Ohio, & a. St.

## Conference - Displays.

This year's Easter Conference of the Fort- Wayne Pastoral - District will be held April 5-8, n. o.. For the School Teachers' Conference, which will be held April 5, each member is to bring a written catechesis on the seventh commandment. This is kindly reminded by Br. Schumann, Secretary.

The meeting of the District Conference of Northern Ohio will be held in Cleveland on April 8, 9 and 10. In accordance with the agreement, those concerned will meet the Saturday before at the parsonage on the east side. The subject of the discussion will be primarily the theses contained in the November issue of the Lehre und Wehre.

J. C. W. Lindemann.

The Southern Indiana Districts Conference will meet, God willing, on the Friday morning before the second Sunday after Easter (Uissrio. I.) as on April 12, at the home of Mr. Past. King in Cincinnati. J. L. Daib, Secr. p. t.

The Wisconsin Pastoral Conference will, God willing, hold its first meeting of this year on May 3 and 4 (Friday and Saturday before the Rosaw) in Milwaukee, Wisc.

Fr. C. Th. Ruhland.

### Invoice filing of the Lntherverein

for 1860.

Intake:

Caffen stock from last invoice	22.45
By subscriptions	2044.90
" Mr. L. Volkening:	
for 520 Er. from Volume I.	--1 .80,00
" 485 ""II. --121	,25
" 91 ""III. --22	.75
" 16 ""IV.. . 4,M	
Deficit	100.64-4-2445.99

Issue:

For stereotypes "nd pressure, 9985 Er.	1075.31
For binding of volume III. and IV.	
8985 Ervl.	898.50
For binding of volume I. and II.	
2000 Er.	200,00
For printing of Volume II, 1000 erpl. 81,M Shipping	188 ,25
Postage	2.93-52445.99

The outstanding debts amount to 5107,50, which covers the deficit and then the association still owns the following books:

from Volume I. bound 526 Er-	
"" II. "	553 "
"" III- "	283 ""
" " IV. "	377
" ""III. and IV.	11)00" unbound.

The undersigned takes the liberty of making the following remark: Volumes I. to IV. can be obtained through the agent Mr. L. Volkening at 53.00 per dozen, the single volume L 35 Cts, and 10 Cts. postage if sent by mail; unbound the dozen at 51.25. The subscription money for this year is requested again. Postage if by mail; unbound the dozen at 51.25. Once again it is requested that the subscription monies for this year be sent in quite soon.

St. Louis, March 18, 1861.

Adolpb Helnicke, Cassirer.

Addr.: Heinicke. So bisiel, Aso. 26. alorttr alain 8br "et.

**E. Noschke.**

cord \$1.16	78 49
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" Heinrich A. Allwardt by Mrs. Bolz \$1,M; by Jacob Bauer by Mr. Pastor Bernrenther 2,00 3,00  
 " Heinrich A. Allwardt by members from Mr. Pastor Engelder's congregation \$1.88; by Mr. Pastor Ernst \$5.00 6.88  
 "H- F- Hölter in the congregation of the Rev. Stricker in Stonehill, WiSc. collected \$6.00; from the evening mahiSkasse of the congregation of the Rev. Sallmann in Newburgh, Ohio \$3.00; on the infant baptism bcS Mr. H. Tönsing there \$2.00; from the Mrs. S. Thieme in Fort Wayne a  
 Shirt with bust 11,00  
 F. Möller from several young men from the congregation of Pastor H. W. Nincker at Terre Haute, Jnd 3.40  
 "Geo. Bartling received from Mr. A. Heuer in the congregation of Mr. Past. Wunder, Chicago III5 .00  
 „ W. Henke from the Virgin Vrcin in the congregation of Mr. Pastor Schwan \$6.00; likewise from Mr. Spiele from the congregation of Mr. Pastor Schwan \$3.00; from a Collecte from the congregation in Euclid, Ohio - - 15.00  
 "F. W. Oertermeyer, from the congregation of Mr. Pastor Tramm, collected at the RcformationS festival \$2,39; from the Fraucn-Vrcin there, as a Christmas gift: three shirts, a pair of stockings. Further, from individual parishioners also there: Summa: \$7,85; from Julie Backhaus \$0,50 and a handkerchief. Furthermore from Mr. Pastor Fricke: a book, at value: \$3,40; from Mr. Past. Tramm a book to Werth: \$1.50. Furthermore two handkerchiefs from Mrs. Prof. Crämer.  
 Summa an baare money \$6.74 22.38  
 " H. Blanks by Conrad Böse, for ChristmasGift 1 ,00  
 "O Grob from Pastor Hattstädt \$3.00; and thereafter again \$1.80, and ans der Zöglings-Kasse from Pastor Hattstädt \$2.00, and from Frau Gitter \$0.29 7.09  
 " Hermann Meyer, of Mrs. W. Luecke in Whitley Co. in Rev. Friedrich's congregation 1.00  
 " W. Hackler by Pastor Benz 4,00  
 "M. Meier from Mr. Karl Lange in St. Louis - - 10,00  
 " Wm. A. Kähler through Professor Crämer from an unnamed person from the congregation of Pastor Sallmann \$7.80; from Hru. Chr. Rose, a cartload of wood \$1.00 8.80  
 Christian Schultz of the Young Men's Association at Buffalo \$5.00; of the Young Women's Association at the same place \$2.00. By Mr. Pastor Ernst, partly from himself, partly from his congregation  
 in Luyahoga Co. Ohio \$6.00; by Mr. Carl Rose in Wood \$1.00 14.00  
 " August Blanck of the Buffalo Young Men's Association \$5.00; and of the Young Women's Association there \$2.00 7.00.  
 "H. Sprengeler from the parish of Mr. Pastor Stubnatzy \$10.00; likewise from the Women's Association in Mr. Past. Wunders congregation  
 \$2,00 and 3 shirts 12,00  
 "H. Sprengeler of the Chicago Young Women's Association by Mr. Past. Wunder \$6,00; from Mr. Past. Horst in MinnapoliS in Minnesota \$1,00; from a member of Mr. Pastor Wunders congregation, name Schuhr\$1,00- 8,00  
 For I. Ungemach from the Jungfrannen-Vercin of TrcifatigkeitS Gemeinde zu Cincinnati, Ohio \$5,00; from an Unnamed \$1,00; from T. Stemler in ZaneSville, Ohio \$5,00; from Mr. Pastor Kühn daselbst 1,00 12,00  
 " C- Brensiuger from Mr. Dinkel in New-Mrk \$2,00; from the Women's Club of the New York congregation, a wintcrwcste, and a white summer vest, two shirts and five pairs of winter stockings, a colored handkerchief and a pair of  
 Stockings 2,00  
 "A. E. Winter from Mr. Past. Daib and his Trinity congregation \$>3,80; from St. Ja obus congregation \$10,70; from Mr. Past. Merz and his community 6,00 - - 30,50  
 "Johann Schneider, from the congregation of Mr. Past. Streckfuß by Mr. Prof. Crämer - -4 ,00  
 "Heinrich F. Hölter from the Abcndmablokasse of the Johannes Gemeinte of Mr. Past. C. Sallmann \$3,1 0; from Mr. H. Böhming in Sawburgh, O. \$1,00 4,00  
 Friedrich Nix by Mr. Past. Snel of the women's association of the community of BincenneS, Jnd--- 6,00  
 Johann Horr from the Women's Club of Detroit, through Mr. Past. Hügli 2,00; for tensclben from the JüngUngsverein zu Pikksburg \$5,00 7,00  
 „ I. Heinrich Niemann from the Jünglingsverein zu P'ttsburg 5.00  
 "Christian Nurck by Mr. Past. Hattstädt from the ZöglingsKasse in Mich \$2,00  
 "C. Stöslcr by Mr. H. Westrumb Collecte in the St. Johannes Gern, of the Mr. Past. Frickcrich-- 3,05  
 " H. EvcrS of the virgin vrcin of the Gcm. of Hrn. Past. Schwan zu Clevktand, O. by Hrn. E. Boih 6,t'O

### For the Lutheran have paid:

The 13th year:  
 Mr. F. Harms 50 Cts.  
 The 14th year:  
 Messrs: F. Harms, st. G. Barrels.  
 The 13th year:  
 Messrs: V. Petzcr, I. Ernst, Past. P. Hcid, F. NarmS 50 Cts, Past. G. BartelS, L. Veit 26 CtS., I. Veit, Ph. Nusterer, I. Rahmcicr.  
 The 16th year:  
 Messrs: Losehand, Eichler, Blank, Pb. Zabel, C. Seid, A. MengeS, E. Walther, N. Petzcr, A. Nübrich, W. Klockenbrink 50 Cts, I. H Schcer, I. Ernst. F. Gelbait, B. Meyer, Past. P. Hcid 7 Er., Past. Franke, H. Pflug, Bro. Quittmeyer, H. Güster 50 cts, Past. N. E. Jcnseu, C. L- Erb, Breihan 50 CtS., I. Burkbaidd 50 Cts., E. Rolf, F. Kahmevcr, Past. G. BartelS, L. Veit 26 Cts, H. Bardonnccr, W. Müller, Past. N. Jäger, Beckemcier, Votb, Past I. Noll, Ph. Nusterer, C. Lücke, L. Meyer, H. Psrccnger, C. Brauer, Fr. Reiter.  
 The 17th year:  
 The gentlemen: Rodel, Küster, Past. H. Hanser \$9,40, L. Lücke, L- Tcgeler, G. Pieper, G. Schliepsick, H. Jscnbcrg, L. Brase, K. Müller, W. Neinbcck, W. Betimann, G. Schimmer, H. Bernbarrt. H. both, Past. Hüsemann, Pb". Zabel, C. Selb, A. Menges, E. Walklwr, I. Baren, I. P^A. Schutze, W. Heine, W- Klockenbrink 50 LtS., W- Brvckscbmidd, A. Tbiele, Past. P. Hcio 2 Er., Past. Franke, H. Pstug, L. Stünkel, W- Stünkrl, F. Gchrke, C. Busse, G. Slcmbrück, F. Kcllcrmann, Past. F. König 11 Er., W. Schwemleg, H. Güster 50 Cts, Past. N. E. Jensen, Past. I. G. Sauer 2 Er., Past. I. G. F. Nütze. 12 Er., C. L- Erb, Botsch, Past. G. M Zucker 3 Er., P. Eggers, H. Lemker. L. Haas 2 Er., E. Rolf, Past. H. Kühn. E. Stolzcnbach, Past. E. Ncdcr, L- Vcit 48 CtS., Schwcickrt, Schüßler, I Beck, Past. A. Hcitmüller I I Er., C Trupke 5<>Cts., C. Dietrich, W. Bütciidiifel, Past. I. I. I. Also 2 Er., C. H. Waltber, Past. F. Bölcng, Past. I. Bading, M. Eberle, Past. C. I. Weisel 17 Ex., H. Stnmberg, Blöbaum, Laging, Hagcmann, D. Ehlmann, Dabmann, Past. N. Jäger, F. Burggrabe. F. Schulte, Past. C. Sira- sen, G. Wagner, Past. M. W. Sommer i5Cr., I- M. Wegmann 50 CtS., Prof. L. Larsen, C. Brauer, Fr. Nei- ter, H. Hilbrecht, C. Möllering W. Edsvil, G Schrbter, Misselhorn, W- Mühlcnbruch, W. Hagemann, A. Gokel. L. Schlichte, G. Lücke, I. M. Bonncct, Past. G. Banels, H. Stolzcnbach. Martin C. Barthel.

Changed address.

Rev. "I. .1. 2^ueh,

LibixvsivF 1^ 0. 'Hcola, Oo., Weh.

Although earlier this my address was made known in the Lutheran, even in the lctznn allg. synodal report my former address,  
now rmiicbt, is still retained. I- I. F- A u ch.

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

## Volume 17, St. Louis, Mon. April 2, 1861, No. 17.

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### Unit

on the relationship of the church and its servants in relation to their bodily

Supply. \*)

The relationship of the church and its servants to each other with regard to the bodily provision of the latter is by no means a rental relationship, since the congregation hires a servant for a certain wage, but a relationship of, on the one hand, love that serves freely and gratuitously for Christ's sake, and, on the other hand, love that is free and grateful for Christ's sake, which, however, does not preclude the preacher from receiving and taking a certain salary. - —

Let us listen to our dear father Luther about this matter:

1. That the preachers are not hired servants of the congregation, but servants of God who provides for them, Luther says in his "Interpretation of the 82nd Psalm.

"The preaching office is not a farm servant or a peasant servant; it is God's servant and servant, and his command is over lord and servant, as here the Psalm says, it is

This splendid lecture by Professor Crämer, which is equally instructive, awakening and comforting for the preachers as well as for the listeners, was put aside for lack of time at last year's meeting of our general synod and handed over to the undersigned editorial staff with the stipulation that it should appear as a pamphlet. However, since it is not as extensive as was assumed, the editorial staff believes that it is acting in the spirit of the honorable Synod when it first publishes the paper in the "Lutheraner".

D. Editor of the "Lutheran."

judges and punishes the gods." (Erl. ed. XXXIX, 237.)

And in. his "Sermon or sermon that one should keep children to school

"Neither be thou too anxious where thy son shall be fed, when he is given to doctrine, and to such divine office and service; neither hast God left thee therein, nor forgotten thee, lest thou shouldest be anxious and complain. He promised through St. Paul 1 Cor. 9, 14. "He who serves the gospel shall be fed by the gospel." And Christ Himself Matth. 10, 10. "A laborer is worthy of his wages. Eat and drink what they have." In the Old Testament, so that his ministry would not perish, he mentioned and took the whole family of Levi, that is, the twelfth part of all the people of Israel, and gave them tithes of all the people, first fruits, all kinds of sacrifices, their own cities, suburbs, fields, meadows, livestock and all that belongs to them. In the N. T. see how abundantly emperors, kings, princes and lords of old have given to such an office as is now held by the monasteries and convents, surpassing kings and princes: he will not and cannot leave those who serve him faithfully; he has promised himself too highly, saying Heb. 13:5, "I will not leave thee nor fail thee." (XX, 21.)

2. that the preachers should do their service for free, out of love, for the sake of Christ, for the glory of God and for the betterment of their neighbor,

Luther says about this in his writing: "Against the papacy at Rome, founded by the devil:"

"For free you have it, for free you give it; i.e. one should not seek greed, honor, lust, violence on earth through the ministry of preaching; we have rich reward in heaven above, so that the Christians should also feed and honor their shepherds for Christ's sake for free; as he says there (Matth. 10, 10.): Eat and drink what is available with them, for a laborer is worth his wages. 1 Cor. 9:14: "The Lord hath ordained that they which minister the gospel should feed on the gospel: not as if they sold, and Christians bought of them the gospel: but both of them should do it for nought, and for Christ's sake; these preach, and those feed: the treasure being too great, cannot suffer purchase and dealing, as it must be in the worldly state." (XXVI, 204.)

Similarly, in his "Sermon on the Summa of the Christian Life" on I Tim. 1:5-7:

"If I or another preach for the sake of a good, fat parish, otherwise I might well leave it to stand, I might well preach the gospel; but my heart is not pure, but a pure filth. Therefore, even if I preach for a long time, saying that it is a good work and a good ministry, 2c. I do not understand it myself, because it does not come from the heart. But so is the heart righteous, when it thus standeth: though I should have food for it, yet not thereby.

But because God has called me to the ministry and commanded me to carry it out faithfully and diligently, for His praise and the salvation of souls, I do it gladly from the heart for the sake of the word; I do not seek love or friendship, honor or thanks from people, but quiet to the heart and carry out the same before it gets honor, money or favor, whether I may have and take the same, where it comes and follows, without sin" (XIX, 309 2c.).

And in his excellent "Interpretation of the 14th, 15th and 16th chapters of St. John":

"Now it must be so in Christendom, that they especially should be preachers, who love their Lord Christ for all things on earth, and be ready to do and suffer all things for his sake, and so think: Let him be angry or laugh for my preaching's sake, whoever he will, so I look and ask no man, prince, scholar, saint, but look only to my Christ. What he has commanded me to do, I do to him with love, for the sake of his precious blood, so that he bought me. Where there is no such heart and courage, no preacher nor Christian will ever remain devout and believing, for what he seeks otherwise will soon seduce and snatch him away." (XI, 175.)

Further, in the "House Postil," sermon on Sunday Misericordias Domini, John 10:12- 16...:

"Whoever wants to be a preacher, let him mean it with all his heart, that he alone seeks God's honor and his neighbor's betterment. But if he does not seek it alone, but wants to gain or lose by such a ministry, you must not think that he will stand. Either he will flee shamefully, leaving the sheep to be caught and scattered by the wolf, as Christ said: "A hireling who is not a shepherd, whose sheep are not his own, sees the wolf coming, and leaves the sheep and flees" 2c. Or will keep silent and let the sheep go without pasture, i.e. without the word. These are the true hirelings, who preach for their own profit and avarice, and are not satisfied with the fact that God gives them their daily food as alms. For we preachers are not supposed to have more from our ministry than plenty and abundance. But those who want more are hirelings who do not respect the herd. On the other hand, a pious preacher leaves everything above, even his life and limb. (HI, 385.)

That there is therefore no more harmful vice in preachers than avarice and selfishness, Luther says moreover in his "Kirchen-Postille," (Church Postilla).

On the Epistle of the Sunday of SIXDAYSIME, 2 Cor. 11:19 - 12:9:

"The sum of this epistle is that there is no vice in a preacher or teacher more harmful or poisonous than vain honor. Although avarice is also an evil thing in them, and both commonly run together; for the sake of their enjoyment, that they may only gain the more, they want to be something high, special and greater. For what does not count, counts for nothing; what does not bear, gives nothing. All the other vices are more tolerable in a preacher, although none of them is good, and should be blameless and perfect, as Paul teaches in Titus 1:7. Nor is it a wonder, for the two vices are natural and contrary to the nature of the preaching ministry. For the preaching ministry is ordered to seek God's glory alone and to mean it with all its heart, as Ps. 19:2 says: "The heavens tell God's glory," and must suffer shame and disgrace because of it, as Jeremiah complains and says, Jer. 20:8: "The word of the Lord is daily a scorn and a mockery to me." For the world does not suffer it; therefore it is not possible that he who seeks his own honor in it should remain on the right path and preach the word of God. For he scorns and ridicules; therefore he also scorns to seek God's honor, and so he must preach that which pleases men, and is honest to him, which praises his art and understanding. So also avarice is naturally contrary to the ministry of preaching. For just as the ministry of preaching should be for God's glory in our shame; so it should also be for the benefit and good of the neighbor, and not for self-interest. And where it is not so, it brings more harm than good. Because a false teacher seeks nothing but his own benefit, it is impossible that he should preach rightly; for he must say what people like to hear, so that he may fill his belly. That is why St. Paul calls them belly servants, Rom. 16:18, and the whole of Scripture punishes their avarice in many ways. Let him therefore who would be a preacher beware of vain honor and avarice in the highest degree; or if he feel himself in them, let him shun the preaching ministry: otherwise he will do no good, but only profane God, deceive souls, and steal and rob goods." (VIII, 100 2c.)

But that righteous preachers are a grace from God and his most precious gift, which is why they should be held in high esteem, Luther says in his "Interpretation of the 15th Chapter of St. Paul's Epistle to the Corinthians:

"Here thou seest that St. Paul calls a good right preacher a grace from God, that it is not a human doing or ability to be or to make a preacher, as also it is not a human thing to be a Christian and to hear the word or the sermon gladly; but

a divine thing and a vain heavenly gift and present, without and above, even contrary to nature, which God alone works in us, without any thought or action on our part. Such a man, he says, am I, who brought you the gospel by God's grace (as I also

received it by the same), and am given to you by God as a noble, precious jewel. For this you shall hold me and honor me" (I.I, 113.) -.

Furthermore in his "Sermons on the 1st Book of Moses":

"Therefore no greater mercy and precious gift can come, than that God sends right preachers, who mean well, and ward off false teachers; again, no greater sorrow nor heartache, for when he takes away the right ones, he lets false teachers arise with blue poisonous teeth. So let us watch and beware." (XXXIV, 352.)

Then in his "Letter to the Council at Halle, dated May 7, 1545."

"Herewith, I commend the preachers, church servants and schools to your Christian love, especially Dr. Jonas, whom you know that we were reluctant to let go of him, and I would like to have him around me even more. They are such faithful, pure, fine preachers, we experience that every day. God himself esteems them dear, as he says: "Few are the workers," and St. Paul: "Here is found who is found faithful. Therefore he also commands us to have them in double honor and to recognize that they are God's great, special gift, so that the world may honor it for eternal blessedness, as Ps. 68 sings: *dedit dona hominibus* (he has given gifts to men). It is no small gift, since God has given you such a heart to call them, to love them, to cherish them, and to honor them in the Lord." (IVI, 136 2c.) -.

Further in his excellent "Interpretation of the 5th, 6th and 7th chapters of St. Matthew":

"What righteous, devout hearts are, let their pastors and preachers hold in all honor, with all humility and love, for the sake of the Lord Christ and his word, esteeming them great as a precious gift and jewel, given of God, above all temporal treasures and goods." (XI<sup>III</sup>, 283.) -

Luther writes in his "Sermons on Some Chapters of the Evangelist Matthew," among other things, that and why they should be cared for physically:

"He who is a married man and does not have a salary from the church, and has to practice his craft and study, will not be able to do both at the same time. Therefore kings and princes have provided for the preachers that they should be paid their wages, so that they might have their food and entertainment.

without the labor of their hands, and could the more diligently lie over the Bible. For God, in the Old Testament, took from the priests and Levites all care of food, and ordained to give them tithes, that they might the better study." (XI.IV, 151 2c.) And there below: "Because I am to preach and serve you with this, I cannot wait for food: so you are obliged to feed me with it, even for nothing; for he who serves the altar, says St. Paul, should live from the altar. This is what the pious kings and princes of old did abundantly, and donated enough for the maintenance of churches and schools, because the common man, as now, would not do it. These have now stolen and robbed the devil's people, who consume the same goods in the churches and monasteries in all disgrace, and there is no one who would think of preaching for them, indeed they persecute and blaspheme and disgrace in the highest way those who do so. We barely have the bark or the bread on our plates to feed ourselves, they have taken the best. But I would not gladly grant someone whom I loved to have the same goods as they do. The pious people who founded it did not only do it in a royal or princely way, but also in a Christian way, that they thought of preserving the church and schools for all their descendants. Now the names remained on the founders, as Scholasticus, Cantor, Prepositus, Decanus; they dropped the offices. Well, they have it away. Now the hearers are obliged, where otherwise the preachers cannot be maintained, to feed the preachers of their own free of charge, so that they both remain under one Lord, their Savior, who first served all the world by dying for them, and redeemed them from sins and all heartache, and then also, as an example to us, that we Christians should serve another free of charge, as he has done for us." (XI.IV, 221 2c.) -

Likewise in his "Interpretation of the 1st and 2nd Chapters of John":

God commands those who hear the word of God to give food and drink to the priests, just as Moses commanded the children of Israel to give food and drink to the Levites; and Christ says in the New Testament, "Go and preach, and eat what is set before you, and let the hearers feed the preachers, but let them neither eat nor drink of their own. Now this is not wrong, that a preacher should be fed again, and for this reason baptism and the gospel are not sold or given for money, but everything is given for free.

and both are thus kept, that !! I do not sell them, but teach them for free. and the listeners shall not buy, but have for free. I shall preach to you and you shall feed me. If thou givest me not, give me another. If you give me something for God's sake, so that the word and the preaching stand may be preserved, and I teach you the divine word, then it is right. But if it happens, as is said here, that all the sacraments in the church have been sold for oxen and sheep, as they then preached, "You must sacrifice," then it is bad. For that is bought and sold, that is mere merchandising. So they should have said: Dear man, I do not force you; if you want to give something, it is up to you. The pope should do the same, and not sell indulgences, masses, and other trinkets for money, but should say: "Dear friends, I will preach to you the gospel of our Lord Jesus Christ, through whom we have forgiveness of sins by grace, so that you may believe in him, and I will serve you with my preaching for the sake of God's and your salvation. Item, I will give you the sacrament of the body and blood of Christ, and freely forgive your sins through absolution, as often as you desire it of me; I will not sell it to you. For if I would learn to buy and to gain, I would learn any craft. Again, if I have not food, help me again, and give me food and drink." (XI.VI, 176 2c.) -

Further, in the "Church Postil", on the 26th Sunday after Trinit, Matth. 25, 31-42...:

"This we should write in our hearts, and consider what a great and excellent work it is to do a Christian good; and again, what it is to do a Christian harm; as I have said of the pope, bishops, tyrants, and junk lords, who take from Christ's feet what they have not given him, the food, drink, lodging, and nourishment of the poor, who must be poor for Christ's sake, because they are (as preachers, church servants, schoolmasters 2c.) they are not in such a position as to govern the world, nor can they deal with other trades, so that they may also acquire their food; otherwise they would also be taken into the regiment, and given enough. But because they have nothing to do with it, the world gives them nothing for their service, and where they are not given for God's and Christ's sake, they must have nothing and leave poor, miserable widows and orphans after them. For those who are in other estates and offices, and who otherwise have plenty, do not want to and cannot take care of church offices and service, nor have they learned to do so; again, if pastors and preachers also take on worldly affairs and government, they shall step aside.

from their appointed office. Therefore they must be fed (they should also have to eat) from the mendicant's staff, of which Christ says here." (XIV, 345. 2c.)

And the same on the 7th Sunday after Trinit, Marci 8, 1-9:

"If we want to be Christians, we should know that we are called to this, and God's commandment is that we all do this with both

hands and all our strength, so that God's house may not stand empty, nor the preaching stands empty, and His kingdom may not cease, lest both we ourselves and the young people be deprived of salvation. Although in the Old Testament it was laid down and commanded by Moses for every man to give a tithe of all his income, Deut. 27:30, 2c., how much more ought we Christians to do that which is most necessary, and without which no one on earth gives or does anything, that Christ's kingdom may remain built, that we may also let His servants eat with us, that we may also abide in the same kingdom of God, and may inherit such grace and blessedness also for our children." (XIII, 166.)

Likewise in his "Sermons on the 1st Book of Moses":

"Secondly, Jacob vows, "All that you give me, I will give you the tithe," that is, to keep a priest who preaches and ministers. For those who taught God's word were commanded from the beginning to give tithes, which is not now in the New Testament, but is left and given to charity, that one should not legislate, but give as much as is necessary to nourish and keep a sermon. Thus St. Paul teaches to the Galatians, "He that is taught the word, let him share all things with him that teacheth him;" and to the Corinthians, "They also that preach the gospel ought to feed on the gospel. Where there are Christians now, they do not leave it; but where there are not . Christians would be, and the people would have to be governed with compulsion and laws, then also a certain sum would have to be determined, how much one should give them. Those who were before us must have done the same, that they could not provide the preachers in this way. Love is too weak among the common multitude, it does not do it." (XXXVI, 131. 2c.)

(6) It is historically certain that in the early days of the Christian church, its ministers lived off the offerings made to them and to the poor during the divine service, especially during the celebration of Holy Communion. It is historically certain that in the early days of the Christian church, its servants did eat from the offerings that were placed on the altar for them and the poor during the service, especially during the celebration of Holy Communion. Thus the "Unpartheische Kirchengeschichte" Thl. I, 612.:

"When the first Christians came together to enjoy the holy supper, they not only brought bread and wine to this holy supper. When the first Christians gathered to share the holy supper, they brought with them not only bread and wine, but also other food and sacrifices for the poor and the elders. They also brought other food and sacrifices for the poor and the elderly.

Since the 3rd century, they were then maintained from a common fund formed by Sunday or monthly contributions, as Guericke reports in his "Kirchengeschichte" Thl. I, 165.

7) That the devil, the world and the flesh make sure that righteous preachers have their livelihood shortened or even taken away because of stinginess, while the false preachers get the abundance, Luther testifies to this in many places, among others in his "Hauspostille," on the day of the Purification of the Blessed Virgin Mary, Luc. 2, 22-32:

"Now we are free, not only from the heavy burden of the law Mosi, but also from the Pope's estimate. But how one thanks God and his Gospel for this freedom is seen every day in the peasants, citizens, nobility, etc., because no one likes to give a penny more for the Gospel and the preaching ministry; indeed, everyone prefers to steal and rob the poor church of what was given before the age. The peasants in the villages complain when they have to pay their priest, they even force him to herd cows and swine like the other peasants. In the Old Testament and Mosiah's Law, the Jews were forced to be obedient to their priests, just as in the papacy no one was allowed to revolt against monks or priests; but now, under the Gospel, everyone wants to do what he pleases, and the priests and preachers are not only despised, but also treated badly in other ways. Such felts we must suffer beside us, as we must suffer the snot in our noses." (VI, 154.)

Furthermore, in his "Sermons on Several Chapters of the Evangelist Matthew":

"Nobody wants to give now, and if we did not have the stolen goods of the pope, the preachers would eat small morsels; but it does not remain so, one would still gladly take to oneself everything what the poor parish priests have to earn. Before, they opened the bag mildly, now they want to tear the morsel out of the priests' mouths. It is not the prince who is the problem, but the nobles and officials, who take the rings from the parish priests' bread that are left over, and yet they still want to be good evangelicals. Will our Lord God let it go that way? They will find out. Prayer is not wrong now, nor can so much be obtained that preachers would like to have food and nourishment, but what they still have, they would like to take from them. No farmer or nobleman can persuade him to think, "He is a beggar, the house and the land are his.

is not his, if he lays his head, then the widow is pushed out; I have a little castle, I will be content with it, I don't want to do him any harm. But the noblemen do it themselves, and the officials laugh at it. Therefore we are worse than the pope, who stands before the rich widows, emperors, kings, princes and lords. We rob the poor beggars, their children, widows, and this is done by us also in this principality, therefore we oppose the Gospel more shamefully than in Duke George's or the margrave's country. That is, the beggars, guests, poor widows eaten, there may also cry about, because they eat marrow and bone. For because one cries out about the papists, one may not forget ours." sXI<sup>IV</sup>, 356. 2c.)

And ibid. vol. XI<sup>V</sup>, 48. 2c.:

"Now that we have asked for pastors who are sent by God and who carry God's word for us, we do not respect them, since no one gives them anything. But if one could still take from them what they now have, one would. Before, they could feed so many monks and strings in this city, which is not big, nor rich. What has been given to the two dumplings annually. The monks of the Barefoot monastery gave more than 800 guldens a year to the city; we Augustinians gave about 400 guldens; the Antonites gave more than 2000 guldens a year from the city; and I am not talking about what the peasants and nobility gave from the countryside. The city stnnds big money, which was given to the clergy. Now one could not feed a preacher or receive from the citizen's gifts, but before times one could give enough. If the pope did not nourish us now, as the children of Israel did from the plunder of the Egyptians, we would have little. This is the reason that our Lord God is slackening and imposing: what flies, runs after it. One has been able to give 120 barrels of beer annually to the monks here alone. If they were to give 3 or 4 barrels to a preacher now, one would cry that they would have to become poor, since one has the gospel, and since the common chest helps the preacher. But if one could still take what the pope has asked for and scraped together, one would do it"- Further in his "Table Talks":

Now," said Dr. Martinus, "when people are being taught righteously about God and the divine services, as well as about right good works, we learn how an abominable avarice has possessed the hearts of almost everyone and most of them. No one shows charity to the poor, as he should; they devise various ways and means to increase all things and goods and to make them the most



expensive.

to give first, even in the most trivial things. But what is spent on church servants and schools, as this is very little, is considered great and high. Therefore, it is not only a great shame, but also a great sin at this time, that it is seen that many parishes are completely desolate or miserably neglected or abandoned because of people's avarice. But look at the former times, when there was no true religion, and people were led to idolatry and idolatry and trust in their own chosen works; there was no measure nor end to giving, there it only snowed with all power, there everyone was willing to give; all monasteries full of monks, all monasteries full of chasubles were fed and given enough, yes, everything superfluous; churches were decorated and adorned with silver and gold in the most beautiful and abundant way, yes, they were showered." (I.VII, 347.) Likewise in his "Sermons on the 1st Book of Moses": "Because he (the devil) is a prince of the world, as he boasts against Christ in Matthew, it behooves him also to resist what is not for his kingdom. It is no wonder that people do not give as much because they preach the gospel as before. He would be a fool if he allowed it. Because we now fight against him, he must hold us so that we must die of hunger, as much as is in him. Therefore, it is not a bad sign if he resists and resists, that one cannot feed a good preacher now, when one fullete 290 monks before. For before they served him, therefore he had to provide for his servants; that is why he provided so well for all the monasteries and convents and gave enough to all of them. But as soon as he sees that someone wants to tear a hole in his regiment, he fights back on all sides. (XXXIV, 86. 2c.)

That God punishes such oppression and deprivation of faithful preachers by creating a shortage of righteous preachers to great misfortune and allowing false teachers to arise again, Luther says among other things in the same "Sermons on the 1st Book of Moses":

"In the Old Testament it was commanded that the Levites should be given the tithes, but at the end they had to feed themselves, for they would not give them any more. Therefore they devised a false service, and everyone gave enough again, as it is done and has been done in our day. Because righteous preachers are not given enough to feed themselves, they must finally give up preaching and feed themselves with work. Thus God will punish

again let out preachers who lead us to the devil." (XXXIV, 132.)

And *ibid.* ch. 48:

"I have also preached and written that the most important thing should be that the parishes and schools are well cared for. But no one wants to do that. There is enough left for other priests and fattened bellies, who do nothing but cause misfortune. What God will say about this, we will also become aware of one day. I have often said that God regards his gifts as precious and valuable; he has also confessed much, that his Son's blood was turned to it, so that the word might be preached and his apostles sent out. Therefore he thinks: the treasure is too noble and good, they are not worthy to have it; therefore I will feed my worthy preachers myself. Therefore he does not give the mad world in mind to do it, because his Christians one, two or three; the others let all preachers die of hunger in one day. It is too noble and too great, they are not worthy to honor the gospel and its preachers, otherwise they would say they deserved it. So it will soon come to pass that the right preachers will have to leave their ministry and learn a trade just for the sake of food; then they will lose the word through God's wrath and punishment; and again they will be carried away in heaps to those who preach lies and deception to them. Because the treasure is there, no one will turn to it; when it is gone, only then will they look back. Therefore it must be, as Christ said in John, I am come in my Father's name, and ye receive me not: if another shall come in his name, him will ye receive. We may thank God that we know how it must go, and let the world go to the devil, and comfort ourselves that we have a Father in heaven who will feed us; if we cannot do more, we work with our hands, and we are excused. It is not possible for us to preach and have no nourishment, though St. Paul did; nor is it necessary." (XXXIV, 336 2c.)

Further, in his "Church Postil" on the 7th Sunday after Trin, Marci 8, 1-9. -

"Since right pastors and preachers are held in such a way that no one begrudges them, and in addition what they have is taken away from their mouths by the shameful ungrateful world, princes, nobility, burghers and builders, that they must suffer hardship with their poor wives and children, and leave miserable, outcast widows and orphans after them; thus also many kind-hearted and fine skilled people are deterred the longer the more from becoming pastors or preachers.

For otherwise all arts, crafts, and professions serve to keep people from hunger and poverty; but with this ministry comes the contradiction that whoever wants to maintain it faithfully must put himself in danger and poverty. From this will follow the destruction of the churches, that the parishes will stand empty, the preaching stands will be missed, or such preachers will come again, who do not faithfully strive for God's word and Christ's kingdom, but think how to preach what the people like to hear, so that they may remain without danger, and become rich again, so that it will not be good again. (XIII, 162. 2c.)

And the same on the 5th Sunday after Epiphany, Col. 3, 12 - 18.:

"The weary lazy spirits soon get tired of it (the word of God) and then let the preachers go as they go. So they have to feed and work for themselves, so that God's word remains, and becomes thin and strange; just as Nehemiah 13:10 complains that the Levites had to leave worship and the temple and go into the country because they had no food from the people, or had to set up false worship and fables to deceive the people, so that they were not only fed, but also became rich. So it also happened in Christianity: since it was difficult to keep pious bishops and teachers (as Augustine also complains), they either had to feed themselves with work and leave God's word, or they had to think about the misery of the damned worship, which now goes on all over the world, because of which they have now become great lords in the world. So it also begins now, because the gospel has come again, will also continue to happen, that now one cannot raise 100 florins to appoint a good schoolmaster or preacher, since before one gave 1000, even countless money for churches, foundations, masses, vigils and the like, until God once again punishes the ingratitude and either lets the preachers resign altogether and feed themselves, or sends other greater errors upon them again, who again defrauds them of money, body and soul, because they do not want to let the word of God dwell with them abundantly." (VIII, 83.)

Likewise in his "Interpretation of the 6th, 7th and 8th Cap. of the Evang. Johannis:"

"Now God has given his grace that every village and town has asked for the gospel and its own pastor, and they have it for free, they must not be given much; but if one could now let the preachers die of hunger, one would do it. To this end, citizens, builders and the nobility help faithfully; one wants to

no longer have the gospel. Now Christ says, "I am going away; if you do not want me, I will provide you with other preachers and pastors to minister to you. So too, when we have died, you will one day want to have a pious preacher in Rome, and you will not find

him; indeed, you will want to dig those ten cubits deep out of the earth and carry them over your backs, whom you cannot stand now and do not like to give them a piece of bread; since a nobleman, a citizen and a farmer exercises his will, he will run after him, seek him, want to give him gladly, work beyond measure, but find no one. I have often said it, and I will say it again, so that you will not forget. This city of Wittenberg has given more than 1000 guilders annually to the monks, compared to what was given to the priests. There is no village so poor that one to another would not have given five, six, eight or ten florins to the monks and priests. Item, what did it cost to keep the mass and to go on pilgrimage to St. Jacob? All this was in search of Christ, but he was gone. - Now Christ is still present, but the nobility says: "What do I ask for? if there were no more preachers, I know well that one can be saved and justified through Christ: I do not need a preacher, I know how I should be saved and call upon Christ. Well, you will see how useful and necessary a preacher will be. It will be said: You will seek me 2c. If only he would say: I will go away, that would still be to suffer; but he does not say, I will go away, and you will have rest and be satisfied; but he adds, that when he is gone, we will first of all begin to seek him. This is the most serious thing: when the gospel is gone, seeking follows; and when the present dear teachers and world are gone, pastors will come who will afflict them a hundred times more, to whom they will be obedient and follow, even with great works and unfeignedness; but it will be in vain." (XI<sup>th</sup> VIII, 318. 2c.) -.

Then in his "Table Talks:

"Anno 38, the 10th of September, it was said in Lochau that in the diocese of Würzburg 500 rich parishes were desolate and empty. Then Dr. M. Luther said: Nothing good will come of this! With us, too, it will happen in such contempt of God's word and of his faithful servants. If I wanted to become rich now, I would not preach, but would become a juggler and travel through the countryside, where I would have more spectators and money than I have listeners now. For even the peasants said to the visitors, who accused them of having

why they did not want to feed their pastors as well? Yes, they said, we must have a shepherd! Fie on you, so far and there it has come, because we are still alive". (IDX, 214.)

9) Luther writes in his "Sermon on the Feast of the Sacrifice of Christ in the Temple, Luc. 2, 22-32," that the Lord Christ regards what is given out of love and gratitude to His faithful servants as if it had been given to Him Himself and that He repays it abundantly:

"The Levites were a whole tribe, some thousands, of the priestly family among the people of Israel; to them was given the first birth of all men, cattle and all the first fruits. For God would have them to wait upon their office, to study in Moses and the prophets, and that young and old should learn the knowledge of God from them. Therefore the people should be the more willing to give the first birth, for the entertainment of the preaching ministry and the services. And God adorns the same gifts with a beautiful, glorious title, hotets himself, not only given to the priests. Now the people of Israel were divided into 12 tribes; these 12 tribes had to feed the "13" tribe of Levites, just as if now 12 men were to provide for and feed one, and that the 13th tribe would be fed. For this purpose all first births were ordained, so that God would preserve and provide for his parish churches and schools. If they now diligently gave God, i.e. the priests, what was due them from the first births, God also gave them blessings in turn." (XVI, 231.) -

Likewise in the "Church Postil" on the 26th Sunday after Trin, Matth. 25, 31-42.:

"If pastors and preachers also take up worldly affairs and regiments, they step out of their commanded office. Therefore they must be fed (they must also have food) from the mendicant's staff, of which Christ says here; but make it so delicious that whoever feeds or waters one of them, as his feet and the least, most despised limbs on earth, he will not recognize it as having been done and given to him himself. If then we want to be Christians, and expect the high honors of Christ, that we may be praised and rewarded before all creatures, we must truly also be unthreatened to give freely to those who otherwise, because they have no right to the world, must also do their ministry in vain." (XIV, 346.)

(10) That faithful preachers should not despair because of the ingratitude of the world, but should trust God, confidently teach the way of salvation and wait for their reward in heaven, Luther says in the "Kirchenpostille" on the 7th Sunday after Trinity, Marci 8:1-9:

"Woe to all those who have helped or hindered God's house from becoming desolate. But rather to those who have also and they are deterred, so that they cannot come to it or stay with it; for such are worse than Jews or Turks. But they are not excused who are frightened by poverty, for they lack faith that Christ will give them their bread or nourishment; for though it be meager and sour, think how much greater good it is for a man to receive a piece of bread in his hand, wonderfully and through God's blessing, than all the riches and abundance of the world. - And further down: "So Christ wants to admonish us here first of all by his own example, that everyone also helps to promote God's kingdom and word with temporal, bodily goods, if he cannot or does not want to be a preacher himself. Wherefore also comfort them that are in the ministry, that they be not vexed or discouraged by present want or poverty; but know that Christ careth for them, and will yet feed them in their poverty, and will not suffer want and want continually, but will feed them the more abundantly at the last: yea, he hath already considered and provided all things before they think where they shall receive them." (XIII, 165 and 166).

Likewise in his "Sermon on the Feast of the Sacrifice of Christ in the Temple, Luc. 2:22-32."

"So a preacher should not think: What shall I preach to the world, which does not want to hear the truth, nor to be punished, and to load vain disgrace, hatred and danger upon me? I also want to have good, quiet days; what do I care where it stays? No, no, it means out of the corner; you shall teach other people the way to salvation and eternal life, and you shall do it for free and gladly, even if you receive no thanks for it, even if you suffer hardship, shame and disgrace because of it. Yes, you say: How have I come to be your pastor, your preacher, your schoolmaster? I do not owe it to you, I deserve nothing but ingratitude 2c. Because the Lord Christ has served you, you should also serve other people again and let them enjoy it. (XVI.,238 2c.) Finally in the "House Postil" on the day of Bartholomew, Luc. 22, 24-30:

"Here someone might ask: If the ministry of preaching does not bring more with it than toil and labor and all misfortune, then it would be much better to leave it and do something else. And indeed the world does it honestly. For the fewest part, and almost the weakest, who are thought to be good for nothing else, go to church services. But the Lord says here in detail what reward his disciples should expect from such a ministry, and says: "You are the ones who

You have persevered with me in my trials, that is, you see my example, that I have not had many good days, but all kinds of trials, toil and labor from the preaching ministry; you know this and have seen it. Well then, as my Father has granted me the kingdom, so I will also grant it to you; through cross and suffering, through great toil and labor you will come to it. Then send yourselves up and leave other thoughts behind, for it happened to me in the same way. My kingdom on earth means nothing else but serving and suffering. Whoever wants to have it better on earth, he may seek it elsewhere and consider my kingdom. But when it comes to that life, there it shall be different. Here you must serve at table; there you must sit, and that is more, you must sit with me at my table. Here you must suffer yourselves, and let the world deal with you and judge you as it will. There you shall sit on chairs and judge the world. In sum, in that life, Christians, especially those in the ministry of preaching, will be paid and rewarded abundantly for all they have done and suffered on earth. For just as it is an indication of great grace when one sits at table with a prince, so the Lord also wants to indicate here that if we faithfully wait for our ministry here, we shall enjoy it well in the other and better life. Therefore all Christians in general, but especially those in the ministry, should place their hope in this life and remember that Christ, our dear Lord and Head, had no other way; he himself had to suffer and through suffering enter into his glory. Now the servant shall not have it better nor desire it more than his lord. Therefore, let us be bold; if we suffer here with Christ and for Christ's sake, we will also reign with him in that life. For we are to become like the Lord Christ in both respects, as Paul says in Romans 8, with suffering and with glory and honor. This grant unto us all our dear Lord and Savior Jesus Christ, Amen." (VI., 381. 2c.). - —

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### **To the ecclesiastical chronicle.**

The **gentlemen of Buffalo** still cannot be reassured by the fact that we have not yet stated with mathematical precision what has passed from their publications into our hymnal and into our agendas. The "historisches Zeitblatt" of March is quite inconsolable about this. So serve the following news to the distressed conscience of the editor. When we compiled our hymnal, we used a large collection of old good orthodox hymnals and made the selection from them. We ourselves did not have time to

songs themselves. The same were therefore given to a scribe to produce a fair copy for printing. The question arose, which orthography (letter orthography) the copyist should follow. Because we had convinced ourselves from several songs of the Grabau hymnal that a quite tolerable orthography was kept in it, and because we had the good opinion at that time that Fr. Grabau had not made any deliberate changes to the old hymns, we advised the copyist to write the hymns, which were also found in the Grabau hymnal, in the orthography followed therein and to make the other text equal to this spelling; but to leave out everything that was found of additions in the Grabau product. This was done. But how we were deceived! In the song: "Zeuch ein zu deinen Thoren", for example, a very unfortunate change made by Father Grabau was unfortunately only found after printing. In the attempt to correct the 10th verse for America, Father Grabau had made such a mistake that not only did a rhyming syllable occur three times, but also that, so that this syllable would not occur the fourth time, an entire line of verse was omitted and thus the verse could not be sung according to the melody of the song. \*) To the best of our knowledge, this is all that was included in the first edition of our hymnal by P. Grabau. Should more have been included by the copyist without our knowledge and will, the editor of the *historisches Zeitblatt* would do us a favor if he would indicate this to us. For then we would subject the passage to an exact examination after the experiences made. Basically, no song found in the *Grabausches Buche* should be included if it was not already found in old orthodox books. - A second scruple of conscience of the aforementioned editor concerns our Agende. He claims that it also contains an Advent prayer which Father Grabau "edited together from older sources" and included in his hymnal. Here, however, we must admit that we again trusted Father Grabau to keep his word. For first of all, the title of the hymns stated that they were "contained therein without alteration," and in the preface it says: "The book was written according to the  
It is also, we believe, a testimony that we do not establish anything of our own in our church service, but rather follow in the footsteps of our faithful ancestors and the

From this nature of the verse it is clear that here no "printing error" is to blame, but the transcriber. However, we do not want to credit Grabau with the crime that something human happened to him. He who is not a poet by nature can, no matter how hard he tries, still not make verses.

The whole of the pure Lutheran church must follow this, as is also right according to God's Word. Hebr. 13, 7. In order to establish the homogeneous unity of the hymnal prayer as a self-justifying one, the original reading has been retained wherever possible. The church prayers contain those petitions, intercessions, thanksgivings and praises over which the church, according to the evidence of many old hymn and prayer books, has become one." According to this, we thought we could assume that the prayers contained in Grabau's hymnal were not only not of our own making, but also not pieced together from several older ones according to our own taste. Although we now had a very significant amount of old good prayer collections, we did not disdain, if we found one in Grabau's hymnal that was not in our stock, to include it, if it was obviously good; especially since we trusted the title and the preface, which assured us that "nothing of our own" and the old "without modifications" was presented here. And so, since according to k. Grabau's own printed confession, the

If the text of his *Gesang- und Kirchengebetbuch* should not be his own product, but only an unchanged copy from old books, we did not think it necessary to give credit to k. Grabau, as one speaks here, and to put under it: "This is also in Grabau's book! For then we would have had to note the same thing in the words of consecration, in the Lord's Prayer, and so on. It is obviously childish, to say the least, to demand that something be printed from an old book, and another one still leaves it out of the print.

that then the latter gives credit to the first copyist for his copying, namely if with closer investigation things come to light which do the first copyist to nothing less than glory. - As far as the little word "visible" in the description of the church of Dietrich is concerned, so we have already in the previous volume p. 92 and 93 Hrn. Hochstetter his error irrefutably, to which we again refer his troubled heart. May he continue the custom of

We do not want to cook old cabbage over and over again in order to finally make it palatable with new spices, we simply stick to our truthful representation, even if it tastes bitter to Mr. H. We do not want to give him the pleasure of collecting such definitions of the church in which the word appears visibly. We grant him the pleasure of collecting such definitions of the church, in which the word visibly occurs, yes, if we can serve him with it, we want to send him definitions of the church from all our great theologians, in which the church is called a visible assembly; only he would have to send us him.

The same theologians should always intersperse a little flower with the word "invisible" so that the bouquet of flowers to be sent to him would be properly fragrant and have the necessary colorful decoration. In fact, an ignorance of the doctrine is not the only thing that belongs to it,

but also a narrowness of mind that goes far: to want to prove that the visible church is defined as a visible assembly, so that the church, apart from which there is no salvation, is the visible orthodox church. - Finally, when Mr. Hochstetter once again holds up to us the accusation, already revoked by Father Brohm, that Father Rohr changed the biblical text 1 Corinthians 16:1, in order to hear a direct confession from us, we have so far believed that the revocation already made by Father Brohm on p. 126 of the previous year was not true. However, we are happy to repeat it once again and admit that we have been convinced that we were mistaken and thus did injustice to Mr. P. v. Rohr, which we are heartily sorry for and which will make us more careful in the future. - In the same number of the *histor. Zeitblatt*, a sender signed with the letter F. admonishes us most sincerely that we would like to convert, so that we can avoid the great misfortune that he has caused in the split.

The dear man certainly means well, but he does not know the matter at hand. The dear man certainly means heartily well, but he does not know the matter at issue. He thinks that if we were converted to Father Grabau's principles, then we would be converted; but then we would not be converted, we would be perverted. That the dear man calls upon God for our ever more complete conversion, we want to thank him sincerely. The answer to this prayer, however, will consist in God's grace making us ever more

certain and firm in Luther's teachings and principles.

ever deeper awe of Father Grabau's dangerous heresies. This is also a mistake, that our change would change the relationship of our Synod to the Synod of Buffalo. Our Synod does not allow itself to be dominated by any man, least of all by us. It rather suffers us as a worker in its midst only as long as it sees that we, even if in great weakness, nevertheless in sincerity, lead Luther's teaching. Incidentally, we can assure the writer that we are nothing less than angry with him for his faithful admonition to repent; rather, it is new proof to us that there are undoubtedly many honest souls in the Buffalo Synod, true members of the true church, who err only out of weakness; and to them we extend our brotherly hand in spirit.

**Deacon Hochstetter** calls our essay on congregational suffrage "garrulous stylistic exercises. This is indeed a harsh judgment, but it does not disprove our essay.

(Submitted.)

**To the dear congregations of our Synodal Union.**

So far, 69 communities have declared their willingness to support the intended construction to the best of their ability. However, only 20 of them have at the same time contributed the amount.

which they have raised among themselves through signatures. If the building committee is to start the work as soon as possible, it is absolutely necessary that all congregations of our synodal association, which have recognized the salutary, even necessary nature of this building and are willing and able to carry it out through the united labor of love, declare as soon as possible how much they are able to contribute.

The sum of the already signed in these 2V communities is K6486, of which, however, individual communities of the middle district have raised the most, as e.g. the community of Fort Wayne about K2400 (although it also pays the last debts of \$1 500 this year), the two communities in Cleveland, about \$1 200, although they also still have debts and pay them off, furthermore the community of Mr. Jäbker \$600, which has also built a school and a school teacher's apartment for the amount of \$900 in the last year. Likewise the community of Mr. P. Friedrich, about 50 members strong, over \$300 and the approximately equally strong community of Mr. Fritze A350.

From several sides, however, doubts have been raised about the present feasibility of this construction in view of the political discord in our new fatherland, which has exerted a restraining and paralyzing influence, especially in the larger cities of the East and West; for it is, of course, an indisputable fact that industry and commerce have suffered a noticeable setback, and that unemployment has partly occurred among those people who largely form our congregations there. However, according to all indications, it seems that there is no civil war at this time and that the Lord does not yet want to fatherly chastise his people by such a judgment on the children of unbelief and at the same time take the opportunity to sweep his threshing floor. It is therefore reasonable to hope that the almighty God and merciful Father of our Lord Jesus Christ, after His children have humbled themselves under His mighty hand, will again graciously hear their cries and supplications and, for the sake of His church, also grant the people of the land a grace period for repentance. According to Scripture and experience, it is also difficult to think and rhyme that the Lord would pour out the fury of his wrath on this people, whose iniquity is full, at the very time when he is bringing more and more congregations, even in the more distant regions, into the sphere of his word, even within our synod and its labor of love, and is bringing more and more godly and gifted young men, both here in the country and even in Germany, to build his church in this very West.

In view of these circumstances, it seems to us, that the precarious congregations of our synodal association should again take a good courage and look at the matter in such a way that the almighty Lord, who only for the best of his kingdom of grace has all things in his power

We hope that the Lord will guide us in these annual times to try and exercise our courage of faith. After the repentance of his people, it is nothing to him to lift the previous inhibition and stagnation in business and to give his blessing again to all kinds of nourishment and activity, even if many things should be different externally from what has been the case up to now.

Since it is undeniably the case that especially our smaller communities in the larger factory and commercial cities are less able to do anything because of the faltering business, it would be in accordance with love if the larger and richer rural communities, in particular, would be all the more generous in their hearts and hands to help provide relief for this need; for, as it seems, they are among the least outwardly affected by the chastisement of God that now weighs upon the American people.

Whether it will be possible to complete the large building this year, even with a quicker and stronger cooperation and action of love on the part of our communities, is of course open to question and would only be possible with the advanced time, irrespective of the thoroughness and security of the building, through an unexpected favor of circumstances. But it is to be hoped that, if the dear communities send in sufficient signatures quite soon, the teachers' apartments will come under roof this year and at least the foundation of the large school building will be laid.

May the Lord our God be kind to us again and promote the work of our hands with us, even the work of our hands may he promote.

Fort Wayne, March 26, 1861.

On behalf of the Building Committee

W. Sihler.

(Submitted. \*) **Doctrine and Weirs.**



In No. 6. of the Lutheran Church Newspaper, there is an article about "Dr. Sihler's Valet Blessing to the Ohio Synod". It is not our intention to interfere in this trade, for "what I do not know, I do not care about," says the proverb. But since by means of it the teaching is brought into our congregations: that the spreading of ungodly doctrines, by a false prophet, within the synod, over which the Holy Spirit has set me, is no interference with my office, we must, for the sake of God and of our herds, oppose such teaching,

Although this submission is from a member of the Ohio Synod, we cannot deny it the exception, since every member of a synod has the right and the duty to testify against what is published in its name and is erroneous, and should be given the opportunity to do so, in order to get rid of all alleged involvement in false doctrine. The above submission, which was originally intended for the Columbus Church Newspaper, has been refused acceptance by the editor of the same and has been rejected.

The same was given to the "Lutheran" for that reason alone.

"D. Luth."

as a false one. It is, of course, our office to "preach and administer the sacraments," but it is precisely with this that we should and want to care for immortal souls, purchased with the blood of Christ. But whoever, whether by word or writing, brings to the souls entrusted to my care another gospel which they do not receive from me, and against which I have warned, confuses consciences, interferes with my ministry, and is a cursed man, according to the words of the apostle to the Galatians: "If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed." In a congregation, where Freemasonry exists untouched and rightfully, there is of course no interference with the preacher's office, if someone also spreads a Masonic Christianity. But that a pastor at the head of such an army neither understands his office nor believes in the Gospel is a foregone conclusion, at least in our country. Things are quite different when we think of a congregation in which Freemasonry, in obedience to God's Word, is declared to be an institute of the devil. Therefore, whoever, by word or in writing, brings a Freemasonry message, interferes with my ministry, and is, if we want to call the child by its right name, without resorting to sophistic interpretation, a false prophet. Once it is certain that Freemasonry is contrary to the Word of God, and it is our office to preach God's Word, then believe and confess that he who brings a doctrine contrary to the Word of God, and therefore contrary to our office, which is an office of the Word, is encroaching on our office.

F. Pushes.

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## Conference - Displays.

The Southwest - Indiana District's - Conference will hold its three-day meeting on April 30. in the congregation of the Rev. H. W. Rincker at Terre Haute, Ja. to begin.

Past. Seuel, Secr.

The Milwaukee District's conference will hold its next meeting May 3 and 4 in Milwaukee.

Ms. Böling.

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## Changed address.

Rev. O. II. Niessler O., I-suhollu Oount^, Nieü.

Misprint in previous number.

**Selle 124, column 1, line 1! from the bottom, switch on after the word: Gorteö - not.**

Due to lack of space, the receipts could not be included and will follow in the next number.

St. Louis, Mo,

**Synodaldruckerei von Aug. Wiebusch u. Sehn.**

## Volume 17, St. Louis, Mon. 16 April 1861, No. 18.

(Sent in by P. Lochner.)

### Hymnological walk through our hymnal for the promotion of its blessed use in church, school and home.

When the wise Sirach Cap. 44, 1 and 2 encourages: "Let us praise the famous people and our fathers one after another; many glorious things has the Lord done with them from the beginning by his great power" - he also immediately praises their merit for the sisters of holy poetry and music by saying verse 5>: "They have learned music and have composed spiritual songs." According to these words, I invite the lover of sacred. In accordance with these words, I invite the lover of sacred poetry and music to approach our hymnal with me in order to begin a hike through it, on which we will partly get to know those people to whom we owe the richness, beauty and loveliness of our church folk song, and partly also seek to gain an understanding of the songs themselves according to word and manner, text and melody. It is true that the readers have already undertaken such a journey in part and are still on it from time to time, in that since the beginning of the 13th volume of this journal, a series of equally instructive and attractively written essays on the "Lutheran hymn" according to E. Koch have acquainted the readers with the history of the hymn in general and then with the history of the hymn in particular.

of a number of the songs of our hymnal according to their authors and their genesis, their virtue and their probation in particular and will perhaps make them known even further. I think, however, that this wandering should neither be a hindrance to it, nor become tiring, in that I give the assurance from the outset that my guide service is intended to expand the knowledge gained in the area of the hymnal and above all - introduction to the understanding of the hymns also according to their manner, their melody, and for this very reason will try to avoid as far as possible repetition of what has already been said in those essays. Therefore, mostly only hints shall be made in the relevant places, where the readers may look up the already received information. In particular, however, I would like to serve those readers whose profession as church teachers and cantors requires above all an acquaintance with the chant and melody book and for whom the relevant studies are necessary.

are refreshing to the spirit, as well as arousing and challenging enthusiasm for the leadership and cultivation of popular church singing.

With the foregoing assurance I associate a request - the request for indulgence. Even if I liked to look around in this field from earlier times, my studies were not comprehensive, not in-depth, but only occasional and, by their nature, more practical. I feel only too well, therefore, who I am with this

I would never have dared to offer myself for the same if I had not been encouraged to do so. For the preservation and promotion of the rhythmic singing introduced in my congregation, I hold singing exercises with the Sanglustigen from time to time, during which I always also tell something about the origin of each song according to text and melody, draw attention to its beauty and peculiarity, or also read something else from the history of the church song, sometimes also from Dr. Luther's writings, and the like. Brothers in the ministry, who saw the notes made for this purpose, asked me to hand them over to the "Lutheraner" in a suitable form for service in other circles, and when our Lord Editor finally encouraged me to do this work and graciously increased the number of sources at my disposal, I agreed, counting on the indulgence of the readers.

So here we are, standing in front of our song treasure, which has been created in the new fatherland for the congregations of the Lutheran confession for almost 14 years now, and which invites us to use it with the simple, yet definite inscription:

Kirchengesangbuch für Evangelisch-Lutherische Gemeinden ungeänderter Augsburgischer Confession, darinnen des sel. D. Martin Luthers und anderer geistreichen Lehrer gebräuchlichsten Kirchen-Lieder enthalten sind."

But before we now wander from song to song in the same, we linger for some time for some introductory aphoristic remarks.

Dr. Wackernagel rightly says that the epochs in the development of the inner or outer ecclesiastical life of a congregation are marked by its hymnals, and that every essential living excitement within a national church or a congregation is followed either by a new hymnal or at least by a renewed hymnal. Perhaps the pure hymnals that have emerged from the bosom of the German Lutheran Church in North America will confirm this. When in 1742 the honorable Melchior Mühlenberg began his work among the scattered and neglected German Lutherans of Pennsylvania, and when God crowned it with his blessing in the following years, the first hymnal was given to the Lutheran Church of this country through him. I am probably not mistaken if I consider the hymnal printed in Germantown in 1759 to be the one by Mühlenberg. It is entitled: "Vollständiges Marburger Gesangbuch zur Uebung der Gottseligkeit in 649 christlichen und trostreichen Psalmen und Gesängen Hrn.) Martin Luther and other godly teachers, neatly written in XII. Theile verfasst" and so on. As everywhere else, rationalism later took up residence among the church hymns in the manner of vandals. For the unadulterated songs, which the Lutherans had received here through Mühlenberg, they were offered the products of rationalistic mutilation, watering down and rhyming, and, alas, they accepted them willingly, even the "Gemeinschaftliches Gesangbuch zum gottesdienstlichen Gebrauch der Lutherischen und Reformirten Gemeinden in Nord - Amerika" (Community Hymnal for the Worshipful Use of the Lutheran and Reformed Congregations in North America), which was under all criticism. For the renewal of the Lutheran Church in this country, God brought over a group of Prussian Lutherans under Pastor Grabau and a group of Saxon Lutherans under Pastor Stephan in the years 1839 and 40, who were followed from 1842 on by preachers and Franconian colonies sent over at the suggestion of our first Pastor Wyneken and through the effectiveness of Pastor Löhe in Franconia. If the Buffalo congregations have not fulfilled their original calling, in that their preachers wanted to build something of their own under the appearance and name of the old Lutheranism, and who knows how far they would have progressed in their building, had they not been hindered by the protest of the Saxon Lutherans in Missouri; and if these preachers and their congregations have closed themselves more and more from year to year against the testimony of the truth, and thereby made themselves all the more incapable of becoming a seasoning salt for the new world, then one may still

The Lutheran hymnal, the Buffaloer, is the second of the pure Lutheran hymnals of this country. \*) Five years later, our hymnal, published by the congregation in St. Louis, appeared. These Saxon brethren of ours, who, carried out by Stephanism, had found in the teachings of Luther, among others also in those of church and ministry, a firm ground on which they not only felt as if they had been born again, but could also make the room of their hut wide and spread out the carpets of their home - they had united with those Franconian Lutherans and other like-minded people in a synod in April and May 1847. In number 12 of the third volume of the "Lutheran" we read the announcement of the holding of the first synodal meeting, but immediately after it the announcement that within a few months the new "Kirchengesangbuch" would leave the press.

2 The principles and manner in which the editors of our hymnal chose the songs will be remembered by readers who have the third volume of this publication from the announcement made when the book first appeared. However, since this is not likely to be in the hands of most people at the present time, I am placing the relevant passage here. "As far as the recorded songs are concerned, it says in No. 21 j. J., When selecting them, it was mainly taken into consideration that they were pure in doctrine; that they had already found as general a reception as possible in the orthodox German Lutheran Church and thus had received as unanimous a testimony as possible from the same that they flowed from the right spirit; that, since the book is intended first of all for public worship, they do not express the particular changing conditions of individual persons, but rather contain the language of the whole church, and that, finally, although they bear the stamp of Christian simplicity, they are not rhymed prose, but products of true Christian poetry. The editors have been vividly aware of the great task they had to solve; they have completely despaired of their own wisdom and have earnestly invoked God for His Holy Spirit's enlightenment and government and especially for the gift of testing and discerning the spirits; They can assure that they went about it with fear and trembling, and selected only those songs from the immense treasure that the Christian Church possesses of German songs, of which they recognized, according to the grace that God gave them, that they were worthy above all others, to be inherited from child to child and to be kept as an inventory, as an inalienable treasure.

The same also contains pietistic-chiliastic songs, but in an abbreviated form, so that the chiliastic ideas are extinguished, e.g. in the song: "Wake up, you spirit" 2c. D. Red.

The Church of the German Tongue is to be preserved as a property of the Church.

Originally, the number of songs selected in this way was 437, but it was later increased to 443 by an appendix. However, a small number compared to the immense song treasure of the German church, which has risen in the course of time from the 7 to 8 songs, which Dr. Luther published in 1524 as the first song collection, up to 70,000 and 80,000. But if the reader considers that the hymnal is initially intended for public worship, the number will no longer seem so small. For the latter it is quite sufficient. Where will the congregation be among us that has already sung all the numbers in its public service? Doesn't experience rather teach us that even in gentle congregations every preacher has a certain circle of songs from which he chooses? And this is not a shortcoming, but rather a virtue. Too much change is not good here either, and the repeated singing of certain songs can only be uninspiring to those who always want something new, Athenian-style. One or the other may miss this or that of his favorite songs - but who would be able to satisfy all wishes, especially with the great wealth of songs?

The form of the songs is the original one. Not to change the least thing in the venerable form of a song was determined from the beginning. And we want to be glad and grateful to the publishers for this, in spite of Professor Schaff, who, of course, has a different opinion. He writes in the hymnological introduction to his hymnal published last year: "The reactionary and antiquated direction of Stip and Wackernagel, which even the Lutheran hymnal no longer fits in our time, especially in America: "The reactionary direction of a Stip and Wackernagel, who even want to hold on to the Lutheran 'Steuer' des Pabsts und Türken Mord' at all costs, in spite of the consumption of the latter, has its full historical right and merit against the opposite extreme of subjective modernization, but is nevertheless itself an extreme and is already judged by the example of Luther, who, as is well known, dealt very freely with the old Latin and German songs and improved his own in new editions." Also, regarding the adherence to Luther's: "Steuer' des Pabsts und Türken Mord," he makes the remark: "Among the American hymnals, only (?) the Old Lutheran of St. Louis, which is generally edited according to the strictest archaistic principles and only contains songs from the 16th and 17th centuries with all their language harshness and even Latinisms, has the above place, perhaps with regard to the American Turks, the Mormons in Utah." How Dr. Schaff thinks of the Pabst is known to us. The pointed remark, however, with regard to the "Turk's murder" did not mislead us in the least; we continue to pray with Dr. Luther against the Turk, even if we are also

We would have no further reason for this than the recent murder of Christians in Syria and the saying: "If one member suffers, all members suffer with it," 1 Cor. 12:26. Also, the "Latinisms" (the Latin words, such as "coeli rosa") and the "language harshness" should not annoy us as long as the changes do not turn out better than some in Dr. Schaff's hymnal. \*) Much less can we allow ourselves to be persuaded that such a faithful reprinting of old songs for church use is even judged by the example of Luther as an extreme; for he not only had the stuff and the profession to really improve the existing German songs, and not only had the right to skillfully change his own songs, but as is well known, he also rapped on the fingers of those who could not keep their hands off his Gesangbüchlein. We therefore also think that Herder's protest against the hymn changes does not only hit rationalistic hands. His preface to the 1778 edition of the Weimar

Gesangbuchs (hymnal) is an excellent example of faithfulness to the old hymns in general. "I am talking, he says, about the treasure and jewel that we have in an old, genuine Lutheran hymnal and how such a hymnal is hardly - or just to say out loud - not at all replaced by new corrections and rhymes. I write this not to judge foreign hymnals, but to excuse the present one, which some might call a warmed-over patchwork of old hymns, and to show its good use." After citing Luther's words in the second preface to his hymnal, in which he most earnestly forbids the uncalled-for alteration and improvement of his hymns, he continues in reference to it: "And methinks this demand is just. A song of truth and heart, as Luther's songs all were, will never remain the same if every foreign hand changes it according to its own liking, just as little would our face remain the same if every passer-by could cut, move and change it as he, the passer-by, liked.... The Church of God is infinitely more interested in doctrine, word and testimony in the power of its origin and the first healthy flowering of its growth, than in a better rhyme or in

\*) For the sake of comparison, only a few verses from the original Latin hymn "Komm, Gott Schöpfer, h. Geist" (Come, God Creator, Holy Spirit) are included here. Original: Qui psroelotu' iicoris, Vonum Der sltis-"imi, k'oa" rlvuo, ixi", eksritss Lt Spiritus"" unctio - Hostow repelis" longius, kseemgu" iionsno protinus, vuctoro them 1o prsevio Vitemu" ownv voxium.

Luther: For thou art called the Comforter, The Most High's gift thou'rt. A spiritual anointing addressed to us. A living fountain, love and fire. - The enemy's wiles from us drive away. Thy grace make peace among us, That we may gladly follow thy guidance And avoid the harm of souls.

Create: thou succor, comforter, highest good, thou light of heaven and glow of song; thou source of worthiness and strength, which creates new glue in us! - Scare away the enemy of the soul with thy sword and word of life; let thy peace blossom in us and all evil flee from us.

Editor's note. We think this is where the saying becomes untrue: He who has the choice is spoiled for choice.

a beautiful and dull verse. No Christian congregation comes together to practice poetry, but to serve God, to admonish themselves with psalms and "songs of praise", spiritual sweet songs and to sing to the Lord in their hearts. And for this the old songs are obviously much more suitable than the newly changed ones or even many of the new ones; I take all healthy hearts and consciences as witnesses.... Even if they have the faithful language of the past time and here and there too many syllables in a row: just these old melodies, this faithful old father language of a past time and the uncounted, overflowing heart overflow of too many syllables and words, makes the charm and the power of these songs in an admirable way, so that one cannot smooth, not move and cut, or the first immediate impression is weakened and the venerable of the old father figure is lost ..... So I consider, it says at the end, every country, every province happy, to which one still leaves its old service and its old hymnal and does not torture a whole congregation daily or Sunday with improvements." So Herder. And what shall we say? According to Dr. Löschner, hymnals are an appendix to the symbolic books, which present doctrine and confession to the entire Lutheran church and must therefore be kept pure and unadulterated.

Since we have been so happy to have and use a common, unchanged hymnal for 14 years, the wish of the editors that the Lord would bestow an abundant blessing on it has been abundantly fulfilled during this time through its significant sales and use in so many Lutheran congregations in this country, and the last day will reveal it even more. It has also helped to build the church in another respect, in that the surplus from its sale by the St. Louis congregation was transferred to the Concordia College.

What a polyphonic and yet harmonious confession, praise, prayer, and sighing, proceeding from One Spirit and faith, resounds to us from our hymnal when we look at the choir of singers from whose hearts and lips the songs have flowed and at the different times from which they originate!

As a people of spiritual priests, who are to proclaim the virtues of Him who called us from darkness to His marvelous light, men and women, Christians from all classes, offer the sacrifice of their lips on the common altar of the church, just as they, who have sung after them by thousands and thousands and still sing after them, participate in such sacrifice in equal variety, as often as they sing praises with one another in the house of the Lord. This is the unspeakable blessing of the Reformation, that through its teaching of the general priesthood of all believers restored the Christian people to their full rights. However, the diversity of the poets of the Lutheran Church and the ecclesiastical and domestic use of our rich treasure of hymns shows most strikingly and most sweetly how the doctrine of the universal priesthood has come to the clear consciousness of all and how it was understood to be put into practice. And so we notice with pleasure and joy among the 145 songwriters whose names, with only a few exceptions, are attached to the respective songs in our hymnal, that they belong to the most diverse classes: 97 theologians, mostly preachers, 20 legal scholars and civil servants, 10 philologists and schoolmen, 8 musicians, 3 princes, 2 warriors and 5 women, among whom 4 are of princely rank, form the holy choir. Choir of singers. Therefore, it is convenient that the names of the poets are attached to the songs in question and that we try to learn one thing and another about them during our wanderings. In this way it comes to light all the more to the praise of God, how in the church of the Reformation from the beginning the Lord has placed his gifts in high and low, learned and unlearned, men and women, and thus the wish of Moses was fulfilled: "Would God that all the people of the Lord prophesied, and that the Lord would give his Spirit over them!" (Because these songs have contributed so much to the spreading of the pure doctrine, to the building and preservation of the orthodox church, it is also appropriate to keep alive the memory of those whom God has used as His instruments. And finally, how do these songs become once again so dear, comprehensible and insistent, if one knows their originators and their origin, as well as their reception and their probation! - —

The times from which the songs chosen for our hymnal originate are, as the dates attached to the poets' names show, mainly the times of Luther and the poets who gathered around him, those of his closest disciples and the ecclesiastical poets of the following period up to the middle of the 18th century.

How the German church song was born with the Reformation is already told to Koch in the 13th volume of the Lutheran p. 5 ff.

Would that the reader would "take the trouble" to read there again. How could a singing spirit not have come over the church at that time and a singing desire have taken hold of it, and how could the word that refers to the preaching of the gospel in general not have been fulfilled in particular, the word Ps. 98: "Sing to the Lord a new song, for he does wonders. He conquers with his right hand and with his holy arm. arm. The Lord proclaims his salvation; he reveals his righteousness before the nations. He remembers his grace and truth to the house of Israel; all the ends of the earth see the salvation of our God. All the earth shout for joy to the Lord; sing and praise.

and praise." If the gospel only creates joyful hearts and praising ribs, then the last great miracle of the exalted Lord before his return to judgment, the execution of the church from the Babylonian prison by Luther, as the angel with the eternal gospel, had to awaken the holy sanglust anew and burst forth all the more powerfully the longer the invisible church's own violent impulse to sing the Lord's song. The longer and the more violently the invisible church's own urge to sing the Lord's song was suppressed by the Roman Antichrist, the more it will awaken anew and burst forth with power. Among all tongues, in all countries, where at that time the flying Reformation penetrated, therefore also the enthusiasm for singing awoke. But it is true: Luther is and remains the father of the ecclesiastical folk song and folk song for the church that has become free of the Antichrist, and the church of the German tongue, whose children, among all the descendants of Japhet, were worthy by God to be the bearers of the Reformation, knew before all how to sing songs to God in heaven. That is why she not only started the singing, but the children of God of a different tongue drew from her riches by translating German hymns. For us, who live in a country where English is the dominant language, it must be all the more gratifying to notice that both in England and in America the translations of German hymns are increasing. Therefore, we want to identify the hymns of our hymnal that have been translated into English. Yes, because the German Lutheran Church has also made a small start in preaching the Gospel to the native inhabitants of this country, the Indians, for about 15 years, we do not want to forget to remember the few songs from our hymnal that our baptized Indian brothers are already singing in their language, the language of the Chippewayers. And since the faithful God has established such a lovely connection between the Lutherans of German and Norwegian tongues here, and since they, as belonging to the Germanic language tribe, have been singing many of our songs in their language from the earliest times, it may be desirable to some readers if I also refer to their translations. - —

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(To be continued.)

(Submitted.)

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### The organ of the Iowa Synod.

Repeatedly I have returned the church bulletin of the Synod of Iowa, which is persistently sent to me without my ever asking for it, marked *return*, but it always comes back. Such persistence made me think people might have reformed and I took the last number home from the post office. But after what I have read in this sheet, (No. 3. of the present volume,) I may not have this magazine before my eyes again until another spirit blows from it, and wish of the

I hope that the editor of the church bulletin will continue to spare me his favor.

From the above-mentioned number, I have seen how one can be relieved of almost all theological work if one goes to school with the lowans, in that one is then able to completely eliminate the most intellectually superior and learned theological opponents, even in their most extensive and excellent works, with a few strokes of the pen. This may sound pompous and seem to be empty words, but I want to prove what I am saying right away by doing. Dear reader, just look and marvel at how I immediately prove the Iowa theological art on my masters from the Iowa Synod and completely beat them to the ground with their own weapons.

My article against the Iowa Synod:

The Jewish fables of a general conversion of the Jews before the end of the world.

The church bulletin of the Iowa Synod has an article for the expectation of a general conversion of the Jews before the end of the world, but what an article it is! - —

Have I not now thoroughly refuted them? See what a wealth of writing I carry! Or don't you think so, dear reader? Then you do not understand Iowa theology, but are entangled in "conventional traditional statutes" and let "a Lutheran tradition rule over the word of Scripture." For anyone who has lived into Iowa theology will be completely convinced that I have delivered much simpler, more thorough material in my article than any theologian before me, no matter how great. Now it is also no longer necessary to take into account any rebuttal, because everything that can be objected to is completely eclipsed and dismissed by my just delivered masterpieces.

My Mnster is in the aforementioned number of the Church Bulletin of the Synod of Iowa, and reads in full and verbatim thus:

"The dogmatist Hollaz enumerates no less than 17 reasons against a conversion of Jews to be hoped for, but what reasons they are! —"

Through this meritorious work of the Iowa Synod, six large quarto pages of the Lutheran dogmatist<sup>^</sup> Hollaz have been eliminated

to such an extent that they can be pushed aside as unheeded without "reason of Scripture". My article against the Iowa Synod is at least as good as that of the Iowa Synod against Hollaz. Therefore I claim for it that it is conclusive against everything that has ever been written by the Iowa Synod or will be written for the conversion of the Jews. But does not such a claim go too far? No, certainly not. For the dogmatist Hollaz has "17 reasons" from the Holy Scriptures, but the Synod of Iowa has none at all.

But in order to make my above article, which was already irrefutable earlier, even more invincible, I also appropriate the Iowa Ver

I would like to take this opportunity to express some reservations about my wisdom against those who should be presumptuous enough to do so. Because my article is worked exactly after the Iowa model, the powerful effect of the passage in which the same is advocated must naturally also benefit me. For a better understanding of what is meant by this, I put the whole passage here, only let the kind reader change what is said in it for a general conversion of Jews in favor of me when reading it, so that it sounds against it:

"And in recent times a large number of the most outstanding theologians are inclined to the confident hope that a great conversion of Israel can still be expected on the basis of the Holy Scriptures. They are unperturbed by the vituperations of many of their brethren, on the one hand, and by the rapturous distortions of these hopes, which are not lacking, on the other. They know the conventional traditional statutes as well as their opponents, but they also know that a Lutheran tradition may rule just as little over the word of Scripture as the Roman one, that rather every conventional interpretation and statute is to be held to the touchstone of the prophetic word, which is clear and firm in itself, and is to be accepted as infallible truth only if it is in complete agreement with it. This is what our confessions expressly state and demand."

"The task we have set ourselves is not to prove how this or that Lutheran teacher has answered our question, but what the Scriptures, what divine revelation answers. We are concerned with the scriptural conformity of our faith and our hope in all respects, even the subordinate ones, and we are certain that we have a genuine Lutheran principle in this. We accept the answer that divine revelation gives us and hold fast to it, unconcerned about all the cries of reverie, enthusiasm and sectarianism on the right and on the left and about all the air-brushing that one might do against it by cobbling together old and new counter-reasons. We will try to learn from it what there is to learn, but we will never give ourselves up to a bitterness and hatred generating and exciting, the main attention of the congregations on basically only subordinate points, almost exclusively executing knocking in church magazines. We note this once and for all, so that one does not think that we are overcome, if we do not give an answer to any rebuttals. —" Because I now use this quotation, according to Iowa theology, for myself, for which I have shown my justification earlier, it will certainly not occur to anyone to write against me, or even to refute me. For to one initiated into the Iowa theological art, as everyone can see clearly, if he only has eyes, with God's words and with Heller, clear understanding is possible.



You cannot cope with the arguments of the Lutherans, nor can you shut their mouths, but only with your own *mataeology*, i.e. with Iowa theology, according to Prov. 26:5. If you object to an Iowa theologian: do not be so foolish as to think that you have refuted a Luther, a Hollaz and the great majority of orthodox Lutheran teachers by your bold statement of power and can now pass them by so easily, he answers: "The task we have set ourselves is not to prove how this or that Lutheran teacher has answered our question, but what the Scriptures, what the divine revelation answers. For all Lutheran teachers (understand me correctly, according to Iowa theology) except those who also lean toward the Iowa confident hope, answer absolutely without any Scripture, without divine revelation, solely from tradition, but what the Iowa theologians put forward is Scripture, is divine revelation, is infallible. Just compare the above articles.

If you prove to an Iowa theologian from God's words that he does not speak from God's spirit, that he does not stand on the Scriptures, that he has not drawn from the divine revelation, he will not be moved whether you reproach him, however good the reason, for his "reverie, raving and sectarianism", but accuses you as a disturber of the peace "of producing and arousing bitterness and hatred". If you are a pastor, he accuses you of disloyalty in the pastoral office, because you "almost exclusively execute the main focus of the congregations on basically only subordinate points. An editor is accused of "knocking on doors in church magazines. If you take the trouble to provide a thorough exposition and argumentation from God's words, either by yourself or with the help of proven, recognized orthodox Lutheran interpreters of Scripture, it is called: "a collection of old and new counter-reasons. Rebuttals drawn from Scripture and in accordance with Scripture are: "air pranks." If you warn an Iowa theologian because he does not stand on the Scriptures but on his own delusion, i.e., because he has completely left the Lutheran standpoint, he says: "We are concerned with the Scriptural conformity of our faith and our hope in all points, even the subordinate ones, and we are sure that we have a genuine Lutheran principle in this. The principle would be right, if only the application would follow it; but if you call the attention of an Iowa theologian to the consequences which necessarily follow from his unbiblical teaching, you also belong to the group of scold theologians and word twisters, "undeterred by whose invectives he holds fast to his confident hope" and "who does not lack rapturous distortions of these hopes. Do you prove with Scripture from Scripture and act according to the Lutheran principle of Scripture interpretation that the darker and hidden passages from the bright and clear must receive their light, the Iowa theologian assures that "an interpretation is given which is not taken out of the words of Scripture, but is carried into them. If you yourself reproach him with Luther's explanation of the Iowa error: "he knows nothing of Scripture," an Iowa theologian does not hesitate to assert that even "the holy Dr. M. Luther" has only "given an interpretation" to Scripture, "carried into Scripture but not taken out of the words of Scripture. If you come forward as a witness of truth, with God's words alone, the Iowa theologians reply: "They know the traditional statutes as well as their opponents, but they also know that a Lutheran tradition may no more rule over the word of Scripture than the Roman one, that rather every traditional interpretation and statute is to be held to the touchstone of the prophetic word, which is clear and firm in itself, and is to be accepted as infallible truth only if it is in complete agreement with the same. This, after all, is what our confessions expressly set forth and demand." So you are suspected as a papist who has fallen away from the confession of the church, who falsifies the holy scriptures and bends them according to traditional statutes, who has allowed himself to be caught in the tradition of the Lutheran church. So they are not afraid to disgrace the dear maiden of God, the Lutheran church, too, - to insist on her that she, too, has formed a tradition contrary to the Scriptures and through it has put the interpretation of the Scriptures in fetters, - so that the Iowa theologians will only be right and remain unpunished by the Holy Spirit.

This, dear reader, is the nature of the organ of the Iowa Synod and its theology. Therefore, I want to warn every faithful Christian to remain unconfident with such enthusiasts and false spirits. They are false brethren who cause division and trouble apart from the doctrine which ye have learned, and depart from the same. (Rom. 16, 17.) Let every Lutheran beware of the churches of the Chiliastes, no matter how sweetly they sing. \*)

Finally, I ask my readers to take up the 13th volume of the Lutheran again and read in it Hollaz's 17 reasons why a general or even a particularly excellent conversion of the Jews is not to be expected before the last day; pages 43 and 52, and the article "on the hope of a still imminent general conversion of the Jews"; page 84 ff.

New-Orleans, March 23, 1861.

A. F. Hoppe.

It should be borne in mind that the dear sender does not pass this judgment because of the hope of a general conversion of the Jews, which the writer in the Iowa Synodal organ is displaying, but because of other errors, which he brings up, and because of the way in which he fights for it. The ed.

**Highly recommended missionary news**, especially for preachers and all such readers who wish to obtain a complete overview of the ongoing work of Christian mission stations and a thorough insight into their conditions, are the following:

"Missionsnachrichten der Ostindischen Missionsanstalt zu Halle, in quarterly issues published with the cooperation of the Mission Director Dr. Graul, by Dr. G. Krämer. Halle, published by the bookstore of the orphanage."

Münkel indicates this journal (of yearly o. 184 pages in octavo) with the following words in his Neues Zeitblatt:

"The earlier missionary news appear here modified in that the overview of the missionary work of the various ecclesiastical communities is given each time in the course of a year, and literary and other news are added to the whole, for the purpose that especially preachers can find their way around and gain material for missionary proposals. Unfortunately, these very cheap news have not received sufficient attention, partly because of their sobriety, partly because they did not contain enough conversion stories and other juicy material. They conveyed a real understanding and were a real treasure for those who like to see to the bottom. Perhaps this advantage was the main flaw that stood in the way of their dissemination; and since the authors fortunately did not allow themselves to be cured of this flaw even in the reorganization of the news, the question is whether the readers will have the desire to discover the virtues of that flaw and to recognize the unvirtue of their own flaw, that they pursue a matter with zeal, the correct understanding of which meets with reluctance in them. For missionary lectures, of course, it will then be good to use other messages as well. On the other hand, it would be regrettable if these news were to become unfaithful to their original purpose, even if this would attract a larger readership. As far as I know, we do not have a German newspaper that would be able to replace this one, but I do not want to diminish the value of other newspapers, e.g., the Baseler Nachrichten.

### **Public question.**

In recent times, various things have been written in various church papers for and against a certain Pastor Hahn in Sandusky City, Ohio. In particular, Rev. Hochstetter in Buffalo believed to be called upon to support the Lutheran orthodoxy, as well as the faithful and blessed ministry of Rev. Hahn, and thus himself, in his "Zeitblatte". Since a preacher "must also have a good testimony from those who are outside, so that he does not

fall into the blasphemer's shame and rope" (1 Tim. 3, 7.), so certainly many more of those who are inside. Now I have just received the "Zeitblatt" of March, in which "a submission by Past. Hahn's" against "Professor Walther" is mentioned, a somewhat strong concern about the credibility of the aforementioned has arisen, about which at least I would like to be clear. If I compare Brobst's calendar, I find, apart from ours, only one rooster with the first name "I. G., Sandusky City, Ohio." Now this name agrees quite exactly with the author of a 184S printed scarteke of 132 pages, half of which contains "an illumination of the Concordia formula." In this most miserable wipe, the author, who, because he was almost the only Lutheran, and probably only because of his name, thought he had the profession to "go out against the teaching of the whole church" (s. (see Preface), in bottomless ignorance, insolence, malice and the arrogance that goes with it, not only accuses this glorious confession of the Lutheran Church in all its articles of the most appalling errors everywhere, blasphemes it and mocks the oath of the preachers to the confessional writings, but, in doing this, he also really writes out into the world the most crass heresies, always rejected and condemned by the church, and promises "a second increased improved edition, in which the heresies of the Concordia formula shall be even more decisively illuminated."

Now the question: Since this booklet is before the world, the Past. Hochstetter and Hahn to give a public answer in the "Hist. Zeitblatt": 1) whether the latter and that author are one and the same person? and if so, whether 2) the book has been publicly taken back by him and publicly repented of before the church?

A. Wagner.

### To the ecclesiastical chronicle.

**Leipzig.** The former preacher of the German Catholic congregation in Leipzig, Dr. Beyer, has been investigated in Hamburg, where he was staying, at the request of the Leipzig public prosecutor's office because of the blasphemies he uttered in sermons and has been sentenced by the Hamburg High Court to three months in prison. Thus reports the pilgrim from Saxony.

In **northern Bohemia**, the desire for the pure Gospel has taken hold of many hearts. On Sundays and weekdays, Catholics gather quietly to read the Scriptures and other edifying books. Catholics gather quietly on Sundays and weekdays to read the Holy Scriptures and other edifying books. Such gatherings are objected to by the opponents, but those who have tasted the sweet fruit of the gospel do not let themselves be snatched away so easily. (Freim.)

In his Lutheran Magazine of April 6, **Mr. Brobst** tries to make his readers believe that we have recently quoted sentences of Luther's

"to defend rudeness and bitterness." This is a knowing distortion, or the Lord show us where we have shown "rudeness and bitterness." When dishonest people are exposed, they always complain about the rough and bitter treatment they have experienced. To speak the truth frankly and freely to one's face, to call darkness not light, sour not sweet - that is not rudeness and bitterness, but neither is it treading lightly and sweetly. Incidentally, Mr. Brobst proves by his example that soft-spoken people, when their personality has been stepped on a little, can suddenly become so coarse and bitter that it seems strange enough when they suddenly want to give moral lectures about it and devoutly exclaim with that old soft-spoken person: "I thank thee, God, that I am not like other people," who commit crudeness and bitterness; for I have so often saccharine things in my journals that all confessions must laugh at them.

**Missionary Baierlein** has returned to Leipzig from the East Indies for health reasons. He has given Director Hardeland the declaration "from the bottom of his heart" "that, notwithstanding the freedom of his convictions in the caste question, he rejects the activities to which Missionary Ochs has also misused his name as immoral and wants nothing to do with them.

**Lottery.** The alleged successor of Peter is now in such great need of money (which, as we know, has always been the greatest need of His Holiness) that he has even started a lottery in order to "make money. Thus we read in the so-called "Truth Friend" of the Catholics in Cincinnati of March 7: "There is a real excitement for the lots of the papal lottery. From all ends of Europe there is a demand for it; but *pazienza* (patience!) is the high word of the Italians and the Roman ladies. There are ten of them who are busy from morning to evening and from evening to morning signing the tickets." - It is true that Peter always had no money either. He specifically said to the lame man, "Silver and gold I have not." Apost. 3, 6. But Peter did not start a lottery because of that. Yes, when he once could have made a lot of money by giving the gift of miracles to Simon, who offered him money for it, he did not do it like the pope, who wants to be Peter's successor and sells the mass, indulgences and other things for money and holds a fair with it;

Peter rather answered Simon: "That you should be condemned with your money, because you think that God's gift is obtained through money. Apost. 8, 20. It can be seen from this that the pope is Peter's successor only in that he follows Peter in his apostasy and in his denial of Christ, but not in his repentance and correction.- However, the pope has the consolation that here the Unir evangelicals also use the means of using money for pious purposes.

that they play out all kinds of things by means of a lottery. They also seem to accept the experience that many are most likely to dare to sacrifice for the kingdom of God if they can hope to win back more than they have given.

### **Church News.**

1. On Nov. 21, 1860, the candidate of theology, Mr. W. Bartling, after he had been duly appointed preacher by the Lutheran congregation at Elk Grove, Cook Co., Ills. A. Franke with the assistance of Pastors Richmann and Meyer.

2. pastor P. Heid, who had received and accepted a regular call from the Lutheran congregation at Peoria, Ills. was solemnly installed in his new office by pastor F. I. Th. Jungck there on March 17 of this year.

May the dear Lord Christ crown the effectiveness of these two messengers of the Gospel with rich and eternal blessings.

St. Louis, April 9, 1861.

G. Schaller, d. Z. President of the Western District of the Missouri Synod, Ohio n. a. St.

After Mr. Hermann Meyer, a former student in the preacher seminary at Fort Wayne, Ja. had passed the prescribed examination pro ennäutur and had been called by the ev. Lutheran congregations at Bainbridge, Royatton and Pipestone irr Michigan as their pastor, he was ordained by me on behalf of the Honorable Presidium of the Lutheran Synod of Missouri 2c, Northern District, on Sunday Reminiscere (February 24, 1861) in the midst of his congregation and installed in his office.

May Christ, the Lord, give this servant of his, standing on a lonely mission field, courage and joy to work and promote the work of his hands!

J. A. F. W. Müller, pastor of the Evangelical Lutheran Church in Chicago, Ills. Immanuel's Gemeinde zu Chicago, Ills.

After Mr. F. W. Oestermeyer, Candidate of the Holy See, had received a call from the German Lutheran congregation of St. Paul in Pomeroy, Ohio. Paulus congregation in Pomeroy, Ohio, he was ordained and introduced in the midst of his congregation by the undersigned by order of the Reverend Presidium of the Middle District on March 17, the Sunday of Judica.

May the faithful Archpastor, our dear Lord Jesus Christ, give his grace to this underpastor, who was appointed by him, so that he may produce much fruit for eternal life!

The address of the I. brother is therefore: Rev. I'. IV. Oestermeyer, komoro<sup>A</sup>, Ohio.

I. L. Daib.

### **Luther's family tree.**

The family tree of the Luther family, which shows, in addition to all the descendants of the Luther family, the portraits of the Reformer and his wife Catharina von Bora in larger medallions, and those of his parents in smaller medallions, is published in a very well executed lithograph at the instigation of the

closest relatives I)r. M. Luther's appeared and to have at the undersigned around Hl.35.

Likewise A. Schlitt, die Männer der Finsterniß. An Exposure of the Movements of Secret Societies, 25 Cts. L Volkening.

### To the readers of the "Lutheran."

The undersigned editorial staff feels compelled to repeatedly draw the attention of its dear readers to two things. First, that all letters containing business, orders, cancellations, monies 2c. should not be addressed to the undersigned, but to the agent, Mr. L. 6. Barthel, 8t. Bouis, No., is to be addressed. Secondly, since there is a gentleman in St. Louis who also writes to Professor C. F. Walther, the undersigned must ask that the letters be addressed as follows: Rev: C. F. W. Walther, 8t. I-ouis, No., or C. F. W. Walther, Concordia College, St. Louis, Mo.

C. F. W. Walther, editor of the "Lutheran."

**Luther's Works**, Walch's Edition, complete in 24 volumes, \$56.00  
at A. F. Siemon in Fort Wayne.

### Receipt and thanks.

For the proseminar in Germany, the undersigned received from Mrs. Elisabeth Damm in NewYork K6.UO. - Bon C. K. in Collinsville, Ills. \$2.00. - From Past. Lochner in Milwaukee 81.00 and from Wittwe Anton there \$1.00. - By Bro. Pape of St. Jo- Hannis parish in Maple-Grovk, Wis., \$3.00. - By Cassirer of the Middle District, Mr. W. Meyer, of the parish Past. H. Hanser's 5t Cts, from the parish of Past. Wersclmann's \$3.50, from Mr. Christ. Röster K2.00, from Mrs. iKriebel 50 Cts, from the community Past. Schumann's \$2.54 and from Mr. Christ. Rose 50 Cts. - By Past. Hanser of the St. Joh.-Gemeinde in Johannisburg, N. A-- as Dankcollecte for recovery of their church K 12,00, likewise collected on the wedding of W. Hase daselbst \$1,25, and from an unnamed person daselbst 50 Cts. - Through Past. A. Wcyel in Darmstadt, Ind., K5.00 (of which \$3.15 collected at F. Böhmccir's wedding). - Through Rev. Dulitz, from whose congregation in Buffalo, 85.85.

C. F. W. Walther.

For a second preacher in California, undersigned received through Pastor Stubnatzi from N. N. Kl.00. from N. N. 10 Cts, and from Mrs. Friederike Meier as a thank offering for a happy delivery K1,00. - Through the Cassirer of the Middle District Hrn. W. Meyer from the congregation Past. Stürken's \$7,25, from Mr. Kohlmeyer \$6,Ä) and from the congregations of Pastors Strafen and Link, collected at the mission feast K19,60. - From the congregation of Past. Moll's in Neu-Gäbttbnck, Madison Co., Ills, collectirt K9,50-- By Past. Hanser collected at the wedding of I. Schulze in Johannisburg, N. A., Kl,00.

C. F. W. Walther.

For R. Biedermann from the Women's V. in Detroit K 3,00

- "F. W- Brüggemann from the women's club in the community dcS Mr. Past. Fricke6 ,00
- "Heinrich Niemann from the community of Pittsburgh collected at the baptism of Mr. G. Schell- haas1 ,25
- "I. C. Bauer of Mr. Past. Hattstädt from the Michigan ZöglingScasse5 ,40
- Furthermore by A. Götz from Frankenlust1 ,00
- "Johann A. Wirth from Mr. Past. Hattstädt from the Michigan ZöglingScasse5 ,40
- "H. Brakesühler from the Young Men's Association of the Parish of Hrn. Lindemann3,00
- " D. R. Holscher from the congregation of Mr. Past. Gravedigger in St. Charles in 186060 ,50
- Further in 186120 ,00
- " C. O. Schmidt of the Woman's Club at Fort Wayne a pair of trousers, two shirts, two handkerchiefs and two neckerchiefs.
- H. Hölter from the AbindmahSeasie of Fr. C- (Lallmann in Nenburgh, Ohio3 ,00
- On the child baptism of Mr. H. Bicker collected 1.50
- From H. Tvnsing0 ,50
- By Mr. Past. John Strikter1 ,00
- " Wm. Long collected at the wedding of Mr. Kart Bastard at the branch of Mr. Pastor Sieger in Cumberland, Md. 2,22
- " Jakob Hoffmann by Pastor Hanser for my entertainment at Fort Wayne from the congregation at Johannisburg4. 00
- From the community in WolcottSville3 ,37
- For H. Walker of the Virgins' Association of the parish of Mr. Past. Lindemann to West Cleveland P2,22 „ C. Seuel from Mr. Frickr. Windmann to VincenneS, Ind., \$4,00, from Mrs. Webmeier the. K l,00, from the Virgins' Association of West Cleveland K3,008. 00.
- "Mäschy and Hild, by Mr. W. Stünkel, Addison. Ists-, by teacher Barthlina5 ,00
- "A. Maschv, through Past. I. G. Tisza by Christian friends in Zilienople, Pa. 5,00
- "L. Winter, from the Jünglingsverein zu MrmphiS 10,00 " L- Lochner, through Mr. Past. Rennieke collected at the wedding of Mr. Friedrich König in Peitzdorf, Perv Co., Mo. \$2.30; also at the child baptism of Mr. Karl Frenzel, ebncds. 82.15 4.45
- " H. H. Siewing, from the Gevlenbecker-Jünglingsverein by Mr. Past Moll 6,50
- "A. Mennicke, from the Young Men's Association in Altenburg 25,IX)
- "Karl Schmidt, from the congregation of Mr. Past. Reisinger Kl0,00; likewise from the community of Mr. Past. Schäfer \$3,00 13,00
- " pupil Alb. Mäschy, from the Gem. of Hr. Past. Bartling at Elkgrove, Ills. byMr. Teacher Bartling K4.50; collected byMr. Past. Bartling at wedding of Mr. H. Steege, Elkgrove, IIS., collected K2.10 6.60
- " W. Matuschka, from the Women's Association in New-York 3,00
- "Hermann Meyer, from the municipality of Hrn. Past. Meyer at Proviso 46.50
- namely:
- By Past. C. Meyer \$5.00; Teacher N. Kirchner 50 Cts; C. G. Pnscheck K3.00; I. T. Puscheck \$2.00; Chr. Puscheck \$1.00; H. Mesenbrink Sr. Kl,50; H. Mesenbrink jun. \$2,00; H. Ehrenfort \$2,00; W. Böger \$1,IX>; Chr. Weiß 25 Cts.; Martin Schühl 25 Ctö.; Fr. Haase 25 Cts.; Fr. Weiß 25 Cts.; H. Runge K1,00; H. Degener \$1,IX); the same, as a thank offering for the happy delivery of his wife \$5,(>0; again from the same \$5,00; Fr. Degener \$2,00; his wife \$1,00; H. Volberding \$1,00 and \$1,50; Ebr. Ehrich \$1,00; I. Rath 25

Cts.; A. Heidorn \$3.00; Chr. Seeger \$1.25; H. Dicke \$1.00; August Schacht 50 Cts.; a friend of Jesus 50 Cts.; Mandel \$2.00; F. Volberding 90 Cts.  
Likewise, through Mr. Past. Schöneberg in Lafayette, Ind.. from the Women's Association there 2.00 Likewise 2 shirts, 2 pairs of underpants and 3 pairs of stockings.  
"August Krome, by Mr. Krvmer at Fort Wayne \$1.00; by Mr. Past. Lochner of the Trinity congregation at Milwaukee, Wisconsin \$9.00 10.00 " Heinrich Meyer, of Mr. Friedr. of the parish of Mr. Past. HuSmana \$4.00; from Mr. Friedr. Jakob from St. Pauls-Gem. at Fort-Wayne \$2.00 6.00  
"Heinrich A. Allwardt by Mr. Past. Ernst, from Mr. I. Maggranderin Rechtster 5 ,00  
" H. Partenfelder 9 ,35  
From Mr. Past. Guenther at Saginaw City, Mich. \$1.00; likewise, from the congregation there on the infant baptism of Mr. I. Stenglein \$1.60; from L. Blank 50 Cts.; on the infant baptism of Mr. Dietzel collected \$1.25; from H. Anschütz 50 Cts.; from I. Winter 50 Cts.; on the infant baptism of Mr. I. Weiß collected \$4.00.  
"Johann Hoerr, by Georg Keilsen. \$2.50; by Joh. Niebel \$2.50 5.00  
"W. Hoffmann. from the Michigan-Zöglingskasse through Mr. Past. Hattstädt- 2.00  
Dennert, from the Women's Association in the community of Mr. Past. Hügli \$5.00; from the comm. of Mr. Past. Wnstemann \$2.00 7.00  
"Wilh. Brüggemann, from Mr. teacher Käppel in Indianapolis 1.00  
"I. G. Kurz, from Mr. Frosch at Fort-Wayne to Holzwerth 1.50  
,, Tb. Krumsicg, through Mr. Past. Ruff from the following persons 5 ,00  
nehmlich:  
By Mr. Past. Kolb \$2.00 and namely from himself 75 Cts.; collected on Gocke's wedding \$1.00; from August Capelle 25 Cts.; by Hrn. Past. Jox \$2.00 and namely from Traugott Höbne \$1.00; from Johann Last \$1.00; from Hrn. Past. Ahner \$1.00.  
"F. Lankenau, through Mr. Past. Schumann ges. at the wedding of Mr. Aug. Ziebell- 4.10 " H. Grupe, from the Young Men's Club of Mr. Past. Miracle - H.00  
" F. Möller, from the Virgins' Association from the Gem. by Mr. Past. Lindemann, Cleveland, O. 2.00 " Joh. Ungemach, by Mr. Past. Kühn on the Child baptism of Mr. Werues collected \$5.00; by Mr. G. Barthel \$1.00 6.00  
" F. Dennert, from the Women's Association of the Gem. deö Mr. Past. A. Wüstemann \$3.00; from the Women's Association of Mr. Past. Hügli \$2.00 together with 4 pairs of socks; from the community of Mr. Past. Hattstädt \$1.80 6.80  
"I. Jacob Hoffmann, by Mr. Past. Wüstemann, by the Women's Association of his congregation in Noscville \$4.00; by Mr. A. Grabmann \$1.00; by Mr. Past. Hugo Hanser, from his parish. in Johannisburg \$4.00; from his congregation in Wolcottville \$2.80; by Mr. Past. Hügli, from the Women's Association of his congregation in Detroit \$4.00 15.80  
Zurich Wm. A. Kähler, by Prof. Crämer von Hrn. Past. Horst as a collecte of his parish - - 2.00 " Carl Brensinger, from the Women's Association of the New-Yorker-Gem. by Mr. Past. F. W. Föhlinger 4.00 " the pupils Johannes Wagner and August Ohlendorf, from the Gem. of Mr. Past. Eirich, Ehester, Ills. 5.35  
" H. L. Brakesühler, from the virgins' association of the Gem. of Mr. Past. Lindemann, Cleveland, O- 2.45 " F. W. Meier, of the comm. of Mr. Past. W-Summer, Philadelphia, Pa. 3.91  
,, C. Julius Seidel, by Mr. Past. Keyl from of the comm. at Baltimore \$9.50; of the Nähv er a daselbst \$3.00 1L50  
Received from Mr. Teacher Kolb in Eincinnati, as a gift of the JünglingS-Vcreins of the community, for the Conferenczcassee \$5.00.  
Collected by teacher Kolb in Cincinnath at the christening of Mr. Brinkmann for the Fort-Wayner Conference Fund \$3.50; also received by him as a gift from the Jungfrauen-Verein \$5.00.

Ph. Fleischmann.

With thanksgiving to God and the benevolent givers, the Lutheran congregation in Iowa City received the following gifts of love for their newly built church:

Of the community of Mr. Past. Selle in Rock Island, Ills. \$12.45; of the community of Mr. Past. Wunder in Chicago \$26.75; of the congregation of Mr. Past. Müller there \$7.75; of the comm. of H n. Past. Bartling at Elk Grove, Cook Co. Ills. 13.85; of the comm. of Mr. Past. Nichmann in Schaumburg, Ills. \$25.00; of the same's comm. in Rodenburg, Ills. \$13.00; of the community of Mr. Past. Franke in Addison, Du Page Co, Ills. \$32.28; of the comm. of Mr. Past. Meter in Proviso, Cook Co., Ills. \$13.45; of the comm. of Mr. Past. Stubnatzy at Thornton Station, Ills. \$18.88; of Mr. Past. Küchle \$1.00. The above money was collected by the trustee and chairman of our community, Mr. Johann Ruppert, in the mentioned communities.

Sent to us by Mr. Past. Hattstädt \$1.25.

Iowa City, Johnson Co, March 5, 1861.

On behalf of the community:  
F. Dö scher, Pastor.

## Get

for pupils of the Concordia - Collegium and

Seminar.-

A. All gem e ine u nter stützun as cassee: Uebertrag ans Nr. 13----\$145 ,28  
from printing error in No. 6, where \$99.52 instead of 92.59 is 6.93  
remains Uebertrag \$138 ,35 By Mr. Umbach from Mr. F. Döring  
in Pleasant Nidge, Ills. collected on its infant baptism 2.70  
"Mr. Bergmann (pr. Cass. Böhlau) 2,00

\$143.05 From a schoolgirl in the parish of Mr.

Past. Besel 2 pairs of wool stockings.

b. For individual pupils: For N. Sörgel, from the bell-bag of the parish, Mr. Past. Kuechle'S, Matteson, Ills. \$3.83 From Mrs. Heffer, Glencoe, Ills. 50 cts. From the Fr. -V. of the Gem. Hru. Past. Muller's, Chicago \$9.00 \$13.33

" Joh. Nützet, from Fr. - V. Hrn. Past. Müller's in Chicago \$10.00

From the 2nd Fr. -V. Hm. Past. Wundcr'S in Chicago \$5.00 15.00

" F. Koch, from whose father 35.00

"Th. Mießler, from the Fr. Mr. Past. Wüste- man'S 5,IX)

" E. Bürger" and "Joh. Drescher" 11.25

" E. Citizen 2.75

"G. Hild, from the ring of the community of Ad.		
dison, JUS.		6,61
" Joh. Zimmermann, through Mr.	Past. Werfel	
man, Willshire, O.		4.00
" A. Weisel, by his father	\$10.00	
From the Fr.-V. of St. John's Lutheran Church in Williamsburg	\$5.00	15.00
" C. Drckmann, by the same Fr.-B.	\$5.00	
From the Mission Fund	\$10.00	15.00
(A n m. \$3.40 for heathen mission see under the		
Receipts of the district treasurer Mr. Roschke).	"Aug. W C. Blank, through Mr. Past. Föhlinger, sent at the wedding of Mr. L.	
Waldow \$2,70	From the J.-V. in the Gem. Mr. Past. Swan'S \$5,00	7,70
"For Chr. Schultz, from the J.-V. in the Gem. of the		
Mr. Past. Dulitz 5		,00
"H. and L. Krämer, by Hrn. G. Thieme in		
Fort-Wayne, Ind.		40,00
"I. Walther and Th. Mießler, through Mr. Past.		
Hattstädt		2,00
Improvement. In No. 13 for H. and L.		
Crämer is to be put instead of the given receipt: For L. Crämer from the children of Mrs. Louise		
Knothe in Fort-Wayne		5.00
" H. Krämer, from whose father		5.00

e. For the budget:

From the Gem. Past. I. Mou'S, Neu - Gehlenbeck, IIS-, from Mr. H. Schliepsick 5 bunches Corn;  
H. Vogelfang 10 bushels ditto; Fr. Meier 3 bushels ditto; H. Lüker 2 bushels ditto; H. Pi- per 4 bushels ditto.  
Don Hrn. Heinicke L. Estel, decree to account \$7,04 " of the Norw. ev.-luth. Gem. Hm. Past. Koren'S  
inJo. 20,M

G. Alex. Saxer.

## Held

for the construction of the high school - building in Fort Wayne:

Don der Gem. des Hrn. Past. Tramm\$	2.28			
" " " " Werfelmann43	.00			
"St. Peter's parish of the Rev. Fritze 52,00 " " Parish of Mr. Past. Hattstädt		5,00		
" Fried. Fire in Fort Wayne100	.00			
" Mr. Dr. Sihler in Fort Wayne	13.00			
		"the widow Sudbrink in Fort Wayne	4.00	" an unnamed person through Dr.
Sihler - - - 25.00 " three children	6.00			
" one child	1.00			
" of the congregation of Mr. Past. WambSganS----	40,00	"" ""	> "	Friedrich 40 ,00
"""""" Auch 30,00				

Julius Knothe, Cassirer.

## Received

1. to the synodal treasury of the northern district:

AuS Frankmmuth\$1 .37  
namely:  
Don A. Lämmermann and Kaiser ä 50 Cts.,; Hörauf 10 Cts. and Mrs. Riedel 27 CtS.  
By Mr. Pastor Ahner1 ,50  
namely:  
From Laubenstein, his wife and Fr. Tieker ä 50 CtS.  
Don the community in Saginaw City10 .00  
"Mr. Tö'pel for the synodal bagl ,00  
By Mr. Pastor Stecher8 ,00  
namely:  
Collecte in the TrinityS comm. in Sheboygan \$3,61; for the memorandum to Sheboygan \$2,13; for the memorandum to Town  
Witson \$1,01>; " "" "" Moselle  
\$1,26  
" Mr. Pastor Dicke53 .07  
namely:  
From the upper Immanuels - Gem. by E. Müller and C. Müller L 7,00; I. Müller \$5,00; W. Milbrot \$3,00; W. Borchardt, M. Budahn, F.  
Budahn, N. Matter ä \$2,t>0; N. Köpfet. L. Borchardt, A. Borchardt, W. Köpsel, W. Zählte, A. Budahn, W. Degner, M. Lange, F. Bentcr,  
G. Neuendorf, W. Kühl, E. FirkS, F. Wolff ä \$1,00; F. Bmz, F. Köpsel, Wittwe Köpsel, W. Mai, I. Feuerhemmer, I. Giese L 50 CtS.  
From the lower Immanuel - Gem. by C. Beier \$4,00; A. Benter, Wittwe Lenz ä \$1,00;  
M. Fellweck \$1.07  
Don Mr. TeacherBodmer for 18601 ,00  
" the community in Town Herman5 .00  
""""MapleGrove4 .00  
""""Madison, BrownjCo.4,21  
"Hm. Pastor Bcyer1 .00  
"" Teacher Chr. Gap1 ,00  
"" Bearenz1 ,00  
"" I. Büttner1. ,00  
" " 3. panier0 ,25  
By Mr. Pastor Sievers10 ,77  
namely:  
Collecte in Frantenlust \$6,61; Collecte in Amelith \$3,16; by I. Appold 25; F. Zill 50 CtS.; his son 25 CtS.  
2. for the California mission:  
Don of the community in Saginaw City5M  
" I. P. Weggel0 ,10  
3. for the general synodal mission fund: AuS Frankenmuty, from Fr. Trinklein 1,00  
"" Collecte on Epiphany fixed17 .79  
Collected by Mr. Pastor Ottesen70 ,50  
namely:  
In the Norwegian Lutheran parish of LibertyPrairie church at Üranks xivinK \$18,81; m the Norwegian Lutheran parish of Westre -  
KoSkonony church \$51,67  
Don of the Gem. in Saginaw City, for Minnesota - - 5.00 At the wedding of Mr. I. M. Zink in Frankenmuth, collected5 .60  
Through Hm. Pastor Jor, from his two churches  
to Kirchheim and at Cedar Creek and by himself8 .00  
Don Mrs Karolina Stricker1 .06  
By Hm. Pastor thickness8 ,17  
namely:  
Collecte in the parish to Christ's Nativity \$5.67; by W. Dettlaff and I. Brummund L 1.00; F. Zernicke A) CtS.  
For the Minnesota mission0 .60  
namely:  
By R. Mießler 50 CtS. and I. P. Weggel  
10 CtS.  
By Mr. P. Beyer in the Gem. in Town Herman \$7,18 " t he Gem. of Mr. Past. Rufs4 ,00  
From the children's piggy bank I. Hunter0. 60  
By Mr. Pastor Sievers19 ,70  
namely:  
By M. Förster \$1,00; Collecte in Franken- Inst \$4,75; Collecte in Amelith \$2,20; Chr.  
Voß, I. G. Kolb, F. Zill ä 50 Cts.; Zill



4. to maintain teachers in the two teaching institutions:

From the congregation of Mr. Past. Swan, for the Concordia - College	\$31.54
" of the congregation of Mr. Past. Lindemann, for the Concordia College	26.00
" of the congregation of the Hrn. Past. Fricke	35.00
" " St. Joh. Wem. des Hrn. Past. Engelbert \$13.69; from dcijen St. Paul's comm.	\$9*3123.00

" of the congregation of the Rev. Schuster, Marshall Co. \$4.65; of whose congregation in St. Joseph Co. \$2.387 .03  
 "of the congregation of Mr. Past. Wichmann 7,63 " " Trinity congregation of Mr. Past. Linde  
 man26 ,25  
 " of the congregation of Mr. Past. Kühn9 ,25  
 " " " " Nütze! 12,89  
 " individual members of its congregation16 ,25  
 namely:  
 ByM. W. \$1; L. Sch. \$1: L. E. \$1.75;  
 G. R. \$2; C. Sch. \$5; M. Sch. \$5; to an unnamed person 50 cts.  
 "St. Paul's - (Arm. of the Hrn. Past. Sihler, from the Abcndmahls-Casse ' 30,00  
 " of the congregation of Mr. Past. Swan 34,17 6. general pres:  
 From the congregation of Mr. Pastor Fricke25W  
 " " " " Neichart6 ,00  
 " " St. Jacvbus congreg. of Mr. Pastor Daib  
 \$7,19; of whose Drcieinigkeits-Gem. \$9,35;  
 by himself \$1.0017 .54  
 ä. Synodal - Mission:  
 From the congregation of the Lord Pastor Seuel7 ,73  
 "several members of the St. Paul's parish deö  
 Mr. Pastor EngelbertZ ,00  
 "Mr. F. Dorfmeier, through Mr. Past. Klinken- berg1 ,50  
 " der St. Petri-Gem. des Hrn. Past. Friedrich1 ,56  
 " " Gem. of Mr. Past. Schuster in Marshall Co. 3.52 " " " " " " St. Joseph,, 1.67  
 " " " " Schumann, De Kalb " 3.54 " " " " " " Noble Co. 2.15  
 "Mr. Housekeeper, for Mr. Cloter ' 0,50  
 " the congregation of the Lord Pastor Schöncbcbg 4.50 " " " " " " Swan 28,00  
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## Address:

X. Röbbelen,

^iester^veiler at Niillbeim, OrossberroZtbum Rnäen.

Hymnological walk through our hymnal  
for the promotion of its blessed use in church, school and home.

(Continued.)

With the exception of those songs in our hymnal whose age may still be determined on our journey, a clear compilation of its 443 numbers shows that first of all e. 127 songs are included from the songwriters of the 16th century, among which 47 numbers alone are from the 89 songs which the last hymnal published during Luther's lifetime (the V. Bapst'sche from the year 1545) contains and which he provided with a preface. Furthermore, our hymnal contains 6. 226 hymns by the outstanding and recognized poets of the 17th century and e. 52 hymns by those from the first half of the 18th century.

If we now refer to the main song periods of our church and their characteristics, we first possess and use the most beautiful and glorious from the rich treasure of the ecclesiastical folk song in those 127 songs taken from the ecclesiastical poetic products of the 16th century into our hymnal.

First and foremost are the songs of Luther and his collaborators inspired by him and of other hymn writers gathered around him, i.e. those of Decius, Hess, Speratus, Alberus, Matthesius, Spengler, Herman, and others. Completely imbued and highly enthusiastic about the article of justification found and preached again in the Word of God, which was especially for Luther the beginning, means and end of all spiritual and divine thoughts by day and by night, all these poets primarily praise the work of general redemption, the great deeds of God for the salvation of the whole world and the grace and gift of the restored and placed on the lampstand Word of God and the unadulterated, The Church is not to be found in dry teaching, but in the victorious tone of faith-filled and faith-conscious testimony and confession, and at the same time in the language of the Bible, in popular expression, in powerful, simple presentation, and in the lively community consciousness, which usually makes them sing and speak only in the plural, with the "we". Summa: the basic character of the Reformation songs is that of objectivity, \*) and one feels it above all from them that not art, but faith has written.

They are joined by the songs of the Bohemian brother, whose translator and editor in German and partly also poet was Michael Weisse and whose German hymnal published by Jungen - Bunzel was highly praised by Dr. Luther and praised for his

That is, they speak more of the deeds of God than of how man behaves against them. D. Red.  
The hymns were taken from the Bohemian hymnal, such as the funeral hymn: "Nun lasst uns den Leib begraben" (Now let us bury our bodies). Herder says in his letters on theology about these songs, which have a very peculiar character: "In the songs of the Bohemian brothers there is often a simplicity and devotion, an intimacy and brotherhood, which we must leave behind, because we do not have it.

Luther and the Reformation poets were joined by their students from this century: Ringwaldt, Selneccer, Schalling, Nicolai, Herberger and others. Even if the first uprising in the Reformation period was followed by a weakening of the poet's spirit, the traces of the old Reformation faith are still evident in the witnessing and confessing of these and other poets, and they are full of simplicity and sincerity. Just think, for example, of the hymn: "Ach bleib bei uns HErr Jesu Christ" 2c. or: "Wir danken dir HErr Jesu Christ, dass du gen Himmel fährt bist," or: "Herzlich lieb hab' ich dich o HErr," or: "Kommt her zu mir, spricht Gottes Sohn."

The 17th century in particular is rich in songs, which is why in our hymnal, as in every other hymnal, the number selected from this treasure is always the predominant one. Among the songwriters of this century, there are two in particular who stand out among their number. One is Johann Heermann, the other Paul Gerhardt, about whom the reader will find biographical information.

For more information on the hymnal, please refer to this volume, Vol. 15, p. 44 and Vol. 16, p. 124. Of Joh. Heermann, who belongs to the first half of the century, there are 28 numbers from his 400 songs in our hymnal, and of Paul Gerhard's 123 spiritual songs, 39 are included in it.

Paul Gerhardt, who belongs more to the other half of the 17th century, is considered by hymnologists as the head of his own class of poets, as the beginner of an epoch in the history of hymnody. With him and his kindred poets Neumark, Joh. Frank and others, spiritual poetry gradually took on subjectivity as its basic character. Singing in the name and with the mouth of the church passes over to singing in the name of the individual person. The "we" in the totality is therefore replaced by the "I" in the individual; for the witnessing and confessing of God's great deeds for the salvation of mankind, one hears the expression of personal feelings and experiences in the faithful appropriation of the acquired salvation, and it is the personal states of heart and private life events that are now sung about more and more instead of what the church experiences and moves in its totality. The further up in time, the more the subjective element asserts itself in the songs, but the more the songs of P. Gerhardt and his kindred spirits differ from them by the uniform connection of the subjective with the objective. They are all kept in a strictly ecclesiastical spirit, and wherever Gerhardt describes personal states of heart and speaks out of his own experiences, one immediately feels that this is not something apart, but that he speaks of states and experiences that are actually common to all in the faithful Christian life, and that one therefore always has the right word, the sweetest and most fitting expression for his own states and experiences in his songs. Gerhardt is therefore rightly described by his contemporaries as the David among the spiritual poets and, given the popularity of his songs, he is loved and praised by his contemporaries and posterity as the most gifted and blessed hymn poet for the people after the Reformers and their students. As Th. Crenius tells, many Christians of false faith went to the Lutheran churches "because Diefis Mannes heartfelt songs were sung in them.

Also the 18th century, namely in its first half, still has splendid, poetic and by the inclusion in the church hymnals to the Ge in a well-made products. One thinks, for example, of Herrenschildt's: "Lobe den Herren, o meine Seele," No. 441; of Pfefferkorn's: "Wer weiß, wie nahe mir mein Ende;" No. 429; of Neumeister's:

"Jesus accepts sinners" No. 222; above all, the songs of Benjamin Schmolken. However, the editors of our hymnal of songs from this century have rightly not chosen many, and the further up, the fewer. The subjective, personal direction of the poets is no longer content with that which, according to its substance, is the personal experience and feeling of all believing Christians, but in the songs the pious consciousness with its particular spiritual experiences is given the floor. It was especially the poets of the enthusiastic and separatist direction who in their songs not only paid homage to a depraved taste in unworthy spiritual playfulness and dalliance, but who also preached the grossest chiliasm, the contempt of the Lutheran church as the Babel of revelation, the contempt of its services, its preaching and its sacraments, so that a quencher and the Wittenberg faculty warned most seriously against these poetries of a self-grown holiness. But even if in the following period of the "pious wanting to be, but peeled off from the faith of the church, enlightened consciousness" or rationalism, many a song of a personally pious and believing Gellert is a refreshing phenomenon, our song collection does not reach as far as then, because for a church hymnal, one has the better from the 17th and beginning of the 18th century in such a rich selection.

(To be continued.)

### California Correspondence.

We have just received a letter from our missionary in San Francisco, California, Pastor Jacob Bühler, written on March 15. We report the following in it:

"I can now confirm the information given earlier, praise be to God and thanks be to God! I can now confirm. The Gospel proves to be a power of God here as well, and an "Uebrig" is gathering out of the people sunk in insolent unbelief, who do not want to throw away God's grace. God has not yet allowed the enemy in grace to put special difficulties in our way, because we are still too weak and could hardly bear a special temptation at this time. The word is therefore still preached with joy and listened to by a slowly enough growing audience, outwardly at least with attention and eagerly. Our church premises are not exactly inviting, neither because of their location nor because of their nature; nor is it considered an honor to be a diligent churchgoer, given the almost universal contempt and mocking rejection of the Gospel here, but nevertheless a not insignificant number of regular listeners overcome these and other obstacles with joy. Our joy,

The faith in the existence of a congregation in our synod must be all the greater, since the pursuit of earthly goods causes particular obstacles here; the comforting preaching of God's mercy naturally has no place in hearts that are filled with mammon service. But the Lord has already done great things, and as pleasing as the successes are now, the work has only really begun. The confidence in the preaching ministry in general, which had been shattered by the activities of the previous preacher, even among the better-minded, had to be restored before there could be any talk of an actual blessing. It was only fair that people wanted and had to be convinced of my sincerity by experience before they could have full confidence in me; now, however, I hope that all the doubts that were raised at the beginning have fallen away of their own accord. Another circumstance, which must be favorable for the spread of fair preaching, is that the previous evangelical, unite preacher, Rev. Rahn, has resigned from his office (mainly because of low attendance). Many members of his congregation are Lutherans by origin and believed they were obliged to do so, They joined him because there was no congregation of their own confession. These will probably now turn to our congregation, since their love of the Word is confirmed by eager church attendance. Certainly, this circumstance is also a loud testimony to the fact that the merciful God Himself is carrying out His work and promoting it in a way that we ourselves could not have imagined. We truly have great cause to praise and glorify God that he has made his blessing so evident. Of course, there is still much, much work to be done, but the Lord will be with us and give us victory. - —

As it happened in San Francisco, it would also happen in other cities of California, if we still had one or more preachers. Of course, it has not been possible to visit more than one city besides San Francisco; however, during the one-time visit to the city of Sacramento, a desire for the comfort of the gospel was clearly evident; indeed, the prospects for the establishment of a church seem to be just as favorable here as in San Francisco. After the sermon, some of the listeners urged me to visit them again soon, and they gave me real proof of their sincerity. - With joy I recognized that the preached gospel about Gal. 5, 1. had found open hearts. I would have loved to visit this city again, but so far I could not and was not allowed to. In the incomparably more important city of San Francisco, everything has changed from

I have had such a good start from the beginning, and developed better and better, that I had to limit my entire effectiveness to this city. After Easter I will visit Sacramente again, but the dear readers of the "Lutheran" may see for themselves how far the need of these people has been helped. We must soon have a

preachers. For the Lord has laid upon His Church the blessed duty of preaching the word of reconciliation to all creatures; how much more is it her duty to bring it where a heartfelt desire for it has already been expressed. Quite apart from the glorious fruit, we should only work with joy and love in God's garden, since he has bought us with his precious blood to be his free servants; but how much more should we want to plant and water with joy, since he himself has promised to give prosperity! The present time is also the most suitable time to plant our church here; the former crude conditions are more and more regulated, and the word is now more likely to be listened to; innumerable people, who until now wandered from place to place, are now settling down; more and more families are being formed, and with them the need for church and school is becoming palpable.-It is also expected here that the unrest in the East will give fresh impetus to immigration in California. We should not miss this time. Obviously, the Lord Himself has chosen this time, for He has only now fulfilled the desire of the Synod to establish the preaching ministry here, a desire that has been cherished for years. Certainly we should follow this hint and not leave the work half finished. May the Lord and giver of all good gifts also give us good and willing hearts, so that the means necessary to equip a second preacher will soon be raised. The work is necessary; it is good and promises wonderful fruits. We must have at least one more preacher, so that it might be possible for one or the other to visit the other cities. - God has helped so far, may he continue to help and please us with distant blessings."

(Sent in by Pastor Lochner.)

### Lovely and enticing interpretation of the words of absolution.

Admittedly, these are only short, simple words when, according to the Catechism, the confessor asks the confessant: "Do you also believe that my forgiveness is God's forgiveness? - and when, in response to the confessor's "Yes, dear Lord," he says: "As you believe, so be it done to you. And I, by the command of my Lord Jesus Christ, forgive your sin in the name of the Father and of the Son and of the Holy Spirit. Amen. Go in peace." But all that lies in these words; all that is declared, testified, given, and received in every absolution, let it now be spoken with these or with other words in the name of the Triune God and instead of his holy church by a decreed minister of the same to a poor sinner, and what you, my dear fellow-Christian,

You should believe everything for your person in these words and how rubs your conscience must become more and more, the more often you seek absolution and the more you learn to believe everything that she says and what she means - this one of the fathers may tell you. This is Dr. Caspar Melissander, \*) the author of the well-known, much-sung glorious hymn: "Lord! as you will, so schicks with me in life and in death." In his "Confession and Communion Booklet" he gives the following interpretation of absolution:

"Well, dear brother (sister) in Christ, because I notice so much from your confession and the interrogation held that you recognize your sin, fear Lot's wrath and have newness and sorrow over your sins, also desire God's grace and forgiveness of sins for Christ's sake, want to improve your life henceforth and seek special absolution from me; Because I also know that you are in earnest, I say to you in the name of Jesus Christ, the Son of God, and on account of His Church, to which He has given power to forgive all penitent sinners their sin and to shut out heaven to them: Be of good cheer, thou hast a gracious God, who by grace, for the Lord Christ's sake, pardoneth and forbearth all thy sin, chastisement, and iniquity; and will be thy gracious Father, as also His Son thy faithful Savior and Brother. I am your witness on behalf of the whole Christian Church, which has commanded me as its appointed servant to perform the office of the keys in its stead.

By virtue of the same command, I hereby forgive you all your sin and absolve you from it, in the name of the Father and of the Son and of the Holy Spirit, and testify before God and your heart that you are a child of God and a true member of Christianity. Believe this for certain and do not doubt it.

For this is what God swears to you with a sacred oath and has established such a sacred covenant of grace with you in baptism, and His dear Son shed His own blood for it in His body, so that He also wants to feed and water you in His Lord's Supper as a public testimony of your blessedness. Thus the Holy Spirit also gives you witness to this in your own heart with heartfelt groaning to God, and all of Christendom herewith gives you, through me, its ordinary servant, a sure and authenticated testimony, which is written in your heart by the finger of God with the precious blood of Jesus Christ and sealed by the Holy Spirit. All the prophets and apostles have signed it, and the whole of Christendom, together with me as its public notary, have been summoned to witness it.

Melissander was born in Nuremberg in 1540. Since he had devoted himself to the study of the Greek language with particular pleasure and great success, he was sent by Emperor Maximilian II as an interpreter to Greece, where he changed his German name "Bienemann" into the Greek "Melissander" according to the

scholarly custom of the time. He had to endure many persecutions and died as General Superintendent at Altenburg in 1591. D. E.

This I will always confess to you before God instead of His church, that I have proclaimed and promised you forgiveness of sins and God's grace at His word.

You shall therefore believe all this, and against the accusation of the law and the accusation of your conscience, and against all fear and terror of death and the devil, you shall always comfort yourself, and rely firmly and with a cheerful heart on this infallible, sealed and signed, gracious charter, and therewith peacefully pass through this valley of tears into eternal life. May the merciful heavenly Father grant this to you and to all of us through His dear Son, our Lord and Savior Jesus Christ, highly praised for eternity! Amen."

See, dear reader, how consolingly, how powerfully is spoken here of the supreme treasure and consolation of Christians, S. Absolution, and the administration of the same by the appointed minister of Christ's household honor, His Church! And now I ask you: Are you still afraid to ask your pastor for the "special" absolution, the private absolution? Read this interpretation once and again before you go to confession and find out how eager it makes you for absolution. And you, preacher, remember Luther's words in the Large Catechism: "Behold, that would be rightly taught by confession; so one could make desire and love for it, that people would come and run after us, more than we would like."

(From Ehlers' church bulletin of 1 Feb.)

## Eden - Ezer

from the Grand Duchy of Hesse.

Finally, by God's grace, the beginning of the building of the Lutheran church has been made in the Grand Duchy of Hesse, so that we can sing in the middle of the deepest snow and harshest winter in the nearby Vogelsberg:

The summer is hard for the Thür,

Winter has passed, the delicate little flowers are coming up. He who has begun this, He will complete it. Amen.

And how this happened, the dear readers of the church bulletin want to be told recently, so that they not only thank God the Lord with us for His deeds among the children of men, but also make an intercession for the "tender little flowers", that they flourish in spite of flesh and the world and the devil and that the tender little tear of the church in Hesse grows into a tree, under whose shade many still find rest for their souls.

In 1832, the Lutheran, Reformed and Uniate confessions in the Grand Duchy of Hesse were united under a (uniate) chief consistory in Darmstadt to form the "Evangelical Regional Church. From then on, the union measures were continued; a single preacher seminary was established in Friedberg for the entire Protestant state church, the Baden Union Catechism was recommended to the entire state church, and a rationalized church system was established.

The Lutheran hymnal was introduced everywhere, except for a few small areas of the lords of the estates in this regional church, the clergy were transferred from the unorthodox to formerly Lutheran positions and vice versa, and exceptionally, upon insistence of the candidates, they were committed to the Lutheran confessions, and so on. All of this had been pressing a small group for a long time, but since the congregations that were formerly Lutheran were still called Lutheran, since in general the disassociation from the union, the whole position and the connections of this life is not everyone's cup of tea, so they toiled for years with futile representations to the authorities and consoled themselves with such pranks as if it were an honest, serious church struggle. The pastor Dieffenbach in Schlitz, publisher of the house agenda, the Protestant Breviary, Handagende and Shepherd's Book, had already resigned from the regional church in correct recognition of the need, but since he was alone, he resigned again and from then on was lost for the struggle against the union. Many of those who did not know how to speak loudly and mockingly enough of the Hessian Union in the Hessian Lutheran Church Gazette in 1849 and 50 have all quietly surrendered to it again, and of the old contenders for Lutheran doctrine, or as one said in Hesse "for the good right of the Lutheran Church," none of them has borne more than suppression by the High Consistory and surrender to the evil. - But what the Lord God could not achieve with the old witnesses for the truth, He did through a young one, who had learned until then and has a serious firm heart to be found only in the obedience of Jesus Christ.

In Gebern, the parish administrator Hofmann had come to the knowledge of the Lutheran truth, on a steady and sure path, since he had already sought his salvation at the grammar school and the university, and had diligently researched in the Word. In his official life, the abomination of the Union appeared before his eyes ever more massively and brightly. He had to see how a unine ordination form was issued and introduced for all ministers of the Lutheran state church, so that at the same time his ordination, which was carried out only on the Lutheran confessions, was also made an illusion. Protesting against it did not help, because in the Grand Duchy of Hesse one may protest with respectful words as much as one wants, it is tacitly accepted, only not with deeds. Then, however, he had to see the abomination at the altar, at which he was to serve next to the first pastor, that not only those who professed the Union and the Reformed Confession were allowed to take communion (Gebern used to be an almost entirely Lutheran congregation), but also Roman Catholics. Here he began to protest with the deed and refused to assist in the administration of such communion. The Ober-Consistorium, corrected of this, wrote under July 13 of last year:

"In accordance with the highest resolution of the 30th of March, we have to inform you that, according to the law in force in the Protestant Church of the Grand Duchy of Luxembourg, there is no longer any need for a church.

The church is not only responsible for the church's own affairs, but also for the affairs of the church's own people, and for the affairs of the church's own people. Therefore, if you continue to refuse to administer the Lord's Supper because of the participation of reformed and un-reformed persons in this celebration, your dismissal from the position entrusted to you for administration must take place immediately, and no other use in the service of the church can take place as long as you do not comply in all respects with the orders and institutions ordered in the same. - By informing you of this order on behalf of the Grand Ducal Ministry of the Interior, we at the same time express the expectation that you will conscientiously comply with this supreme order and avoid everything that could cause discontent and division in the community of Gebern, and look forward to your written declaration on this matter to be submitted to the Grand Deanery of Gebern within 8 days.

When Br. Hofmann then asked both Ober-Consistorium for notification of the law according to which he was obligated to administer the Lord's Supper also to Reformed and Unconformed persons, this was explained by the latter as an "evasive" answer and he was "repeatedly instructed not to refuse the assistance incumbent upon him in the administration of the Holy Communion because of the participation of Reformed and Unconformed persons. He was repeatedly instructed "not to refuse the assistance incumbent upon him at the Holy Communion because of the participation of Reformed and Uniate Christians. In the contrary case, the procedure indicated in the Rescript of July 13 would be followed without further ado.

In his declaration of Aug. 15, Hofmann protested against the "innovation" of the OberConsistorium "which cut deadly deep into the heart of Lutheran doctrine, which for every true Lutheran would be tantamount to a de facto and complete abolition of the Lutheran church and would require him to seek the community of faith elsewhere" - "Lutheran doctrine and Lutheran church authentic church custom, which is still known here - are on my side and since I am obligated by my ordination as a servant of the Lutheran church and to its confessions, I was not only allowed but had to reject the false faith with word and deed. Since I am



An appeal addressed to His Royal Highness the Grand Duke remained unanswered; but God's hour had come that He wanted to prepare a place for the pure Gospel and the true Sacrament in Hesse again. In spite of the forbidden farewell sermon, the light did not remain under a bushel. A small crowd had been awakened by Hofmann's bright call to the kingdom of God. They gathered around him, and while he took over a private school on an interim basis, he encouraged them in right knowledge by teaching catechism and Bible studies. They also desired to escape from the confusion of the national church, the doubt at the altar, the many sins against God's word, which could not be avoided in the fellowship with the national church, and to have a guarantee for themselves that from now on they would always have the pure preaching of the gospel and the right sacraments. Therefore, they no longer waited in vain for the decision of the Grand Duke, of whom they knew anyway that it was no longer in his power to grant Hofmann's requests, but wrote to me, as a very precious Christmas present, on Christmas Day, that I should come up to Gebern as soon as possible, in order to accept about 20 into the Lutheran church. Where the Lord builds like this, how could I not gladly do servant work for Him? And so the first Lutheran congregation in Hesse was founded on Epiphany, with Mr. Joh. Hofmann was accepted into the Lutheran church with 19 parishioners for the time being. - Still on Saturday late, after I had spent 10 hours incognito with Hofmann's successor in the united parish service in the

On the evening of Epiphany, the entire main service took place according to Löhe's agendas with the reception, whereby I explained after the epistle of the day: 1. what the converts would come to, 2. what goods they would find, 3. what they could expect further. May the Lord continue to help and increase the commonwealth, which is to be expected not only in donors, but also in Hesse. How the Lord has given the group the courage to confess is already proven by a woman who has joined in, and who, after each visit to the congregation, as it used to be called, now to the church, has to endure the most severe maltreatment of her body from her husband. Such pain is also promising. The Lord will make His name glorious even there. Pray for this with me, dear readers, and praise the Lord, who still does such glorious things among us in these sorrowful days.

But if I have pleased you by this message, you will also allow a request to your love, which I bring to you for the sake of Jesus and His Church. Rev. Hofmann is completely without any assets of his own, he has now given up his private school, it would not have been left to him any longer, in addition he has to fulfill his son's duty to his aged, very frail mother and an undedicated brother is still waiting for his support. The secular authorities will cause him enough trouble and challenge. So help him, beloved fellow believers, so that he will not be afflicted too severely by the challenge of poverty. I was once able to experience the blessing of your love in a sorrowful and anxious time and know how it sustained me when I had to live an inactive and fleeting life for two years; I want to remember this with gratitude and therefore trust that my request for Brother Hofmann is not in vain, who is no less in need of brotherly help.

Frankfurt a. M. January 15, 1861.

Hein.

## From the knowledge of the Greek and Hebrew language.

As is known, the New Testament was originally written in Greek, the Old Testament in Hebrew. It was therefore a most gracious providence of God that shortly before the time of the Reformation, learned men arose, who laid themselves upon these two languages and spread again the knowledge of them, which had been almost completely lost. For since God wanted to restore the pure teaching of the Word of God to Christianity through the work of the Reformation, it was of great necessity that one could investigate and prove it from the basic text and thereby make oneself and everyone certain of the teaching. Above all, it was necessary that the people receive a good, clear German translation of the Bible, so that not only to enable everyone to recognize and refute from God's Word the errors with which the papal priests had hitherto deceived Christians, but also, and above all, so that the poor people, who had hitherto been so neglected, could learn from God's Word itself the way to salvation and build themselves up in it. But if Luther had risen at a time when the former ignorance of the Greek and Hebrew languages still prevailed, it would have been impossible for him to translate the Bible so splendidly into our German mother tongue, nor in general to recognize the Christian doctrine so clearly, to present it so purely and loudly, and to defend it with such certainty and joy of faith.

Just as there are now sects who are enemies of science and who believe that the study of ancient languages is more of a hindrance than a benefit to Christianity, so there were also such people in Luther's time. In particular, the monks were very displeased with Luther for recommending the study of Greek and Hebrew so seriously and promoting it so eagerly. The monks realized quite well that if the German Bible came into the hands of the people, it would be the end of them.

A learned court councillor of the then Duke of Jülich and Cleve, named Conrad Heresbach, who lived in Luther's time, tells us that he himself heard a monk preach as follows: "A new language has been brought up, it is called the Greek; one has to be carefullyware of it, it causes nothing but heresies; here and there people also have a book in this language, called the New Testament, this book is full of stones and vipers; another language wants to arise, the Hebrew, whoever learns this will surely become a Jew." So tells Dr. Hopf in his "Würdigung der Lutherischen Bibelverdeutschung" page 42.

Some local sects, e.g. the so-called "United Brethren in Christ," would like to bring us back to such times. They therefore derisively call the institutions where preachers are educated and at the same time the old languages are taught "preaching factories," They know quite well that when God's Word is again thoroughly studied according to the original text, their errors and ravings will not pass the test, but will be revealed for what they are. But he who wants the truth is not afraid of any good science;

indeed, he holds them all in high esteem as good creatures of God, as Luther calls them, because even if they are often misused against divine truth, at last they must only serve to confirm pure divine truth and to promote it.

.(Submitted.)

### That my testimony against the Wisconsin Synod is true,

I am to prove publicly according to the categorical demand of the pastors Bading and Reim, or they want to rip my head off. Here is the proof:

That the Wisconsin Synod officially calls itself "evang. - Lutheran", I expressly testified half a year ago in my Nothwehr article\*) and the same now testifies with significant pathos in the Lutheran Herald, Gettysburg Church Messenger, in the Lutheran Magazine and Columbus Church Newspaper and who knows where else, above gentlemen also. Therefore, my testimony is true.

That the Wisconsin Synod is in fact and truth "un-Lutheran", I have asserted and proven in the same article, whereas the aforementioned gentlemen assert the opposite, but do not prove it, because they cannot prove it. Therefore, my testimony is true.

That the Wisconsin Synod also once called itself "neo-Lutheran", its present officials have undoubtedly forgotten, but I retain from the much less refuted article in No. 10, Year XVI of The Lutheran, "the Wisconsin Synod is, according to the testimony of its own President, ""neo-Lutheran,"" which has not been contradicted to this day, and thus also rightly asserted.

Facit: The Wisconsin Synod once called itself "neo-Lutheran," is in fact "un-Lutheran" and now calls itself "evangelical-Lutheran. While the synodal officials Bading and Reim step before the doors of their patrons and friends in the East and with full cheeks trumpet to them their song: "We want to stand and fall with the precious jewels of our confessional writings," I have to sigh and lament daily to the dear God: May He have a merciful look into all the distress, misery and misery of my little congregation and may He, with His strong arm, put to shame and destroy all the atrocious mobs, which for a year and a half now, not a Methodist, not a Reformer, but Mr. Waldt, preacher and member of the "Luther. Synod of Wisconsin" is allowed to operate in these congregations *cum privilegio*, probably with the help of Pennsylvanian money, and, making a mockery of all pleas and ideas, with just as much impudent shamelessness as mischievous malice under the guise of groveling politeness and love. Yes, yes, the Wisconsin Synod is Lutheran, but he who believes it is deceived.

It goes without saying that I do not expect her favor or the favor of her spiritual companions for my testimony against her, but must make do with vain hatred and anger. But God grant her grace to repentance and conversion.

Oshkosh, Wisc. on April 9, 1861.

Fr. Th. C. Ruhland.

### To the ecclesiastical chronicle.

**The Missouri Synod Western District** held a meeting on April 11 and during five

\*) No. 3 of the "Luth. lausenden Jahrgang,

The following day, Sunday not counted, in Altenburg, Perry County, Missouri, their meeting of this year. In attendance were 79 standing members, 50 preachers and professors, (namely 33 voting and 17 advisory) and 23 congregational deputies, as well as 6 school teachers. Absent were 10 voting pastors and 17 advisory, as well as 28 school teachers. Our Norwegian professor L. Larsen was welcomed as a worthy guest and accepted among the advisory members *pro tempore*. Apart from the usual synodal work, the synod was occupied in particular with the hearing and discussion of two papers given by Praeses Schaller. The first dealt with the law, the second with the authorities. Both consisted of short paragraphs, whose detailed justification was given by passages from Luther's writings. Here, too, the synod learned that Luther's writings contain innumerable precious treasures of pure and profound knowledge of revealed wisdom, which have not yet become the common property of the Lutheran Church. Every member of the synod confessed to have drawn an exceedingly rich profit from the lecture and discussion. All were filled with thanksgiving to God that He had given the synod the grace to hear Luther as their teacher still today from the grave. In the general feeling of having been freed from some ambiguity in regard to the most important doctrines and having been mightily strengthened in right knowledge, as well as in faith and love, the synod was concluded. The day after the conclusion of the synod, a pastoral conference was held, in which the doctrine of slavery was the subject of discussion. Three different papers formed the guideline for the discussion. The first presented the doctrine of slavery on the basis of the sayings of the Scriptures of the Old and New Testaments about slavery in the most complete way possible; the second paper contained a compilation of the judgments about serfdom which can be found in Luther's, Melancthon's, Brenz's, Cruciger's, Joh. Gerhard's, Fr. Balduin's, Ph. J. Spener's, and other writings; the third lecture included the sayings of the apostolic and church fathers, as well as the old Christian conciliar texts concerning slavery. And also these conference discussions served to fill everyone with heartfelt gratitude for the fact that also on this point God's Word and from it our dear Lutheran Church gives such clear instruction that completely satisfies the conscience. The warm and hospitable welcome that all the Synod members received in the dear congregation of Altenburg also contributed much to the fact that this Synod, too, made the bond that unites all its members even more intimate wherever possible. There was only one thing that often tried to dampen the happy mood, and that was the sad experience that the once so united inhabitants of Altenburg were torn apart by the fact that a Chiliast congregation was recruited from among them, which built a counter-church in the middle of the peaceful parish and whose members were united with the members of the Lutheran congregation.

The scribe, in particular, walked through the settlement with a troubled heart. The writer, in particular, walked through the settlement with a troubled heart, in which he once knew himself to be united with every family in faith and love, and now, at all encounters on the old familiar paths, he always had to worry about greeting a new enemy instead of an old friend and being rejected by him.

**Our dear Röbbelen** has again written to Mr. Bergmann under March 24. The latter had the goodness to place the letter at our disposal. We therefore communicate the following from it to the members of our Synod: "I did not dare to foresee that so much would have been received for me again and therefore went pregnant with all kinds of plans as to how I wanted to arrange it in order to support myself and my family in the future. The next thing I did in order to be able to live more cheaply than before was to move to Niederweiler into an ordinary farmhouse. In the meantime, I inquired where the upkeep would generally be less expensive than in the local area. However, the rough season still kept me here and until Whitsun I am bound by the rental contract. I am somewhat hesitant to make a new change of order, since strangers are valued differently everywhere than the naturalized inhabitants and I have become wise in this respect through damage. Only after I have made precise inquiries will I dare to make the not inconsiderable sacrifice of travel expenses for a new change. - I can look at it all the more now, since the untiring love of my old friends has so richly showered me anew and put me to shame in such a surprising way. However, I hardly dare to answer your kind inquiry as to how long this great contribution will last. For if I do not want to violate the truth and let experience speak, which, as you know, has so completely deceived my expectation, I could very easily load the equally deceptive appearance upon myself, as if I were making allowance for a content of grace, which is just as unworthy of me as it is appropriate for the powers of my dear providers, which have already been so criminally called upon by me, even if out of necessity and against my wish and will. For what would it be like if I did not last a quarter of a year, which the majority of faithful preachers, who are in full ministry, do not have the whole year? - So let us let God rule in this respect as before. If He provides me with something again up to an approximate or even somewhat smaller amount than the previous shipments, then you can confidently let the fountain of His goodness, which has poured out on you, flow out; if He does not provide anything, then He will either make it easier for me to eke out an existence elsewhere, or

provide for me in some other way.

My condition was exceedingly strong in the friendly February according to my current feeling. March, which was very rough and stormy

mish has been, has taken me again. This morning, when I woke up, I had a mouthful of blood and spit it out for quite a while. On the whole, I'm the same as before, and the changes are the same.

**Chiliasm.** The still appearing "Signs of the Times" (a paper edited by J. G. Ade in Niagara City, N. N-) give a continuous testimony to the terrible distortion of the holy scripture this fanaticism leads to. It seeks to prove, for example, that the land of Canaan is also forbidden to Christians. Thus the editor writes in the April number, referring to Gal. 3: "If, according to the promise, the land between the waters of Egypt and the great water of Phrat belongs to the seed of Abraham, and if those who are Christ's property are the seed of Abraham, then it follows irrefutably that, for Christ's sake, they also have the right of the promise to that land. - From such teachings of the chiliasts it is evident that if they had lived in Christ's time, they would have rejected Christ just as the Pharisees and scribes and the people they had heard. For this very reason they all rejected Christ, because they also had such fleshly hopes of the Messiah and because they now saw that Christ did not want to reconquer their land, make them a flourishing kingdom and make himself their earthly king. By the way, it is almost unbelievable how the Chiliastes can be so blind and still understand the Old Testament promises so Old Testament, so Jewish. You know what is written in the Old Testament in the fourth commandment. There it is written: "You shall honor your father and your mother, that you may live long in the land which the Lord your God is giving you. This Old Testament promise is also repeated by St. Paul, but not in its Old Testament form, but in a New Testament form, he writes: "Honor your father and mother, that is the first commandment, the promise asked: That it may go well with thee, and that thou mayest live long upon the earth." In the New Testament, Paul no longer says: "In the land which the Lord thy God giveth thee," that is, in Canaan; but simply: "On earth," because now the church is not to be a special civil people in a special land, but a people scattered over the whole earth, gathered together only in the spirit. Oh that the poor Chiliastes, when they read the Old Testament, would finally get the key to it from the New Testament and take down the cover of Moses, then they would see with astonishment in what darkness they have been sitting until now. But what Paul writes of the Jews is unfortunately also true of the Chiliastes: "To this day the same covering remains uncovered over the Old Testament when they read it, which ceases in Christ." 2 Cor. 3, 14. O dear Christians, be warned against the enthusiastic chiliasts! They seek nothing but to make you Christians like-.

They work to strengthen the displeasure of the border of Christ and His kingdom of creed; by rejecting the light of the New Testament, they bury the Old Testament in the old darkness and now pass off the old darkness for a new light.

**A verdict on our synod in the *Lutheran Observer*.** In the latter, April 12, there is an essay, signed A Lutheran, in which it says, among other things: "As I was perusing our German Calendar a few days ago, my attention was caught by a reference to what the German Synod of Missouri and other states is doing. I have never met with these brethren, but I have often heard of their eating in our common cause for the Lord. The above reference instills in me an even higher appreciation of them. Perhaps I would not be exactly willing to make all their theological views mine; but seeing what activity is among them, I can only wish that all our synods in America would imitate our brethren in Missouri." The writer then enumerates how our synod has grown in preachers and congregations, what it has done for the establishment of parochial schools, and how much it has sacrificed for the purposes of the kingdom of God, and concludes by saying, "This report speaks for itself, and we may only add, let all our synods, German and English, of the old and new school, do likewise." We add: To God alone be the glory, for it is He alone who first gave us the will, strength, grace and blessing for all that we have succeeded in doing. May He keep us in His grace and continue to bless us poor sinners for the glory of His name, for the salvation of His redeemed and thus for the building of His gracious kingdom.

### Random thoughts.

Most of the local religious papers are so poisonous, cruel and mean in their disputes among themselves, which usually concern only personal matters, that it is to be pitied and a Christian turns away in disgust. But if these papers are punished because of their falsifications of God's word or because of their adherence to false teachers, they suddenly become exceedingly virtuous and do not know how to sigh enough over the unchristian "reproaching, scolding and condemning" of those who do nothing but, according to God's word, "punish the gainsayers" and "shut their mouths." Tit. 1, 9-11.

It happens not infrequently that those who are exposed as false teachers, and who therefore realize that their business no longer wants to work under the company of orthodoxy, suddenly play the pious and look down with Pharisee eyes on those who hold to pure doctrine, by becoming too pious.

The people who have never experienced true conversion are the ones who say that they are the ones who are not. An example of this is the Iowa Synod. After it has been proven that in its chiliasm it only deceptively professes the symbols, which it therefore also wants to have understood "historically", it now writes most unctuously: "One can be the most fanatical zealot for symbols and symbolism all his life long without ever having recognized in his heart the power and depth, the worthiness and glory of the confession of his church. For it is a far different thing to contend for the eternal truth of God than it is to immerse oneself ever more deeply in it while worshipping." O holy Iowa. Brethren! They do not want to argue for the truth of God, but against it, but they want to sink deeper and deeper into it by praying! Inexperienced people let such pious phrases throw sand in their eyes; experienced people know what is behind them. It is the old one: "I thank thee, O God, that I am not as other men are, neither as this publican."

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### Ecclesiastical message.

The Rev. A. Heitmüller, hitherto of Strattonport, New-York, having been duly called by the congregations of Liverpool, Elyria and Amherst, was installed by me in his new office on the Sunday of Wserieorä. of. H. C. Swan

^..äär. Rev. Hoitmueller,

Liverpool,  
Nochnu Oo., O.  
Synodal display.

The Northern District of the German Lutheran Synod of Missouri, Ohio, &c. St., will hold its sessions this year at Monroe, Mich. from Wednesday after Trinity, May 29.

W. Achenbach, Secr.

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## Solicitation.

Since the Western District Synod, at its just-concluded meeting, has decided to send a copy of the reports to be published for each member of the congregation entitled to vote within its association, and in doing so to follow the relevant indication in the parochial reports: By order of the honorable Synod, those of its voting pastors who have not complied with their duty to send in the reports to Synod are hereby requested to make up the omission by addressing the same immediately to Messrs. A Wiebusch and Son, St. Louis, Mo, as otherwise no consideration can be given to their parishioners when sending the synodal reports.

Rock Island, April 20, 1861.

Chr Aug. Th. Selle, Secretair.

## Receipt and thanks.

For the proseminar in Germany, Pl.00 received from Past. H. Junget in Cooprr Co., Mo. - 81.00 from Rev. Wagner in Pleasant Ridge, Ill. - KIM from Past. F Ruhland in Osbkosh, Wisc. - 83.00 by Past. L. Sallmann by Mr. H. H. Böhnig. - 82.00 by Past. Rush funds from Mr. M. Grüber in Ölean, NA. - 83.25 by Past. Richmann collected on Mr. Steffan'S baptism of children, as well as 81.00 from Mr. H. Kokie and by Past. Richmann himself 81,00. - 88,56 from St. Iohannis - congregation and quite a few members of St PaulusGemeinde dcS Past. Enge hert. - KIM from Past. O- Hanser in Carondclct, Mo. and 82,50 from his parish (namely from Mr. Christ stretches §1 00, desgl. from Mr. W. Lange 50 CtS., his wife 50 CtS. and from Mr. Gg. S trüber 50 CtS.)-60 CtS. vvnPast. Hcinemaunin Cretr, Ill, 50 CtS. by the same from Hrn. G. Stegrr, - K2M from Past. G. Löber in Mes, Ill, -- 81.00 by Mr. H. Richter in Past. Stubnatzi'S parish, - 810.00 from an unnamed by Mr. Noack in NrW-Drleans,- 82.00 from Mr. Rairdrl in Chiragv, - 82.00 from Mr. C. Koch there, - 55.55 ven the parish of Past. Baumgart in Elkhorn Prair'e, Ill, - 86.50 from the parish of the Rev. Hovpe in Ncw-Orleans, - 82.50 from Mr. Frye there, - 82.00 from teacher Conzelmann there, - 81.00 from Mr. Matth. Eberhardt in CvllinSville, Ill, -- 87.50 from Past. Jox in Kirchhain, Wisc., surplus of books sold, - 82.76 from the same. - 82.00 from Messrs. C. Retzlaff and Fr. Nadtkc there, - 81.00 from Messrs. H. Natzke and E. Hillmann there, - 81,38 from A. Schneider and Jungsr. B. daselbst, - 83.75 from J. Natzke, I. Iakvbns, F. Bubltz, G. Zasterow, I. Hrckentorf, Groth, A. Bubltz, C. Heuer, H. Krüger, Ch. Hrckmdorf, D. Fellbaum, Ch. Wolkt, D. Garbisch, Milbrath, D. Heckendorf (G 25 CtS.) there, - 16 CtS. from G. Garbisch, 15 CtS. from I. Höhne and 30 CtS. from some others rbendaselbst.

C. F. W. Walther.

For a second preacher in California received 81,00 from Past. Junget in Cooper Co, Mo, - 85.80 Collecte of the congregation of Past. Hahn'S in Benton Co, Mo. C. F. W-Walther.

With thanks received from the Women's Association in Columbia, Ills, for poor pupils and students, 9 pieces of shirts with bustles, 1 dozen undergarments, 4 pieces of sheets, 7 pairs of stockings, 6 pairs of which were given by Mrs. Heimsoth of Past. Hahn's parish.

C. F. W. Walther.

For Aug. L. Selle of the Women's Club at Rock Island, Ills. 87,00

"C. Seuel collected on the infant baptism of Mr. Heinrich Klusmeyer in the congregation of Mr. Past. P. Seuel to Vincennes 1 ,15

On the child baptism of Mr. W. Lücking ibidem,". 1,30

„ H. H. Sicving vom Jünglingsverein zu Gehlc- beck durch Hrn. Past. Moll6 ,50

F. Wesemann by Mr. Past. Franke in Ad- dison by some members of his congregation 9,00

" Aug. L. Selle of the Women's Purse at Rock Island 4 sheets, 4 pillowcases, 3 pairs of stockings, 3 shirts.

„ Aug. Selle by H. Bartling1 ,00

Collected on the infant baptism of G. L. Finne 4.20

"Aug. Selle by Mr. Pfingsten zu Schaumburg, by Mr. Naitbel in West Chicago4 .00

"F. W. S ellhern by Hrn. Past. F. W. Föh- ling r5 -X)

"I. G. Nütze! by Mr. Raitbel in Chicago, Ill. 4,10

Theod. Mießler by Mr. Teacher Nagel collected at the wedding of Mr. Ernst Brunrvort 83. "5; by Mr. Gockel 82,005 ,15

"A. Mrschy of Mr. Past. Brewer by Mr.

W. Runele10 ,60

" L Lochnervom Jüngling'verein inFrohna, Perry Co., Mo. -10.00

"L. Lochner by Mr. Past. Lochner in Milwaukee, Wisc., by Mr. C. Schubert, by Wittwe Böse, by M. Prasse <s 8IM3, 00

The undersigned hereby certifies to have received the following monies -.

From Washington:

For the proseminar Striving:

From Mrs. Stutz 83,00

For students citizens and threshers:

To the Washington community kirchben basin84 .38

On Stintzing's child baptism collectirt 84,17

For the College-Unterhaltungscasse at Fort Wayne:

Airchencollekte in Washington \$9 .82  
 For college entertainment Scasse in St. Louis:  
 Church collection in Washington \$11 .42

For the Gentile Mission:

From the basin of Washington Gen'cinde-40  
 For college construction in Fort Wayne:  
 First gift from Friedr. Stutz \$20 .00  
 For California:

Bon to an unnamed person of the Washington congregation \$4.00 For the general synodical treasury:

Bon to an unnamed person of the municipality in Washington \$5.00 For Mrs. Wittwe Biewend:

From an Unnamed Person of the Washington Municipality \$2.00 For bey general preseS:

Bon to an unnamed person of the congregation in Washington \$2.00 For Mr. Pastor Röbbelen:

Bon an unnamed person of the municipality in Washington \$7.00

\$73,19

I. M. Bergmann.

The undersigned certifies receipt of the following funds:

For the Mission:

Don Pastor Röder of the Lutheran congregation in Rainham \$3 .30

Bon Mr. Pastor L. Dniltz of the Buffalo Gem. \$14,16

From jug \$1 .00

At Comprecht's child baptism in West Seneca collected \$1.00

From Pastor Dultiz's congregation in West Seneca ges. \$1.36 " Mrs. Huber in Rechtster \$1 .00

" Scratch in " \$1.00

For apprenticeship holders

Bon of the Lutheran congregation in Mwdleton \$2 .25

For Mießler brothers:

By Georg Beck \$3 .50

For Concordia CoNege Construction:

Bon N. in Buffalo debt discharge of Conc.-Coll. \$3.13 " Mrs. Scharre ""00.25

" Schrögel ""00,25

For the general preSeS:

" Pastor Dultiz's congregation in West Seneca \$5.00 For Pastor Walther's travel expenses:

" Pastor Dultiz's congregation in West Seneca ges. \$2.80 Collecte of New York congregation in Mar; \$5.75

in April \$5.13

Together 50.88 I. M. Miner

By the kindness of Mr. J. H. Bergmann from the circle of dear friends to have received 294 florins and 28 kreuzer, certifies with sincere  
 thanks

K. A. W. Röbbelen.

Niederweiler near Müllheim (Baden), on March 24, 1861.

## Get

r pupils of the Concordia Collegium and Seminary:

» General support: Original yield from No. 18 \$143 .05

By Past. Th. Brohm 3.58

\$116,63

(Note: The note on this is misplaced and shall follow.) d. For individual students:

Don Past. Bartling by billing \$15 .00

For W. Richmann, from whose father, and from the

Community in Schaumburg, Ill, \$19.00 20.00

„K. Evil, by Mr. Piepenbrink 20 .00

" K. Rittmaier, from whose mother 6 .00

" C. Küntzel, by Mr. W. WiSmann 0.50; Upper

deck 0.25; Laumann 0.50; W. Meier 2.00;

Eoll. 5,95 9,20

" Greener 5,00

" W. Walter 15,00

" L. Schick, from Past. Pollak's parish, from Fr.

Heavy 1.00; C. Hartmann 2.80; D. Meier 1.20; Unnamed 1.00 6.00

Note: Zn No. 18. are funds for A. W. C. Black and Chr. Schultz, which did not pass through my hand, by error of the printer under my receipt  
 placed.

e. For the household:

From the parish of Hrn. Past. J. Moll's zu Ncw-Gehlen- beck, Ill: 16 pieces of ham and shoulders; 3 sides; some sausages, butter and lard; 100  
 lbs. flour; 5 Bu. Beans; 10 bu. Potatoes; 15 bu. Corn; 15 dozen eggs.

From some members of the congregation Hrn. Past. Schliepsick's, Staunton, Ill: 7 hams; 4 shoulders; 4 sides; 2 bu. Potatoes; 2 pairs of  
 pillowcases; 4 towels; \$4.25;

from the branch of the same from Mr. T. Niemann 1 Bu. Beans; 1 ham.

From Past. Hahn's parish: 24 pieces of ham.

From Mr. Leonhardt in Carlinville, IN, 1 barr. Eggs.

G. Alex. Saxer.



# Get

a. To retire the Concordia College construction debt:

By Mr. Benzemann, Thornton Station, Ill. -- \$ 2.00 By Mr. Bergmann, New York City 3 .63

d. To the Synodal-Casse weftl. districts:

From the congregation of Mr. Past. Ottmann, New Melle, Mo. \$7 ,35

From the Trinity District in St. Louis, Mo. - " 9.45 From the Zion congregation deö Mr. Past. Wolff, leffcr-son Co., Mo. 3.50

From the congregation of Mr. Past. Heinemann, Crete, Will Co., Ill. 9.25

From the congregation of Mr. Pastor Gräbner, St.

Charles, Mo. 11,00

From the congregation of Mr. Past. Polack, Will Co., Ill. 6.00 From the congregation of Mr. Past. Lehmann, Central Township, Mon. 2.00

Don der Gem. des Hrn. Past. Franke, Addisvn, Ill. 8,10 From the congregation of Mr. Past. Scholz, Minden, Ill- - 5,31 From the congregation of Mr. Past. Wunder, Chicago, Ill. 3,60 From the congregation of Mr. Past. Baumgart, Elkhorn

Prairie, Ill. 17.65

From the congregations of Mr. Past. Richmann in Schaumburg and Rothenburg, Cook Co, Ill -- 29.50

By Mr. Bohnhardt, Scott Co, Mo. 1.00

From the Zion congregation of Mr. Past. Hoppe, New Orleans, La- --9 ,00

Easter Collecte of the congregation deS Hrn. Past. Frederking, N. Wells, Mo. 3.35

From the congregation of Mr. Past. Schwensen, N.

Bielefeld, Mo. 6.35

From the congregation of Mr. Past. Th. Grüber at

Perryville, Mon. 10.00

From the congregation of Mr. Past. H. Löber, Frohna, Perry Co., Mo. 2.70

From the centcasse of the congregation in Frohna, Perrn Co., Mo. 6.50 From the congregation of Hrn. Past. Bcyer, Altenburg, Perry Co., Mo. - 8.70

From the congregation of Mr. Past. Heid, Peoria, Ill. 11,00 From the Mr. Pastors: Ottmann, Heinemann, Gräbner, Kühle, Geyer, Wagucr, Schliepsiek, Hoppe, Metz, Ricddl, Jüngel, Schwensen, Frederking, Richmann, Fick, H. Löber, Rennicke, Baumgart, Heid, N. u. N. G \$1,00; G. Löber \$2M; Stubnatzy \$1,85; Eirich \$2,W 26,85

From the teachers: Härtet, Fürstenau, Conzelmann and Krumsieg G \$1,00 4,00

e. To the College - Maintenance Fund:

From Trinity District, St. Louis, Mon. 11.00 From the congregation of the Rev. Fick, CollinSville, Ill. 6.45 From the ImmanuelS Distr. in St. Louis, Mon. 11.00 From the congreg. of Mr. Past. Polack, Will Co, Ill. 7.00 From Mr. W. Buchholz by Mr. Bartling, Atti-son, Ill. 1 ,00

From Mr. Chr. Burmester through Mr. Bartling, Addison, Ill. 1,00

From the congregation of Mr. Past. Franke, Addison, Ill. 18.55 From the congregation of Mr. Past. Kühle, Matteson Station, Ill. 4 .30

From the comm. of Mr. Past. Brewer, Pittsburg, Pa. 18.00 From Mad. M. Str. in St. Louis, Mo. 1 .00

From the congregation of Mr. Past. Beyer, Altenburg, Perry Co., Mon. 17.00

From the congregation deS Hrn. Past. H. Löber, Frohna, Perry Co., Mo. 6.00

ä. To the Synodal - Missions - Casse:

From the Trinity District in St. Louis, Mo. - - > - 5.00 From the congregation of Mr. Past. Fick, CollinSville, Ill. 5.75 From the congregation of Mr. Past. Moll, N. Gehlen-brck, Madison Co, Ill. 8.25

From an unnamed person by Mr. Past. Gräbner, St. Charles, Mo. 0.50

From Mr. Richter through Mr. Past. Stubnatzy, Thornton Station, Ill. 7->.\$ 7.00

From the congregation of Mr. Past. Metz, New.Or-

leans, La., for the months of February and March-. 14,05

Bon der Zionsgemeinde des Hrn. Past. Hoppe, New-OrleanS, La. 7 .50

From the congregation of Mr. Past. Th. Grüber at Perryville, Mo. 5.50

Collecte on Gottl. Nagel'S wedding by Past. Th. Grüber 1,25

From the congregation of Mr. Past. G. Grüber, Dissen, Cape Girardeau Co, Mo. 2.53

s. For inner mission:

From Mr. Frerking, St- Joseph, Mo. 2,00

From the Trektin brothers byMr. Prof. Larsen - 2,00

From the bell bag of the congregation of Mr. Past. Stubnatzy, Thornton Station, Ill. 11.00

L. For the new seminary building at FortWayne:

Collecte on Mr. Menert'S wedding by Dr.

Bünger, Altenburg, Perry Co., Mo. 9.50

From the congregation of Mr. Past. Ottmann, New-

Melle, Mo.	26,50
From the congregation of the Rev. Dörman, Augsta, St. Charles Co, Mo. 8.50	
From the congregation of Mr. Past. Dörman, at the	
Brush Fvrk, St. Charles Co, Mo. 6.50	
From the congregation of Mr. Past. Moll, New-Gehlenbck, Madison Co, Ill.	25,25
From the congregation of the Rev. Metz, New-Orleans, La.	127.50
From the Zion congregation of Mr. Past. Hoppe, New-Orleans, La.	13.55
From the congregation of Mr. Past. Jüngel, Goochs Mills, Cooper Co., Mo.	10.00
From Mr. F. Frihe, same	1,00
From Mr. H. Meyer, ibid.	1,00

Ed. Noschkc.

## For the **Lutheran** have paid:

The 13th year:

The gentlemen: W. Linse, W. Klöpper, A. Lücke.

The 14th year:

The men: W- Linse, M. Fellwock, A. Merlan, W. Klöpper, Ferd. Markworth, Scebold, A. Lücke.

The 15th year:

The men: A. Kämpfe, W. Linse, M. Fellwock, F. Deninger, W. Klöpper 50c., F. Markworth, Scebold, C. Weybe, H. Niemann, G. H. Fischer, I. GonMein, A. Müller.

The 16th year:

The men: C. Schmcding, F. Wallowe, G. Scholz, E. Fredcricksen, D. Meier, C. Weigle, L. Falk, A. Kämpfe, W. Linse, Past. W. Hattstädt 8 ix, F. Bötling, F. Neit- mcicr, M. Fellwock, F. Deninger, C. Beier, H. Allwardt, L. Sticgemeier, P. Muuzel 4 er, F. Markworth, I. Rup- pert, H. Knoke, F. Grefe, Schlagenhanf, C. Fischer, C. Wcyhe, C. Schumacher, G. Drechsler, L. Stille, L. Robe, G. Strccb §10.50, Past. A. F. Knape, F. Nagcl, HerpolS- heimer, F. Rullermann, I. Schaffner, Nic. Zelt, Past. W. Engelbert 20 Er., H. Niebaum 50cts., I. Gonglcin, Lix, Mchner, A. Müller.

The 17th year:

Messrs: H. Johaning, Phil. Studt, H. Frost, F. Thessin, Phil. Schwaniugcr, L. Falk 50cts., W. Linse, H. Rullmann, C. Meier, H. lungknz 90ctS., Past. I. L. Schulze, Lud. Lucker 4 Ex., W. v. Nenner, Chr. Otto, A. Jäckcl, M. Merz, Past. G. M. Zucker 3 Er, I. Ncitzel, I. Wilke, I. Utch, C. Voigt, F. Budahn, G. Schulz, C. Steinbach, W. Vorchardt, L. Borch, W. Hoppe, F. Menge, D. Heitzbausen, I. Krüger, Past. M. Merz 3 Er., F. Radecke, A. Ilchneider, W. Brucer, W. L. Rösencr, Past. I. G. Kunz, Past. H. Lemke, H. Sebel, Zurmühlen, Wul- fcköttcr, H. Möller, W. Windhorst, H. Lanmann, Past. F. Ottmann, F. Kemner 50cts, Past. I. H. Dörmann 12 Er. H. Kühl, L. Länger, G. Maier, F. Stock, H. Mcier, P. Diebl, F. W. Stock, Fricke, W. Kuhlmann, Past. I. M. Hahn 4 Ex., B. Günther, Past. W. HoUS, A. Pliimdooff, Fr. Grefe, H. Sachtleben, F. Freye, Past. C. Schlieysick, Schlagcnbauf, C. Fischer, G. Brackmann, H. Frrrking, C. Weybe, Past. C. Brauer 89ctS., E. H. Wechsler 78ctS., Bingler, Nackenhorst, G. Müller, C. Rosten, I. G. Hoff- mann, A. Franke, G. Thomas, G. u. C. Frantzcl, G. Ruterd 65ctS., I. Vayhingcr, C. Biersosch, C. Schumacher, G. Nübel, W. Bode, F. Wclpe 50ctS., G. Drechsler 5l>cts. C. Krieger 50cts., L. Stille 50ctS., E. Lücke, F. Aolling, W. Siefger, E. Hohmeyer, H. Wiebruck, I. Wilkening, F. Wentc, F. Nahe, C. Steegee, Phil. Wille, Phil. Will- harm, C. Richert, C. Harmrning, I. O Meyer, Past. A. F. Knape, H. Mönch, W. Precht, H. Ochlerking, D. Lührs, Burmester 50cts, Fr. Nagel, Herpolsheimer, Nie. Zelt, T. A. Loßner, H. Nagel, C. Humingcr, F. Nirpert, W. Bahn, W- Wilk, W. Behrens 2 Er., W. Lotbmann, H. Haiker, H- Niebaum 50ctS., H. Meyer, I. Sattler 2 Ex., K. Büscher, A. Nebrig, W- n. G. Hoffman", G. Waidclith, E. Änrckhardt, D. Meyer, C. Hcrpolsbeimer, I. Gonglcin, I. Hügli, I. Böger, C. Salge, C. Wille, Fr. Kasteiung, Past. W. Hvppe c Ex., A. Müller, Phil. Reinhardt.

M. C. Barthel.

## Volume 17, St. Louis, Monday, May 14, 1861, No. 20.

(Sent in by Th. Brohm.)

### The Christian and Politics.

It seems to me to be of utmost importance that we make it quite clear to ourselves how we have to prove ourselves as Christians and God's servants in this time of political confusion and agitation of minds, partly so that we do not sin grievously for our person, and partly so that we do not give cause for the Lutheran congregations to be disrupted and torn apart by discord.

I therefore submit for your consideration and examination the most noble principles which, in my opinion, must guide Christians at this time.

(1) As at all times, the distinction between spiritual and temporal government, between things that are spiritual and belong to the kingdom of heaven and those that are temporal and belong to civil life, must be strictly maintained, and care must be taken that one is not mixed with the other.

Accordingly, all political questions, insofar as they are of a purely political nature, are to be strictly excluded from the pulpit and congregational meetings.

2) However much disagreement about matters of politics may be deplorable and is a striking proof of the great darkening of human reason, which does not even in the things subject to it know the truth with unquestionable certainty.

and as pernicious as this diversity can be to the general welfare of a state, we must neither expect nor demand complete unity among Christians in this matter, simply because it is not promised to us.

To demand unity in matters concerning eternal life is not an excessive demand, partly because God has given us the source and rule of truth, his Word, and partly because he has promised us the Spirit of Truth, who is to guide us into all truth; but in matters which God has subjected to the judgment of human reason, without revealing his will to us in the Holy Scriptures, to demand complete unity would be presumptuous and would lead to intolerable tyranny. It would be presumptuous to demand complete unanimity in matters that God has subjected to the judgment of human reason, without revealing His will to us in Holy Scripture.

3. differences of political opinion, if they do not otherwise arise from false doctrine or are connected with it, e.g. false doctrine of authority, serfdom, blending of civil and Christian liberty, may exist without prejudice to unity of mind and faith, as well as differences of opinion on matters of art, civil intercourse, the best way to farm, and so on.

(4) But in order that in consequence of these differences the unity of spirit and faith may not be disturbed, brotherly love must be the queen of our mutual conduct toward one another.

Love, however, does not judge the other for dissent, does not despise him, un Love does not take it upon itself to impose its personal convictions on others with impropriety, still less does it want to exercise dominion over him or have everything ordered only according to its own head. Love suspects nothing evil, suspects no one of deviating political views but an un-Christian; it gladly believes the best of him, even if it believes him to be caught in a great and harmful political error.

One of God's holy purposes for letting us experience this present time is undoubtedly also so that in this school we learn to practice brotherly love to a greater extent and with more self-denial than was possible in quiet times. Happy is he who recognizes this time as such a school and that self-denying love as his present task in life.

(5) It must be unbidden among Christians to express their political views in social circles, to defend them with every reason, to contradict the opponent and to seek to refute him; but all this must be done among Christians with modesty, with gentleness, without passionate excitement, with careful consideration, not with weapons of ridicule and scorn, by which no conviction but only bitterness is engendered. It is precisely by such conduct, guided by Christian love, that Christians must distinguish themselves from children of the world.

(6) Just as it behooves a Christian to be moderate in his behavior, so it behooves a Christian to be moderate in his behavior.

The people of the country must be honest and humble in the assertion of their political opinions, especially those who cannot boast of being experts and masters in statecraft. When famous men who have grown gray in state office, and whose ability and honesty cannot be denied, hold different views on important political questions, it is indeed intolerably presumptuous to boast, speak and act as if one were an expert, when one has neither gifts, nor knowledge, nor profession, nor sources of help for acquiring a well-founded, matured conviction, and has drawn one's political views only from the dishonest source of a political party paper.

This modesty and this legitimate distrust of one's own wisdom is especially recommended to young people, but then also to all those who are more or less not political experts.

Luther, when he was asked for an opinion on the opposition of the Protestant princes against the emperor, simply limited himself to a theological answer; but as far as the difficult questions about the constitutional relationship of the emperor to the German princes were concerned, he did not consider himself competent to pronounce a certain judgment, but referred to the experts, the jurists. To him, a Christian, however bright of mind he may have or think he has, should not be ashamed to confess his greater or lesser incompetence in judging difficult political questions.

As long as a Christian is somehow unclear, uncertain and doubtful about an important political question, it behooves him to remain neutral. It is irresponsible recklessness and presumption to promote by one's vote certain measures on which the well-being or fate of a whole nation, the life or death of countless people, depends, while there is still some uncertainty of conviction or possibility of error.

8. If the conscience needs counseling from God's Word, turn privately to one's pastor or to an experienced Christian; if one needs information and guidance about political questions, about the correct interpretation of a law, etc., seek advice from experts.

(9) It is not serious enough to warn everyone against so-called political indulgences, political chatter as a pastime, and such loose talk, which corrupts the noble time and alienates the soul from godliness. When speaking about politics, let it be done with godliness and seriousness, with the conscientious intention of either learning or instructing.

(10) In all the interest which a Christian, as a citizen, takes and is obliged to take in the political questions and events of the time, let him not forget, for God's sake, that his walk is in heaven and that he is called to be a stranger and pilgrim on earth. He watches and prays that his heart may be under

In the hustle and bustle of the world, it does not take on an earthly meaning, it expresses itself in unbelieving fear or as political zealotry, in which trust in the living God, the love of his Savior, the daily penitent recognition of his own guilt of sin, the striving for that which is above, no longer finds room in the heart.

(Submitted by k Lochner.)

### Hymnological walk through our hymnal

for the promotion of its blessed use in church, school and home.

(Continued.)

4. in addition to the above overview of the songs poets and their times, here are a few additional notes.

a. Even though the Reformed Church of the German tongue has not lacked individual gifted songwriters, and can boast, for example, of Johannes Zwick, Ambrosius and Thomas Blaurer from the 16th century, and Joachim Neander from the 17th century, along with Louise Henriette, Electress of Brandenburg, the Lutheran Church remains undisputedly the singing church, which has received the gift of this kind of prophecy in the richest abundance from the Lord. Nevertheless, from the beginning, it has not disdained to sing the most beautiful

The first two years of the program were devoted to the development of the new poetic form. \*) Accordingly, we find not only in Buffalo's hymnal, but under 118, 135, 341, 111 and 220 also in ours, according to the procedure and model of older orthodox hymnals, several such songs. However, because our hymnal at nos. 341, 111 and 220, by adding another (Lutheran) name, leaves it in doubt as to who the actual author is, Dr. Schaff claims that this is due to the "confessional prejudice", as a result of which in the few other songs by reformed poets, even in the undoubtedly Neanderthal: "Lobe den HErm, den mächtigen König der Ehren" (Praise the Lord, the mighty King of Glory), a fictitious (invented) Lutheran name is given in addition to the actual author in our hymnal. However, if Dr. Schaff wanted to look at our hymnal with a little less of his own anti-confessional "prejudice," he could

convince himself otherwise. Is nevertheless with Nr.

70 †) and 118 the Swiss Zwick par excellence is designated as author, and with respect to 111, 220, and 341, as is known, the data in

Luther himself writes in the preface to the Leipzig edition of his songs of 1545: "The song: Nun laßt uns den Leib begraben (Now let us bury the body) bears my name; but it is not mine, and my name shall henceforth be taken from it; not that I reject it, for it pleases me very well, and has been done by a good poet, called Joh. Weiß, without him having done a little work on the sacrament; but I will not attribute his work to anyone. (S. Luther's Werke, Erlanger Ausgabe, Vol. 56, p. 308.) D. Ed.

†) About the actual author of this song more details at his place.  
older Lutheran song collections more or less differently. Thus, for example, with reference to No. 111: "Jesus meine Zuversicht" Ziegler is given as the author in the Dresden, Joh. v. Assig in the Leipzig and Breslau Gesangbuch, as well as in the Liedercommentar of Schamelius, and Rambach notes in his Anthologie 1819 that, although erroneously, for a long time Joh. v. Assig was taken for

the author. Or does the modest question mark added to the name Neander under No. 135 probably also come from the "confessional prejudice" because it is from our hand? - —

b. The history of the sacred folk song as a **church** song begins, however, only with the Reformation, because until then, as a rule, only Latin hymns were sung in church and these again only by clergy and monks. But that the introduction of German folk song into public worship, like the use of the German language in the liturgy, is not out of all connection with the past and is something unheard of, is also invoked by the Apology, among others, when it says in the article on the mass: "So we keep the Latin for the sake of those who know Latin and let German Christian chants go alongside it, so that the common people also learn something and are taught the fear of God and knowledge. The custom is always considered praiseworthy in the churches. For although in some places more, in some places less German songs are sung, in all of them the people have ever sung something in German, so it is not so new." To refrain so completely from singing in the native language at church services was something impossible, especially for the German mind. The people sang something in German not only during spiritual acts outside the church, during pilgrimages, processions, petitions, etc., but now and then also in the church, especially on high feast days. In the dioceses of Mainz, Trier, Cologne, Worms and Speyer, the following was sung during the Easter Vigil service in the 15th century: "Christ is risen. In the collegiate churches and elsewhere, a small statue of our Savior was raised on Ascension Day and the people sang: "Christ went up to heaven. Similarly, at the Pentecost celebration, a live or wooden dove was let fly down and the people sang: "Now we pray to the Holy One.

Geist," of which the first verse was already present at that time. This belonged to the so-called "quiet ones," i.e. to that class of German songs in which every verse ends with the Kyrie Eleison or Kyrieleis, whence the name "quiet ones. According to Wackernagel, the people first sang only the Kyrie Eleison as a chorus to the hymns of the clergy or otherwise individually as an acclamation, and that in multiple repetition. In order to avoid the monotony of such repetitions, the people

In order to escape this, a number of German forms were composed, which were then sung by the people to the melody of the Kyrie Eleison. Thus, in the 13th century, the above-mentioned Pentecost chant was created; in the 15th century, the Christmas chant: "Praise be to Jesus Christ" v. 1; in this very century, the Easter chant: "Christ is risen from the torment of all" and so on. The latter seems to have been most in use. F. Diel, 1491 pastor at Mainz, tells that there the song: "Christ is risen" was sung every Sunday from Easter to Pentecost before and after the sermon by the preacher and continued by the people. The same thing happened in Swabia around 1506. In the Würzburg Latin ritual of 1482 it says on Easter Day: "When this is finished, *Victimrw paseknli Irmäes immolent ehrisdiani* will be started" together with the German song: "Christ ist erstanden," and in an old collection of songs: "Hie jubiliret die ganze Kirch mit schallender hoher Stimm und unsäglicher Freud: Christ ist erstanden 2c." Of course, during the reign of the Lutheran language, the singing of German hymns was always only tolerated, just as from the time of the Reformation until now in the Roman churches of Germany the singing of German hymns is actually only permitted to the congregation in order not to give the Lutheran church too much of an advantage by completely denying a need that is so urgent to the Germans. \*) In spite of all this, the number of such German hymns dating from the Middle Ages is still too small.

The people sang themselves into Luther's doctrine," the papists of the Reformation said. In order to inhibit this extraordinary effectiveness of Lutheran folk singing among the Catholic people, mau In order to inhibit this extraordinary effectiveness of the Lutheran popular song among the Catholic people, mau opposed in particular those Lutheran songs which were a particular thorn in the side of the pope and his followers. These were, above all others, the two songs: "Salvation has come to us" and "Keep us, Lord, by your word. In reference to the former, it is written in a collection of songs: "Follow a spiritual song about faith and good works, how one can thereby become blessed, to report on the seductive song: Salvation has come to us." To the latter, the cathedral dean Leisentrit of Olomouc sang this: "Bei deiner Kirch' erhalt uns HErr. Yes, just as the papists become sows and make sows in their opposition to the truth, so they even tried to spread such parodies of this song among the people, such as: "Preserve us, Lord, by thy sausage, six measures to quench our thirst. The papists, however, not only tried to counteract the influence of Lutheran folk singing with individual songs, but they even felt compelled to publish entire German hymnals. Thus, as early as 1547, a hymnal was published in Leipzig by Michael Vehe and the two composers W. Hcintz and Johann Hoffmann for the papist congregations of the German tongue, in which even several of Luther's songs were used and changed in favor of the papacy in the relevant places or provided with newly added verses. As Behe says in the preface, this hymnal came into being because many Christians had desired that songs be available and collected which "the common people could sing to God in praise and honor, to awaken the spirit and stimulate devotion, in and out of the arks before and after the sermon," and so on. In 1610, by order of the Bishop of Speyer, a hymnal was published in Cologne, in which, in addition to other songs by Luther himself, the Christmas carol "Vom Himmel hoch, da komm ich her," is found. However, many Catholic bishops and synods seriously forbade the inclusion of Lutheran songs in the hymnals.

The number of original hymns, as well as translations and reproductions of Latin hymns, is greater than some might think. These probably amount to 32, those to probably as many, if not more. Admittedly, there are many weeds among the wheat, and especially the number of idolatrous hymns, hymns to the saints, and hymns to the Virgin Mary increases as the Reformation progresses; but if one wants to see how the invisible congregation of saints manifested its existence under the papacy, then one may only refer to those pure spiritual folk hymns.

Accordingly, not all the hymns of Luther and his friends are original Reformation hymns, such as: "Now rejoice, dear Christians," or "Sustain us, Lord, in your word," or "Our God is a stronghold," etc. But by taking up those existing pure songs as an essential part of the purified liturgy, improving or expanding them, Luther proved, as in his entire Reformation, that he did not break radically with history, and it is an uplifting thought for us that here too, through him, we have become the heirs of what the true church possessed before him, and that as often as we sing: "Praised be thou, Jesus Christ," or: "Christ is risen," or: "Come, God Creator, Holy Spirit," and the like, we have become the heirs of what the true church possessed before him. Spirit," etc., we also thereby confirm our connection with it!

However, the notes, says Dr. Luther, must first bring the text to life," and the old Matthesius writes in the preface to his friend and cantor, Nikolaus Herman's, spiritual songs: "The text in the Scriptures is indeed in itself the most lovely musica, which gives consolation and life in mortal distress and can truly bring joy to the heart. But when a sweet and longing melody is added, as a good melody is also God's beautiful creature and gift, the song takes on a new power and goes deeper to the heart. We must let instruments have their honor and glory, if they are used for sincere joy and to awaken the hearts of the listeners in churches and sincere gatherings (banquets). But human voice is above all, especially if the chants and singers are artificially arranged and carry along their melody in a fine manner; the text is the soul of a sound". When our church hymnal was published, it was announced in the advertisement that it should be accompanied as soon as possible by a **melody booklet**. The preparatory work for a collection of melodies in their original form, which is finding more and more acceptance in our congregations, had already begun when Dr.

Layritz informed us that he intended to take our hymnal into account in the new revised edition of his chorale book. Thus, on the basis of this book, our melody booklet was published in 1851. At its first publication

It seems to have had 130 melodies; a soon following second edition increased the melodies by 70; a third one gave the melodies in the easiest possible keys in consideration of unpracticed violin players; a fourth edition, however, is said to be presently under attack -- a pleasing proof of the increasing return of the congregations to the church melodies in their original form. The unadulterated songs, after all, imperiously demand the return of the unadulterated melodies for their lovers. This companion to our hymnal is entitled:

"223 Melodies of German Kirch enge sänge mostly from the 16th and 17th centuries in their original rhythms and tones according to Dr. Fr. Layritz. For use by Christian congregations of German tongue in North America."

(To be continued.)  
(From the Freimund.)

Lutheran Exam.

**From Baden.** When Dr. Georg Major wanted to travel to Regensburg for the religious discussion no. 1541, he first went to Dr. Luther to bless him, and found these words written in Dr. Luther's hand at the entrance to his study: *Rostrum prot'688or68 examinunäi sunt äo eoena Domini* d. i. our Professores shall be examinirt of the Lord's Supper. He therefore asked: Venerable Father, what do these words mean? To which the great doctor answered: "What you read and what they say, that is the opinion, and when you come home again and I also, then an examination will have to be set up, for which you should be required as well as others. But when Dr. Major wanted to rid himself of the suspicion with great prayer and clear confession, he finally received the answer: "You make yourselves suspicious with silence and camouflage; but if you believe as you speak for me, then speak such also in the churches, *in lectionibus, 6on6ionihu8 ot privatis oolloHuÜK* i.e. in lectures, in lectures, in lectures, in lectures, and in lectures. i.e. in lectures, sermons and private conversations, and strengthen your brethren, and help the erring back to the right way and contradict the wanton spirits, otherwise your confession is only a larval work and of no use. He who holds his doctrine, faith and confession to be true, right and certain cannot stand in the same stable with others who hold false doctrine or are devoted to it, nor can he ever give good word to the devil and his scales. ! A teacher who is silent about error and yet wants to be a true teacher is worse than a public fanatic, and with his hypocrisy does more harm than a heretic and is not to be trusted; he is a wolf and a fox, a hireling and a belly servant 2c. and may despise and hand over doctrine, word, faith, sacraments, churches and schools; he is either secretly in cahoots with the enemy or is a doubter.

and windvane, and will see where it will end, whether Christ or the devil shall prevail; or is altogether uncertain in himself, and not worthy to be called a disciple, let alone a teacher, and will not anger any man, nor speak his word to Christ, nor hurt the devil and the world 2c."

That the same examinations still occur today, only in a different form, is clearly demonstrated by Pastor Hoffmann in Gedern in the Grand Duchy of Hesse, who was forced to leave the (sheep) fold of the Hessian regional church, especially by the struggle for pure communion, and was now accepted into the Lutheran church by Pastor Hein with a small group of faithful souls. Further proof of such practical exämen is provided by the following: On a far-looking hill near Basel, hard on the border of the Baden Oberland, shines the old little church of St. Chrischona. Here a devout Christian in Basel has a pilgrim mission whose disciples, mostly young craftsmen, are trained for Jerusalem, Abyssinia or even for Texas. The house father is an Anglican chaplain and old Basel missionary. In this pious institution, the Union form became more and more pronounced, especially with regard to communion. Catholics and Protestants from Switzerland and Baden are admitted to the sacrament if they declare that they love the Lord Jesus. It is easy to see how detrimental this is to our neighboring towns in Baden.

Among the 40 pupils, including many children from Württemberg, who were also taught the confessions of the Lutheran Church, there was gradually loud opposition to the mixed communion of all confessions and to the proper practice leading to it, especially since Baptists and Methodists also received the same care as Reformed and Lutherans at the institution. Now the distress of conscience of several brethren became great when the committee declared: "One need not be so strict about the sacraments, they are lesser things; in recent times the most eminent men have agreed that one should not take it so harshly, as the alliance in Berlin proved. Love is the true religion, confession and doctrine are secondary matters. Now it was clear to the brethren who had become decidedly Lutheran that they were to pull together with "sectarians," Anabaptists, Methodists and others. But they did not want to deny their faith, which was founded on God's Word and the confession of the Lutheran Church and had been strengthened in these battles. Therefore, in their distress, they turned to us Lutherans in the Baden Oberland, and were received with joy. As strict Lutherans, they were in any case objectionable in the pietistic institution and therefore, although they had good testimonies, they were gladly dismissed. One from Baden and two from Württemberg, all three of them

Formerly shoemakers, brave young men, walked cheerfully to our Ihringen on Epiphany, where they renewed and pledged their loyalty to the Lutheran pastor for the contending church. They had already been Lutherans before they came to us, according to their heart's faith, and now, in the enjoyment of the pure Sacrament, they also publicly sealed their covenant with the orthodox Lutheran congregation. They said, "We would rather be blessed shoemakers and Lutheran Christians than unblessed missionaries tainted with union sin." What a joyous Epiphany this was for us in lonely Ihringen! The Lord looked upon his wretched handmaiden. These three brothers, German men, living kings and priests of JEsu, were probably a better sight for us than those three dead kings whose bones are shown in the Cologne Cathedral in precious reliquaries for the Roman Catholic people to worship. Our three living saints are now being prepared at Steeden in Nassau by Pastor Brunn for the service of our Lutheran brethren in North America. They can sing in truth:

**Our dungeon, where we sat And with sorrows without measure Wore away our very heart, Is in pieces and we are free.**

So far they have passed their Lutheran examination well in the sense given above by Luther. May the Lord grant that they and we with them will not fail this continuous examination, but that they will pass it well every day, even in the last trouble, at the last judgment, and be crowned with glory.

We wish that our professors, doctors, pastors and all members of the present and former Lutheran churches would often be led through the fire of such a Lutheran examination and come out of it purified, so that they all stand pure and true in the doctrine and practice of the sacrament. Then the basic word of our church will also prove itself with all honest Lutherans: "The righteous **lives by** his faith."

**"Are the subordinates bound to obey the authorities when the same calls them to any war?"**

To this question, the godly Johann Gerhard answers as follows in his Christian Doctrine of Faith:

"To advise the consciences of the subordinates, it is necessary to distinguish between a notoriously (universally) unjust one and



one whose cause is doubtful or hidden. If the authorities raise a notoriously unjust war, the subordinates are absolved from obedience by the apostolic rule Apost. 5, 29: One must obey God more than men. Thus, when Saul's satellites were commanded by the king to kill Ahimelech the priest, they were justified in refusing to carry out the order.

refused. 1 Sam. 22, 17. The Egyptian mothers of the wives were right when they refused to obey the royal command to throw the children of the Israelites into the water. Ex. 1, 17. But if the cause of the war were doubtful or hidden, the subjects must observe the well-known rule: Stick to what is certain, leave what is uncertain; but now it is certain that the subjects owe obedience to the authorities if the latter do not command what is obviously ungodly and unjust. Therefore, they should not inquire into the causes of the war and the intentions of the authorities in a presumptuous and perverse manner, but should do their official duty. Even if the cause of the war were really not quite sufficient and lawful, the subjects are absolved from sin if they take up arms at the command of their authorities. Thus the judge who sentences to death a person whose case has not yet been sufficiently investigated and examined sins, but the executioner who executes the sentence does not sin when he kills the person sentenced to death because he obeys a superior whose verdict in a doubtful case he is not obliged to investigate. Augustine writes in the 22nd book against Faustus, Cap. 75: "Even that warfare which is waged out of human evil desire can do neither the immortal God nor his saints any harm; on the contrary, it is found to be of benefit to them for the exercise of patience and for the humbling of the soul and the endurance of paternal discipline. 2c. Since, therefore, a righteous man, if he does military service even under a godless king, may justly fight at his command, preserving the order of civil peace, if it is either certain to him that what is commanded is not contrary to God's command, or not certain whether it is so; so that the unlawfulness of the command renders the king guilty, but the reason for serving proves the soldier blameless."" (l^oo. tū. äo maZistrntu, §.401.) It goes without saying, however, that if a citizen thought that a war to which he was to be forced was notorious, i.e. universally known, or quite obviously ungodly, that the citizen would not then take up the sword against his own authority, but would either have to patiently suffer the punishment imposed on him or emigrate.

### From the cross.

(From Anton Corvinus "Christliche beständige und in der Schrift und heiligen Vätern wohl gegründete Erklärung und Erläuterung der vornehmsten Artikel unserer wahren alten christlichen Religion, für arme ungeschickte Pfarrherrn in den Druck gegeben." Münden, 1542.\*)

The sermon about the cross and the believer's challenge is also a necessary and comforting one.

Orthography and punctuation have been changed, otherwise everything is verbatim. - The above-mentioned writing by Corvinus forms the first part of the church order for the principalities of Göttingen and Calenberg written by him.

Sermon. For since the word of the holy gospel should and must be in the church, where it is otherwise to stand against the infernal gates, and yet cannot have such a word without challenge and resistance, the high command demands that the people be prepared and made fit for the future tribulations, if they are otherwise disposed to keep the word, so that they may realize that such a cross must remain with the word and be borne with special gentleness and patience. For first of all, that the word brings persecution with it, the holy apostle Paul testifies, 2 Timothy 3. 3, when he says, "All who desire to live a godly life in Christ must suffer persecution. On the other hand, that one should be especially patient in such matters, the Lord Christ himself teaches, Luke 21: "You will be hated by everyone for my name's sake. And one hair of your head shall not perish. Keep your soul with patience.

But we do not speak here of such a cross as the prophets of Baal laid upon themselves out of their own and foolish devotion without God's command, or as the Anabaptists lay upon themselves now, since it is neither demanded by necessity nor done for the sake of the Word. But of such a cross we say, which is laid and sent to the faithful by grace for the sake of the gospel, so that their faith may be tested and God's love for us may become all the more glorious through our redemption. The Scriptures praise such a cross, lest anyone think that everything man suffers for his wickedness is to be counted here. For those who act against common peace, strangle, rob, steal, etc., cannot say, when they are saved and justified, that they suffer such things for the name of Christ or for the sake of the gospel, but must confess that they have caused and deserved such things by their wrongdoing, as St. Peter says: this is grace, if someone bears evil and suffers injustice out of a good conscience toward God. For what glory is this, if you suffer blows for iniquity? But if you suffer and endure for goodness' sake, that is grace with God. 1 Peter 2: Even though a wrongdoer would come to the right knowledge of his sins and faith through the Word, such deserved punishment would undoubtedly be turned into a holy cross, and the punishment would be counted as a gracious cross. As one has an example of this in the thief who died on the cross: He came to the knowledge of his sin and of Christ on the cross and was taken up into paradise. Luc. 23.

But such a Christian's cross is not always an outward but sometimes also an inward cross. Which we therefore indicate, so that we do not get into the same situation with the mad Anabaptists, and exclude from the number of Christians those who do not have outward afflictions.

\*) h. punished. \*\*) i. e. misdeed.

conclude. For who does not know that we sometimes suffer such temptation, anguish and affliction in our conscience, for which we would much rather suffer and bear threefold temptation in an outward way? The prophet David knew very well how to speak of such inward afflictions, as we can see from the Psalms, in which he so earnestly complains about such heartache and secret suffering and asks for redemption and salvation. In Psalm 6 he says: "Oh Lord, do not punish me in your anger and do not chastise me in your wrath, etc.". Was there not a secret suffering, cross, fear and temptation here? Similarly in the 13th Psalm: Lord, how long will you forget me? How long will you hide your face from me? If we do not lift up and bear the outward cross, namely all kinds of persecution for the sake of the word, we certainly have the secret suffering so that we find enough to do. Although they are commonly with one another, and if we suffer outward persecution, inwardly faith also has its exercise and is tested.

Nor is such suffering of the Christians a useless or futile suffering, but it is accomplished and directed in us, so that our faith is tested here as silver through the fire, Deut. 8. Likewise, that we thereby recognize the gracious will of God and learn and measure from it that we are His children and belong to His kingdom, as Scripture Proverb 3 says: "Whom God chastens, He loves and is well pleased with him, as the Father is with the child. Because such a Christian's cross is such a salutary and gracious thing, who would despair in it? Who would not, when thus tested, look to his comforting promise, in which he promised us help, support and salvation? If he can send us affliction, he can also graciously lift it up in his time; if he can afflict us, he can also comfort us; if he can strike, he can also heal. But let us ask, plead, call and persevere in prayer, and we will not be left desolate, for he himself says: Call upon me in trouble, and I will deliver thee, and thou shalt sing praises. Psalm 49 (50).

Yes, why should we be timid in our suffering, which God lays out for us out of pure grace for our good, because Christ also promises us eternal blessedness in return? Blessed are they, says Matthew 5, who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you for my sake, and persecute you, and shall say all manner of evil against you, lying in it. Be glad and rejoice, for you will be well rewarded in heaven. But it must be noted here that God does not want to compare our tribulation with eternal life \*) just because we have borne and suffered it with patience, but because of it,

**\*) i.e. reward, repay.**

that he has promised us such things. For patience is not ours, but God's work, which he must work in us through his Spirit, as is seen in Galatians 5. If patience is his work, and if he wants to crown his own work in us for the sake of his promise and compare it to eternal life, then we do not deserve it, and so it remains true everywhere that one is saved by grace through faith and not by one's own works, Ephesians 2:2.

**Luther's confession that Christ's body and blood are everywhere, where Christ's Supper is held according to its order and institution, let it be administered by whoever wants it.**

After Luther had written against the Papist Mass, some thought that Luther had thereby also rejected the Lord's Supper, when the Papists hold it next to the Sacrifice of the Mass; therefore Luther wrote in his "Letter to a good friend concerning his book on the Angular Mass" of 1534, among other things, the following:

I hereby confess to God and all the world that I believe and do not doubt; I will also, with the help and grace of my dear Lord Jesus Christ, persevere until that day, that wherever Mass (the Lord's Supper) is celebrated according to Christ's order, whether with us Lutherans or in the papacy, or in Graecia, or in India, even if it is only one form, it is unlawful and an abuse, as happens in the papacy, around Easter and elsewhere in the year, when people report it: There, under the form of bread, the true body of Christ, given for us on the cross, and under the form of wine, the true blood of Christ, poured out for us, is not a spiritual nor fictitious body and blood, but the true natural, from the holy virginal true human body of Mary, without male body, received only from the Holy Spirit; Body, conceived by the Holy Spirit alone; which Body and Blood of Christ also now above, is seated at the right hand of God in the Majesty, in the Divine Person, who is called Christ Jesus, a right, true, eternal God with the Father, of whom He was born for ever 2c. and such body and blood of the Son of God Jesus Christ not only the saints and worthy, but also the sinners and unworthy truly act and receive bodily (although invisibly,) with hands, mouth, cup, pateuen, \*) Corporal, \*\*) and what they use for it, when it is given and taken in the mass.

This is my faith, I know it, and no one should take it away from me. For I confess it not only because I have often and sometimes received great comfort for myself from such faith in the sacrament in my great, great anxieties and distresses; which experience is enough for me personally to confirm my faith: but also because I have read the clear, public, certain text of the Gospel.

**\*) Wafer plate.    \*\*) The measuring cloth.**

I will stand by my testimony (as much as I always like) against all others, both old and new error and heresy, and have resisted the devil's malice and evil to my dear brothers and sisters in Christ, according to the Christian duty of love, for service and correction.

Just as I, not yet a true Christian, can deny that the name of God is the right, true, natural name of God, if a false jack swears or curses at it, for the sake of such a jack or devil, it does not become another name of God. Again, if a saint, Saint Paul or Isaiah, carries God's name, swears or curses, it does not become another even better name of God, because it is the same name that the false one carries to abuse. God and his name, and all that he is, speaks and does, remain and go on forever; let anyone abuse them, whether man or devil.

I have given a great example in my book of the angle mass, how God's word and work cannot be hindered or changed by our abuse or sin, if only His order is kept; but where His order is changed, it must of course be done differently. As if I were to plow the water and sow grain, or catch fish in the air, or if a woman were to beget children from a stone and a man from a tree, nothing would come of it; for God has not ordered it that way, and does not want it that way. But if I sacrilegiously sow another man's seed in his field, or fish in another man's pond, though such sowing and fishing is unlawful, yet grain would grow in the field, and I would still catch fish in the pond.

Therefore I have said in that book that the papists, if they keep the order of Christ, have truly in the sacrament the right and true body and blood of Christ. If it is of one form, it is the body of Christ; if of both forms, it is both body and blood, according to the sound and order of the words of Christ. But if they sell it, give it, abuse it, or give and take it unworthily, this neither gives nor takes away anything from the sacrament. God remains God, even in the halls; Christ remains pious, even among his crucifixors; a guilden remains a guilden even in the hands of thieves and robbers, if he himself is only a right guilden beaten according to the king's or prince's coin. But if it is a false jelly, beaten against the king's order, it will never be a true jelly, even if the king himself or the angel Gabriel wants to buy it. \*)

### To the ecclesiastical chronicle.

**Field Preacher.** The editor of the Evangelist, as he relates, visited the soldiers' camp near Cleveland. From what he

\*) S. Luther's W. Erlanger Ausgabe, Vol. XXXI, pp.381-383.

saw and heard there, he reports among other things: "Every soldier is given a New Testament and every evening a communal service is held, but because of the great masses most of them cannot understand the word of God and if they do understand it, it is often not the soft and gentle voice of the quiet doctor of the soul, but the pompous speeches of so-called sensation preachers calculated for effect.

Preachers who are carried away by every popular movement and open their mouths more for the sake of the applause and cheering of the crowd than to heal souls and lead lost sheep to the shepherd of the soul. Unfortunately, most people are far from reading the wills, all the more so because the quiet solitude of the prayer chamber and the beneficial influence of pious family life are completely missing. This unfortunate state of affairs fell quite heavily on our hearts when we found among the soldiers also the group of (reformed) students from Tiffin. Poor young people! They thought they were going to a holy war for a just cause, because they were not yet firmly enough grounded in the knowledge of the truth to know that this is not what the Lord has called them to. Now the children of many a pious parent, the children of many a sigh and believing prayer, are in the whirl of a cursing, card-playing, drinking and naughty lot, alas! and will not many a young green shoot be choked and many a tender stalk be trodden under foot!"

**Methodist conversion.** One such conversion is reported by a contributor from Marion, Iowa, in the Reformirten Kirchenzeitung of May 1 as follows:

"An Italian had announced here that he wanted to give two lectures! namely, how he was converted from Catholicism to Protestantism (Methodism), and then what he experienced in Catholicism. It is natural that when someone wants to tell publicly, so to speak, a part of his life, one expects something interesting. So I went there, but I was very much deceived, because he only gave a more or less stereotyped history of his life, as one can hear it from any ordinary Methodist member of the church, without anything and any interest. It was, however, curious in something, and that is: namely, that he once went to the English Methodist church and heard the sermon. The first evening he was not converted, but the second evening he was, and that without understanding a single word of English. It goes without saying that it was not the Word of God that gave him the smell of life, but a heavenly voice that, as he said, told him, or rather advised him, to convert. Now one would think that the pastor of the church, or the "*presiding Elder*" would have the duty to improve these sayings of his, - but none of this. Or one could also expect that he himself, the young man, would regard it as a facial error or a preparatory mistake.

He said that he had studied theology himself, so his error must have become obvious to him. Summa Summarum: it remained that he was born again through the Methodist sermon, of which he did not understand a word. As a true Dutchman, I asked the pastor and the presiding elder about this in one of our subsequent preaching meetings, which we have weekly in this city, and received the answer that this was a completely correct conversion, which the young man shared, and that it was shrouded in mystery. Her proof: "The wind blows where it blows, you can hear its sound" 2c. Joh. 3. and thus Basta-

"If such teachings are allowed to be preached to the people from the pulpit, how can one be surprised that the sects in this country spring up like mushrooms overnight? Give us back the confirmation classes and the church catechization of Sunday afternoons, as our good old forefathers did, and surely we will not walk around so much shyly from one church to another and find so much ignorance as is now the case in Christianity here in this country. Would that Luther's word were written in large letters on all corners of the streets and on all signposts: where there is no right doctrine, there is no right life!" - —

**Chiliasm.** The Chiliast newspaper published in Buffalo, which calls itself "Signs of the Times," shows most clearly what a dangerous path is taken by those who follow chiliastic reveries. In that newspaper, the conquest of the Jewish land and the building of a stone temple there is presented as if the world would be physically and spiritually redeemed. For example, in the May number it says: "The temple in Jerusalem is the establishment of the fear of God, the worship of God in spirit and in truth, the new confession predestined by Jesus Christ to unite the divided confessions. He is the cure of the social disease that is lust of the eyes. It is the means to raise the so much lowered physical and spiritual powers of the sex and in this way to bring about real happiness, real enlightenment of the intellect, real progress in all arts, in short that unrestrained development of the human being to the highest perfection to which man is designed. It is the real execution of the great task of Christianity, the sanctification of man and thereby the solution of all doubts about the truth of the Gospel. The temple in Jerusalem requires the making of Jerusalem into a capital city, in which government, priesthood and inhabitants make it their business to discuss the most important concerns of man and to carry out the purposes of God with mankind. It requires a whole country and a whole people dedicated to the purposes of the temple and the

capital city. The borders of this country are often mentioned in the Scriptures, e.g. Gen. 15, 18. They include approximately Palestine and Syria. - This high purpose of Jerusalem has already been recognized by many enlightened spirits, from the prophets to our time. Thereby the question has arisen, who should be the people, who should possess Jerusalem and the holy land. Based on the prophecies of the Old Testament, which promise Israel the re-possession and the restoration of Jerusalem, one believed to have to regard the Jews as this people. But this literal interpretation is removed by the clear words of the New Testament, which abolish the distinction between the believers from the Jews and from the Gentiles, "The building of the temple in Jerusalem and the settlement in the holy land is therefore the business of all Christian nations and of converted Jews." (Thus, while these chiliasts do not otherwise interpret the Old Testament according to the New, they do so with regard to the temple, Jerusalem and the Jewish land, in order to participate in it as well). Furthermore, the essay says: "The spiritual glory of this temple and its priesthood, as well as the greatness of the holy city connected with it, presupposes a gathered Israel in the holy land, and is just as likely to hold this people together as a whole as to satisfy the needs of the other peoples for a visible central sanctuary and for a worship of God that is also expressed in outward form. - It is true, of course, that not all chiliastes teach such horrible anti-Christian nonsense, but one must remember that, as in a kernel there is the whole tree, so in every chiliasm there is also that perverse anti-evangelical enthusiasm. As soon as a man accepts the chiliastic principle that in the Old Testament all inauthentic ways of speaking are to be understood in an actual and carnal way, he must, if he goes forward in a conclusive way, inevitably come to the crazy things which the signs of the times unearth.

**California.** A Californian correspondent of the *Lutheran Observer*, who in this paper of May 3 gives news of the establishment of an English-Lutheran congregation in San Francisco, also mentions in his report the congregation in this city provided with a preacher by our Synod. He writes the following about it: "We also have in this city the organization of a German Lutheran church under the auspices of the Missouri Synod, which is in a very flourishing condition; the pastor is Ehrw. Bühler; they have a small house of their own in which they hold services and a respectable membership." - In the foregoing, the Correspondent remarks: "Much of the material we have in this city is of the better class of Scandinavians and Germans."

### **The Augsburg Confession.**

After the Emperor had declared in the first Reichstag resolution on Sept. 22, 1530, that the Augsburg Confession had been refuted and rejected by his theologians, the Lutherans replied through Chancellor Brück: "They held without doubt that their confession was so steadfastly and Christianly founded and dedicated in the holy Word of God that it could in no way be rejected or would like to be rejected, and they also held it to be divine truth in such a way that they hoped it would stand before God's final judgment. When the Emperor, through the Elector of Brandenburg, pressed the Lutherans even more earnestly with severe threats to give in, they too answered even more decisively, through the same Chancellor Brück: "That they knew and held their confession so founded and dedicated in divine holy Scripture and in the holy Gospel (as the Scripture and reasons, so introduced and indicated alongside, also testified loudly and irrefutably): That against this, as contrary to God's word and the holy gospel, the gates of hell might not stand nor cleave." - Does, dear reader, such a conviction of the doctrine of the Augsburg Confession also live in your heart? Well then, you have faith and are a true Lutheran. But if you are a doubter, a limping on both sides, who professes the Augsburg Confession, but thinks that there may be some error in it, even if you do not see it now, since you are not infallible; if you therefore think that other creeds and religious confessions, even if they do not agree with the Augsburg Confession, should not be despised either - if you think so, dear reader, behold! then you do not yet have faith, for it is certain of itself, Ebr. 11:1, and then you are not yet a Lutheran, for a Lutheran is only one who believes Lutheran, that is, who holds true in his heart the doctrine that is written in the Augsburg Confession. Confession in writing.

### **Random thoughts.**

Many think that as soon as they firmly claim to be strict Lutheran preachers, they would also be such. Now that Lutheranism has become fashionable, not a few of them pretend to be "strict, resolute Lutheran preachers. But the poor wretches do not consider that one cannot become such overnight; just as little as one suddenly becomes a scholar by firmly resolving to be a scholar. Just as this requires many years of diligent study, so also does becoming a strict Lutheran preacher require serious study in God's Word and in the

The Lutheran Church is a place of learning, a place of learning, a place of learning, a place of learning, a place of learning, a place of learning, a place of learning. Genuine Lutheran preachers do not spring up like mushrooms. Even the mere ordination, however regular, cannot make them so.

"All things are yours, whether they be Paul's or Apollo's," the holy apostle writes to the Christians. Apostle 1 Cor. 3, 21. 22. to the Christians. If this is true - and which Christian would want to contradict the holy apostle? What are you doing, preacher, to whom God has given gifts for the common good, and you keep these gifts for yourself? You commit theft of the church's property.

### **We are justified by faith alone.**

When once in 1540 the Elector of Brandenburg, Joachim by name, sent several of his theologians to Worms for a religious discussion with the papists, he gave them the instruction: They were to bring back the little word *Lola* (alone, namely by faith), or not to come back themselves.

### **How the pope wants to be honored.**

There is a book called *Jus canonicum*, in German, Kirchenrecht. It describes what should be law in the papacy. Among other things, it also contains the following so-called church law:

"When the pope is found ignorant of his salvation and that of the brethren, useless and sluggish in his works, and moreover silent of good, which is more detrimental to him than to all; no less dragging innumerable men along with him in whole multitudes, than the first servant of hell, who shall suffer with him many plagues for ever: then no mortal is subject to punish his trespasses, because he who is to judge all is to be judged by none." \*)

This single passage of the papal canon law alone makes it obvious to all the world that the pope must be the true Antichrist. For if the devil came from hell itself, set up a kingdom and gave laws in it, he could not devise anything more diabolical than this, that he was allowed to drag countless people to hell with him in whole crowds into eternal damnation with impunity.

\*) The sentence thus reads in Latin: "Si papa auae et fraternae salutis negligens deprehenditur, inutilis et remissus in operibus suis, et insuper a bono taciturnus, quod magi officit sibi, et omnibus, nihilominus innumerabiles populos catervatim secum ducit primo mancipio gehentoae, cum ipso plagis multis in aeternum vapulatueros: hujus culpas istic redarguere praesumit mortalium nullus, quia cunctos ipse judicaturus, a nemine est judicandus." Decret. P. I. distinct. 40, c. 6.. Customary  
this chapter is rited only with the initial words "8i xsxn".

The first time, the first time, the first time, the first time, the first time, the first time, the first time, the first time. One must not think that this law is no longer valid. No, the Papacy still adheres to this Papal Church Constitution, sealed by the devil himself, as it did 300 years ago; the *Jus canonicum* is still the only valid canon law in the Papal Church.

### **The apostles and their governors.**

When the famous painter Raphael (who was born in the same year as Luther) once painted the portraits of Peter and Paul in Rome red beyond measure and was taken to task by several cardinals for it, he explained that he had done this because the holy apostles, when they saw the shame and vice of their successors in Rome, would certainly be overcome by redness of shame.

### **Enemy testimony.**

In 1520, when Luther published his magnificent book, "To the Christian Nobility of the German Nation on the Improvement of the Christian Estate," the well-known Dresden court preacher Emser wrote a book against it under the title, "Against the Un-Christian Book of Martin Luther. In it, however, Emser himself gives the following testimony: "All estates are infirm. The state of things is so bad that the last day must come if they do not change a serious reformation."

### **The interpretation made.**

When Prince Frederick the Wise went to church with his court in the evening around Christmas in 1517, he saw a large shining sign in the form of a purple cross in the bright sky above the castle. After contemplating it, he said to his companions: "There will be much bloody strife in matters of faith. (S. Zimmermann's Peasants' War. 1, 146.)

### **Firm belief.**

Once the pious pastor of Zörbing in Saxony, M. J. Rüdell, who died in 1638, visited a possessed girl who was in the neighboring village of Gottwitz. Hardly had he entered, when Satan was out of the mouth of the unfortunate girl to the servant of God praying against him a sin, of which no one knew anything, but which the pastor had really committed in his youth. Far from being dismayed and timid by this, Rüdell replied, "What are you bringing before me, devil, my sin which God has already forgiven me by grace? And behold, if he forgive it not, bite off my finger;" with which words he thrust the forefinger of his right hand into the mouth of the possessed girl. What

What happens? The poor girl, who until now had not been able to control her limbs and especially her mouth, and who had often erupted in rage against others, not only keeps her mouth open, so that no harm comes to our pack, but is also immediately freed forever from her terrible plague ... How? dear reader, do you also believe so firmly in the forgiveness of your sins that you can thus defy the devil?

### **We are unscathed.**

Even though they have the attachment, we are not under it: because we have the word pure, O we are not lost. Even if they deceive many, there is no power in it; the truth is ultimately on top and defeats the lies, no matter how great they are, the truth is too powerful and the lie is too weak and feeble.

Luther.

### **Filling stones.**

We cannot exclude anyone from the community unless he has either admitted his guilt himself or has been sued and convicted in a secular or ecclesiastical court. For who may dare to presume to be both accuser and judge of one thing? (Augustinus in the Zern. 351. H 10.)

### **Announcement.**

It is hereby made known to all the congregations of the Synod that the vote of the electoral college, which has taken place, concerning the filling of the second professorship at the School Teachers' Seminary at Fort Wayne, Ind. has resulted in the following:

Mr. Pastor G. A. Th. Selle received 6 Stim.

"	Teacher E. Roschke	"	2	"
"	Pastor F. W. Föhlinger	"	2	"
"	F. Lochner	"	1	"

At the same time, I call upon both the venerable teaching staff of the institutions and the dear congregations of the Synod to make use of their right to confirm or protest the election of the pastor G. A. Th. Selle within eight weeks from the date of the present "Lutheran".

Frankenlust, May 1, 1861.

Ferdinand Sievers, Secretary p. t.

Where is Carl Thurm?

Born in Saxony, he emigrated to America in 1854, starting in July, and went to Cincinnati, later he went to Louisiana, but returned. For 3<sup>^</sup> years his relatives have not heard from him again. Anyone who can provide information about him is asked to do so at the following address:

your ok no. ff. 6. pbimo, port luă.



## Receipt and thanks.

For the proseminar in Germany received \$5.00 from the JünglingSverein in Cleveland, O. -\$1.00 from J. M. in Smithport, Pa. - 50 Cts. from Mr. Lebrer Wolf, -\$1.00 from Mr. Julius Knothe, - \$1.00 from Mr. Frosch, - \$3.00 from Mr. Christian Schapcr, - \$1.52 from the Gem. of Mr. Past. Lehnert, - \$2.00 by Mr. Past. Werfelmann, -\$1.00 by Mr. Ernst Swpcnhagen, -\$3.00 by Mr. Gotsch Brothers, - \$1.00 by Mr. O. Rvpbacher, -\$1.25 by Mr. K. AhrenS, -\$10.00 by the comm. of Mr. Past. Zaquel, - by Past. P. I. Bühl: \$5.89 from the Zions Gem. in Akron, \$9.84 from Glieder" of the Gem. in Summit Co., \$2.27 from the St. Johannis Gem. Canal Julton, - \$2.00 from Past. Jäbkrr. - —

C. F. W. Walther.

For the mission in California: received 50 CtS. through Past. Bergt from Fr. Leineger.

C. F. W. Walther.

### Acknowledgements.

To all my dear friends and benefactors who have given me their generous gifts during the time of my studies at Fort Wayne Seminary, I hereby express my heartfelt thanks once again.

The Lord, who will not let a drink of cold water given to His own go unrewarded, may He also repay these loving givers a thousandfold, if not in this world, then in the next.

Chr. Fr. Keller.

For Oswald Gcrtenbach of the lünglingS Association at CollinSville, Ills.

\$15.00

, the same from the women's club there, two white shirts and two pairs of stockings.

"Mich. Meyer by Mr. C. Lange in St.

Louis 10,10

"F. E-Engelbrcht by Past. F. Steinbach-- 16,00 " H. EverS by Mr. E. Both of the Gem.

of the Hrn. Past. Swan to Cleveland, O. - - -5,00

From the virgins' association there 5,00

"Wilhelm Walter of the women's association Gem.

of Mr. Past. Wüftemann at Roseville 3,00

From the singing club of the same municipality-4 ,00

" W. A. Kähler by Dr. Sihler 6,00

By Mr. Past. Renz 4,00

A Collecte auS der Gem- des Hrn Past. H.

Horst 2,00

"Joseph Grüber from the community of the pastor.

G. Grüber zu Dissen, Perry Co., Mo.---- -5 ,00

„ H. Wehrs of the Women's Vrcin at Fort Wayne a new sommcr skirt, pants and vest.

"Mich. Meyer by Mr. H. T. Rohlfing in

St. Louis 9,00

Correction. The \$3.80 receipts for Chr. Gotth. Burck in no. 16 are to be corrected as follows: For Chr. Burck from Mrs.

Standhardinger \$1,00 " Fr. W. Brüggemann by Mr. Past. Reich- hardt collected on the child baptism of

Hrn.

P. Schmidt 2,80

For the **Lutheran** have paid:

The 13th year:

Mr. Joachim Schmidt.

The 16th year:

The men: Stcrthmann, Kesemann, Bergmann, W. Fürstenau 2 Er., I. Schmidt.

The 17th year:

The men: W. Lange, M. Köhler, 50 CtS. Kreiseler, Stcrthmann, Kesemann, Bergmann, F. Vogts, H. Roter- mund, H. Rvsenwinkel, W- Fürstenau 4 Er., G. A. Ran- zenberger 18 Er., Joh. Schmidt.

M. C. Barthel.

Changed addresses:

Hev. P. NauZelsäorl, DollevMo, 8t. 6Iair 6o., III.

Insulation box 39.

kev. 2^.. Leitmuellor, Liverpool, Neäins, Oo., 0.

# Volume 17, St. Louis, Monday, May 28, 1861, No. 21.

(Sent in by decision of the Fort Wayne Conference by Past. Werfelmann.)

## Conference - Sermon,

held at Fort Wayne, January 10, 1861.

Text: Joh. 1, 17.

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all. Spirit be with you all. Amen.

Beloved in the Lord! St. Paul writes to his Timothy 2 Tim. 3, 16: All Scripture inspired by God is useful for teaching 2c. In these words he says two things, first, that everything written in Scripture is inspired by God and therefore is God's word, and second, that this word of God, which He Himself spoke and inspired, is written for our use and salvation. If, however, the word that God has given is to achieve the intended purpose in us and work the benefit for which God has given it, it must also be used by us, and used correctly, because the salutary purpose demands and presupposes salutary use. For this reason the same apostle writes in the same epistle cap. 2, 15. to Timothy: "Make every effort to show God a righteous and blameless worker, who will rightly divide the word of truth. That which is to be divided is law and gospel; because each had its own special nature, peculiar power, work, office and purpose. And not only should it be taught by the preachers in the pulpit, but also by the hearers and all Christians in the practice and application of it.

be divided. Whoever does not do this not only confuses the word, but also confuses himself, so that he goes astray in his faith, so that he does not know what his position is and how he should find his way. Yes, the necessary consequence is that he must accuse the Scriptures of contradiction, for example, when he reads If, for example, he reads in one place: "Do this (what the law says), and you will live," and in another place, on the other hand: "When the word thus once curses all those who do not do it, but at another time curses those who do it in order to be saved by it; when the word once promises reward to those who do it, but at another time denies all grace to those who want to become pious, Christians and righteous through the law and the doing of the law, and says that they have fallen from grace. Human reason cannot cope with such words, cannot rhyme them, but only he can who has rightly recognized the difference between the law and the gospel and has experienced it in his own heart, who has passed through the law and lives completely in the gospel.

For this reason, our Formula of Concord, Art. 5, says "that the distinction between the Law and the Gospel, as a special, glorious light, should be maintained with great diligence in the church, so that God's Word may be rightly divided and the Holy Scriptures properly understood. Apostles' and Prophets' writings be properly explained and understood." From this **difference of the Ge**

I have been given the task of preaching on the difference between the **Law and the Gospel** this evening, and this text has been read out for this purpose. It is not the intention to explain this difference in detail in all relations, but only to prove and present it on the basis of these words at a few individual points, namely:

I by revelation, II by content, III by effect, and IV by purpose.

Dear Heavenly Father! You have given us the Law and the Gospel and commanded the preachers, as Your stewards, to preach both. Oh, give also your holy spirit, power and wisdom from above to all servants. Oh, grant Your Holy Spirit, strength and wisdom from above to all servants of the Word of God, so that they, as faithful stewards, may rightly present the old and the new from the treasures entrusted to them. Grant Your Holy Spirit. Spirit especially to me, an unworthy servant, in this hour, so that I do not, in preaching about the difference between the law and the gospel, mix them up and thereby desecrate Your holy word and blaspheme Your most holy name. By grace, God of all mercy, praise be to you forever and ever, amen.

### I.

Our text words point us first to the persons through whom, as mediators, the law and the gospel were given. In the case of the law, Moses was the mediator, but in the case of the revelation of the gospel, Jesus Christ, the Son of God Himself. With the former

The people, to whom God gave his law, asked Moses to be their mediator. At first, these people thought they would like to hear and do everything the Lord would tell them; but when they heard the voice of God from the mountain and saw the terrible signs, they were so frightened that they fled and asked Moses to be their mediator, so that the Lord would speak to him and no longer to them, and so that they would no longer hear such a terrible voice; they would like to do everything he would tell them. The good God also put up with this, called Moses to climb the mountain and gave him the law engraved on stone tablets.

In the revelation of the law, therefore, God made use of a man from among those to whom he gave the law; for the giving of the law required nothing more than that it be spoken, written, and presented, because it is the will of God to men, in which he makes known his demand upon us, and which he had already written in the hearts of men at creation, but for this reason it was now repeated and set before us in writing, because it had become completely darkened, blurred, and illegible through sin in the heart. Therefore it is said: It was "given," so that we might know it and walk according to it.

But when God would establish and open the gospel, he sent down his only begotten Son out of his bosom from heaven into our flesh, that he might preach it unto us: for this is a word which hath been hid from the foundation of the world, which none of the wise men of this world knoweth, neither could they know it. And here it did not only require the proclamation of such a gospel or grace; but the grace that was to bring us the gospel and be proclaimed through it had first to be earned and acquired. And for this, such a mediator was needed, who would be equal to God - who wanted to bestow grace - and at the same time to us - who were to be given grace. But no man, no angel was worthy and capable of this, but God himself had to send this mediator from heaven. No one but the eternal Son of God Himself could do this.

For this reason the evangelist does not use the word "given," but "become," because Christ is not only the preacher, but also the source and cause of all the grace that is proclaimed to us in the Gospel; because He first acquired it for us and now communicates it in the Gospel. And for this reason the evangelist also names the two names in which our salvation lies: "Jesus Christ," indicating that he is such a mediator, who is himself our Savior and Beatificator, and thus acquired this beatific grace by sacrificing himself for us as our High Priest. This mediator of ours does not confront us like Moses, whose face the people could not look upon, but stands by us as a meek, righteous and helper.

The law was presented to the people in letters, which always remains a letter and is engraved in the tablets, but does not reach the heart; but the gospel is revealed in preaching with a living voice. And as the law was given under signs of God's wrath, so that the fear of God might come to the people, so in the revelation of the gospel there are only signs of love and grace, by which fear is cast out and love is awakened.

## II.

If there is already a great difference in this, it becomes even more obvious when we look at the content. What was given through Moses, the evangelist calls law for short; but what has come to us through Jesus Christ, he calls "grace and truth. And already the name tells us what the content of the law is, namely commandments and orders of God, or as Paul says in the Epistle to the Galatians: statutes that bind us to obey and require us to do and perform something. "The law, says our Concordia formula, is actually a divine doctrine, which teaches what is right and pleasing to God, and punishes everything that is sinful and contrary to God's will." - "A divine doctrine wherein the righteous immutable will of God is revealed, as man ought to be created in his nature, thoughts, words, and works, that he may be pleasing and acceptable to God, inflicting upon transgressors God's wrath, temporal and eternal punishments."

Therefore, this law cannot be satisfied in any other way than by doing what it commands and demands, not by believing it to be true. And it is not fulfilled and satisfied by doing it only to some extent, as well as one can and knows how; but it demands a completely flawless fulfillment, and curses all who lack even the slightest thing, who violate it even with the slightest thought, as well as those who keep nothing at all; for it concludes with the words, "Cursed be he who does not abide in all that is written in the book of the law, to do it." And James says, "If any man keep the whole law, and sin in one, he is wholly guilty." So if you have done everything and anything and have not omitted anything that God requires in His law, but you have once doubted God's help and grace, have once been timid in the cross, or have become angry with your insulter, etc.-you are just as much a transgressor of the law before God, just as cursed according to the law, as he who wallows in sin.

The law does not only demand this (perfect doing and keeping), it does not demand mere works, but it demands the nature and

person itself, namely such a nature and person that is completely conformed to the law, holy, pure and without sin. For the summa of the law is: "You shall be holy, for I am holy, the Lord your God." Notice well, he does not say:

You shall walk holy, but be holy, that is: We are to be of such a nature and kind, in such a state, that the holy all-seeing God does not see even the slightest fault and blemish in our nature, so that when He looks at us He finds nothing that is contrary to His holiness, that is unlike Him and grieves Him; but only what is similar to His nature, what pleases Him and fills Him with pleasure, so that the image in which He created us shines brightly and uncloudedly before Him. So, in the impossible case, even if God found nothing wrong or reprehensible in your works, and you shone in all virtues like the sun at noon, the law still curses you because your nature is not what it should be. If it were possible for you to control your nature in such a way that you would not commit any sin, you are still condemned by the law because your nature is sinful, afflicted with original sin.

This is what the law demands, but the law does nothing more than demand this and curse those who are not like this; it does not even show us where we can get what we lack, how we can be helped, but says briefly: If you are not like this and do not do this, then you are cursed.

It is true - and this must not be passed over or concealed - that the law also contains a promise. These words remain true: "If any man do this, he shall live by it." "Do this, and thou shalt live." But the good and jewel, which it shows and holds out to us from a distance, as it were, in these words, it has laid up and guarded with a double lock, saying: First you must be like this and also do like this before you can attain it, but you are a sinner. Therewith it strikes the fingers of everyone who wants to stretch out his hand for this jewel.

But the content of the Gospel is completely different, as the name itself already indicates, because Gospel means a joyful, joyful message, sent to us by God, in which he announces to us pure grace, peace and forgiveness of sins: For which reason the evangelist here also calls it "grace" for short, because it demands nothing of us, but brings all things, not wrath and punishment of God upon sinners, but proclaims and offers grace; calling unto us, Be of good cheer, rejoice. God wants to forgive all your sins for the sake of His Son Jesus Christ; He has let go of His wrath, put His sword in its sheath, wants to be your Father, has opened His heaven for you, and you shall be His children and inherit His kingdom. Now be joyful and confident. You heard this recently at Christmas, when the angel called out to us: "Behold, I proclaim great joy to you, for the Savior is born to you today.

And when the evangelist puts the word "truth" next to grace, he does so first of all to testify and remind us that in this gospel all the prophecies and examples of Christ have been fulfilled, and that in it we are

not an image of grace, but really having it. Then he testifies that, as foolish as this may seem to the natural man, it is nevertheless a true grace on which everyone should confidently rely. Human reason says: "How could I come to this, that God would suddenly let go of all anger against me? How can it be possible that God now wants to be my Father and is pleased with me, since I have done nothing? Thus says the evangelist: It is eternal and irrevocable truth, believe it, for behold, this is because the Son of God was born, born to you. Now there is peace on earth and goodwill toward men.

The gospel, then, preaches not of our works and doings, but of Christ's works and doings; preaches not of punishments for sins, but of forgiveness of sins; says not what we ought to do to God, but what God has asked us to do; does not demand, but gives us everything. "The gospel, says the Concordia, is really such a doctrine, teaching what a man ought to believe who has not kept the law and is condemned by it, namely, that Christ has atoned for and paid for all sins, and has obtained and acquired for him, without all his merit, forgiveness of sins, righteousness acceptable to God, and eternal life."

But the gospel is not an empty proclamation of grace, or a mere narration of it, but the means of grace itself, in which it is, as it were, set forth, offered, communicated, and appropriated to us.

It goes without saying that this gospel, which offers only grace, cannot be satisfied in any other way than by faith, i.e. by accepting what it offers us, by appropriating what it gives us, by taking comfort in what it promises and promises us. For to a giving hand belongs a receiving hand. So it demands nothing but faith, whoever believes, has what the words say and how they read. Now that the infant Jesus has been born to you, you must do nothing but sit down, be joyful and confident, take this infant into the bosom of your heart and be its keeper and guardian; for everything that needs to be done, it wants to do, indeed it has already done everything and left nothing for you.

If then the law has stripped us naked and bare, as poor beggars, the gospel clothes us with the robe of Christ's righteousness and makes us rich from the goods of His house, which are given to us by grace.

Summa, everything that teaches us about our work, demands something of us, or means to do something, "is law, and if Christ himself had said it; as indeed he often preached the law, as when he exhorted us to humility and meekness, to charity and mercy, to love, reconciliation, and other virtues - but punished sins. The

All is law So all works of the law are what is done by us according to God's word, whether it is done before or in faith. For even the fruits of faith, such as love, trust, patience, 2c. are works of the law inasmuch as they are commanded by the law. - The gospel, on the other hand, is what preaches Christ's work and God's grace, and holds this up for our acceptance, by which we are to be justified and saved, as Moses himself would have said, as he indeed also preached the gospel, as when he prophesied of the serpent treads and future prophets, and pointed to him and put him off.

### III.

Since the content is different, it follows that the effect is also different. The effect of the law is that it makes man a sinner. Man is a sinner by nature, he may have the law or not, but he does not recognize sin; the law, however, brings about the recognition of sin, by which man becomes aware or convinced that he is a sinner, as St. Paul confesses of himself in Romans 7:7: "I knew nothing of lust, where the law had not said, 'Do not be tempted. That is, lust was there, but I did not recognize it as sin until I learned it from the law. Yes, even more, the law makes sin, which was asleep before, awake and alive, because the more the law forbids, the more lust is stirred up and rages in the flesh. This is what St. Paul wants to say when he says Rom. 7, 8, 9: "For without the law sin is dead. But I lived without the law. But when the commandment came, sin came to life again."

Another effect of the law is that it causes wrath. Not only does it reveal God's wrath against sin, bringing curses and punishments, but by doing so it also stirs up anger in the heart of man. For it is impossible for a man to love God, to be pleased with Him, of whom he hears that He hates all his doings and all his being, that He threatens him with curses, death and damnation, but in the bottom of his heart he hates God and His law, becomes inwardly so angry with Him that he wishes there were neither such a God nor such a law.

And if he tries to live according to the law, such anger does not become less, but only greater. For the law gives a servile spirit and instills in man a servile fear of this ghastly threat of the law, which fear then drives him to avoid sin, to do what is commanded; but everything as a servile service, without pleasure and joy, with inward unwillingness and reluctance. But the law is not satisfied with this, but demands love as the main summa, and condemns everything that is not done out of love. Then the anger in the heart only gets worse, because it gets so angry, and yet it cannot do enough for the law. But the angrier the anger becomes, the more sour it becomes.

and harder it becomes for the heart to walk in the law, the more the law strengthens its curse. Behold, then, man is completely imprisoned, cannot get behind himself, cannot get in front of himself, would like to get out and yet cannot get out; if he does not do the law, it curses him; if he does it, it curses him again, because what he does is not done out of love. Yes, the law demands love, and yet arouses anger and hatred; it demands trust, and yet makes man suspicious and fearful; it demands childlike fear, and yet works servile fear and anxiety; it demands that we should flee to God, and yet only chases us away from him, makes us flee from him. And that it does this comes not from the law, but from the sin that dwells in us, which is against the law, and the latter against the former, wherefore they clash together.

But worst of all, the law calls those who live by the law servants, but even when they have done everything, it still denies them as servants, even as useless servants, that they thereby become children and heirs, but then receive servants' wages, but are excluded from the inheritance of children, as Paul explains in Galatians 4.

See, that is why St. Paul compares the law to a prison and a disciplinarian, from which those who are imprisoned would like to get out, but cannot. And as little as a prisoner loves a cell and chains, but hates both; as little as a boy loves a disciplinarian and a rod, but suffers against his will; so little does human nature and the natural man love the law, but in the bottom of his heart hates it, does everything only with a servile spirit, because he fears punishment or lusts for reward.

The end is that the letter kills, because the law not only announces death to the sinner, not only convinces him that he is corrupt and dead to all good, but also drives him to despair, so that he despairs of everything, of himself and of God. And the consequence of this is, if the gospel does not come to his hand and help him, that he either lets his anger break out, throws away the law and everything, and says: "Let us break their bands and throw away their ropes," and thus gives rein to his wrong will; or sinks

completely into despondency; or in the best case falls into works righteousness and blunts the law.

But the gospel has a completely different effect, for it makes sinners righteous, as Paul says: "The gospel is the power of God to save all who believe in it, because it offers forgiveness of sins in Christ without any work on our part, merit, or effort on our part. And this faith, which it demands, it also works and gives itself, because it brings with it the Holy Spirit into the heart, who works faith through the gospel in those who hear it. For in this gospel God reveals the whole abyss of His love and mercy, not only

If God says that He loves us and wants to make us blessed, but also proves it in deed, in the sending of His Son, the heart will be uplifted by this, will gain confidence in God and will think: Well, this must be true, because otherwise why would God have done all this, since He did not need it for Himself? And what else could have moved him to do this than his great love and desire to make me blessed? Therefore it is certain, he loves me, he wants to make me blessed. And this confidence is the faith that the gospel demands. That is why you trust God to do as He says.

So the gospel does not work wrath, but love. For such a God, who only loves and only gives, as the gospel presents him to us, yes, who gives us the best that he has, man then also puts up with him, takes a trusting heart to him and wins him over again. So then the servile spirit and the servile fear give way and the childlike spirit enters the heart and now cries: "Abba, dear Father. And as God Himself is pleasing to him, so is His law now pleasing to him, for he cannot and may not do otherwise than what is pleasing to God His dear Father. Now it is a pleasure and joy for him to walk in the law, his childlike nature and love urges him to do so; he no longer even thinks that he wants to become God's child through it, but because he is a child, he does it; not that he might become righteous through it, but because he is righteous and has everything in Christ. There is now no need or compulsion, but there is only desire and willing.

Therefore also the scripture says: the spirit makes alive, because whoever believes in the gospel has the spirit of God and there is then vain life inwardly and outwardly. Because he lives in God and God in him, there is also outward joyful rain and movement, unceasing activity and work, peace and joy.

This different effect was also shown immediately at the revelation. For when the children of Israel saw the signs of the Lord, and heard his voice," they were afraid, and fled: but when the young men saw the Lord Christ after his resurrection, when he said unto them, Peace be unto you," "the disciples were glad that they saw the Lord."

#### IV.

Now the different purpose is easy to recognize, and since we have been informed about the use of the law only the day before yesterday, it is enough if it is only briefly mentioned. St. Paul calls the law Gal. 3 a disciplinarian and Cap. 4. a keeper and guardian. Now everyone knows that disciplinarians and guardians are not fathers of the children, their office is not to beget the child, but only to draw it and to accustom it to discipline. So also the purpose of the law is not to make us God's children, Christians, to make us righteous and blessed, but to keep us in discipline as a disciplinarian. And he who has read the whole

But if a man does this, he will not become a child and heir of God. This we become only through the gospel, which is the fruitful mother that God gives birth to children like the dew from the dawn, this is what makes us children. Therefore St. Paul wrote to his Christians: "I have begotten you through the gospel.

But the law is only to be a disciplinarian for Christ, so that we may be justified by faith. It must drive us to Christ with its heavy rod, but when He comes to us in the gospel and we to Him through faith, then the disciplinarian must resign his office and leave the children to the Father.

The law should only take us captive and hold us, so that we may pray for the Savior. He comes to us and sets us free through the gospel. The law should reveal sin so that we seek forgiveness for it from Christ, who forgives us through the gospel. The law is to break the hard hearts so that Christ can do his work. The gospel, however, is the means by which the Lord Christ accomplishes his work. Summa, the law should only be the servant of the gospel and serve it. And as John prepared the way for Christ with his sermon of repentance, so that Christ might find entrance into the hearts with the sermon of grace; so also the law should prepare the way for the gospel, so that no obstacles stand in its way. For it is certain that the secure, the reprobate, the sanctimonious and self-righteous cannot accept or believe in the gospel, therefore the law must level such valleys and hills and first bring about true repentance, because the gospel cannot prove its saving power in the unrepentant.

Now, my beloved, this is not enough, this is not yet done, that such a difference in teaching is shown and presented correctly, but you should also bring it into force and practice. This is what everything is about, and this is the only purpose for which it is preached. And where does all sorrow, all doubt, all trembling and fear of sin, death and judgment, all temptations and melancholy come from? Nowhere else than because we do not know how to separate the law and the gospel, neither do we know how to use them properly, otherwise our heart would always be full of joy and leaping, because we now have God as our Father again. But how often do we confuse and confound things, wanting to believe where we ought to believe, and doing where we ought to believe. Therefore, learn

to recognize this difference better and better and to practice it properly.

But we, you fathers and brothers in the ministry, are to be stewards of these goods of God, and as faithful stewards bring forth from our treasury things old and new. Oh, then let us make every effort to learn for ourselves, to rightly divide God's word, which is entrusted to us, to teach it ever more purely, so that we may give each his due in his own time. This, however, must be learned throughout our lives, and not only that, but also that.

It must also be lived and practiced in oneself, for he who has not gone through the law and lives and weaves entirely in the gospel does not fail. And if the dear enlightened man, Dr. Luther, who wrote about this difference between the law and the gospel in a way that no one else after the apostles did, had to confess that although he preached and wrote a great deal about it, he had hardly grasped it a little and still had to learn about it, what would we say about ourselves? And let us remember this: that we have the pure doctrine in our confession, even that we profess it with heart and mouth, does not yet follow that we preach the law and the gospel purely and loudly. Yes, even if we present it correctly in the pulpit, this does not mean that we also apply it to individuals in a pure and clear manner, but how often do we confuse and mix it up! To have pure doctrine and to preach it rightly and to apply it rightly to each individual are quite different things; one can have it and yet preach and apply it wrongly, although the reverse is not possible; he who does not have pure doctrine cannot preach the law and the gospel purely and more loudly.

Therefore, because we have the one, let us learn the other. Let us use both in their time and place, but the law only as a shovel and hoe to break down the hard soil of the heart, and do not think that it will make Christians, no matter how much the soil is turned over, but if no good seed is planted on it, it is of no use, and the weeds grow all the more luxuriantly on it. So, if we want to have Christians, the good seed, the gospel, must be sown in the heart, otherwise only servants, hypocritical, self-righteous, despondent people, but no Christians will be produced by the preaching. Therefore, let us not spare this good, delicious, living and life-giving seed of the Gospel, even if a handful gets lost, falls on the path, on the rock and among the thorns. Our dear Savior did not spare it, even though it was scattered in vain by most.

God, the Father of all grace and mercy, grant us His Holy Spirit, wisdom and understanding for the sake of Jesus Christ. Spirit, wisdom and understanding, for the sake of Jesus Christ, that we may be faithful and be found faithful in the day of Christ's coming. Amen.

(Submitted by P Lochner.)

## Hymnological walk through our Hymnal

for the promotion of its blessed use in church, school and home.

(Continued.)

2 Even before our melody booklet appeared, our hymnal already had a companion from elsewhere. In the spring of 1850



The first time that a book of melodies was published in New York, it was entitled: "Die sämtlichen Urmelodien zu dem Kirchengesangbuch für evang. luth. Gemeinden, ungeänd. Augsb. Confession. Collected by F. Hoddick, organist." As good as this collection was in its way, we can be glad that in our congregations no actual use was made of it, and it did not survive a second edition. These were not the original melodies, but rather the melodies in the mutilated form in which we were accustomed to sing them from our youth, and in which they are still held here and there among us with an incomprehensible tenacity, even though such congregations are now more likely to be the exceptions.

Since rhythmic singing has already been written about several times in this paper, most readers know that rationalism has successfully directed its destructive rage not only against the text, but also against the manner, the melody of the hymn. The original melodies could not fit the old hymns, which had been badly mutilated by it, any more than they could fit the hymns and new-fangled rhymes it had produced. Thus, they were moved and carved, brushed and bent until they suited the rationalistic philistine taste. In the spiritual slackness and prosaic sobriety of the age of "Enlightenment", it was thought that a stiff slowness belonged to solemnity. Thus, the melodies were stripped of their rhythm, their lively and lively movement. They walked along in loud notes of equal time value and all in straight time. The singing thus lost all freshness, liveliness and variety and made the impression not only of immense sluggishness and boredom, but also of great uniformity and monotony, just like many gardens of the Zopfzeit, in which it was considered beautiful to trim trees and hedges so roundly that they all looked alike. But it did not stop there. With the already great impoverishment of faith, there was all the less desire to sing spiritual songs in the houses in the way that had now become fashionable. It was enough that people struggled once a week in church to sing a hymn or two or even just a few verses. But since singing in the homes was no longer practiced as it had been in the past, and it was thought that the singing of spiritual songs belonged only in the church, like the "donkey braying" of the monks in the choir, not only did the carnal booing songs among the people become more native, but the singing in the church itself became worse. What unfamiliarity with the melodies, especially with the older ones, was evident in most places! And what else did not happen to spoil the already corrupted church singing even more and to crown the work of deformation. In order to avoid the immense long

In order to somewhat remedy the lack of a musical style, a few perverse means were resorted to. One were the flourishes, which were soon added by the people, soon by the organists, who, moreover, added many a trill here and there, first arbitrarily, until they finally became stereotypical. Now, of course, some variety came into the sacred singing, i.e. if one had heard a song sung in one church, it was heard somewhat differently in the neighboring church, for each congregation had its variations and characteristic flourishes, the number of which was in inverse proportion to the greater or lesser slowness of the singing. Through them a hymn sung took on the same appearance as if the recital when spoken were, "Lie-ib-ster Je-su-u wi-ir si-ind hier." To the curlicues and loops were added the interludes on the organ, which were placed between each line of verse. Already by this many a song loses that one without distinction at the end of a verse line puts a fermata, a stop and rest point. Who does not feel, for example, that in the song: "God, the father dwell with us," it is not allowed to stop here, but must continue without interruption: "and let us not perish"? Or to whose ear does it not sound more beautiful when in the melody: "Herzlich thut mich verlangen," or: "O Haupt voll Blut und Wunden" between the first and second, third and fourth, fifth and sixth, it is not interrupted, but continued? Where it is to be set off, the composer has usually indicated it himself. How inappropriate, then, to first add something between each line. And these interludes themselves - how long, how improper, how confusing they often were, and how often they became a playground for musical bravura and all kinds of bad taste! \*) Yes, how these interludes sometimes contrasted with the character of the whole song, since they were used by corrupt taste and carnal sense to borrow from lush theatrical and frivolous dance melodies. Therefore, someone aptly says of such interludes that they scream a certain Juchhe! into the chorale with their overtone notes and waltz-like rhythm. Another thinks that these interludes make one feel as if one heard someone read out a wonderful passage of the Holy Scriptures in an expressive manner, but in between, a frivolous mocker of all things holy throws in all kinds of passages from carnal comedies and novels. Even more tangibly, Claus Harms and others put

Of the latter, Häuser shares samples in his *Gesch. d. Kirchengesang*. An organist, he tells among other things, played every time at the word heaven an octave higher and at hell completely in the depth, nm the high of heaven and the depth of hell to make the congregation quite tangible. Another once made a run at the words: "An, hinan die Glaubensleiter klett're mit geschwindem Lauf 2c." from the lowest note of the pedal, then through the manual to the highest note of the same, to express the climbing. Another finally was silent with the organ completely at the words: "When there science will stop completely" and at the words: "You are my light, my

star" immediately drew the Cymbel star.

the impropriety and unholiness of such interludes when they compared them to passages from ragamuffins and drinking songs, which would be placed between the lines of verse, and according to which, for example, a song would look something like this:

It is certainly time, interlude: Rejoice in life, because 2c.

That God's Son will come,

Interlude: Is all one to me, is all one to me 2c.

Only now, after a thorough reformation of church singing has begun as a result of a newly awakened life of faith, do we see with astonishment where the singing church had come to in this respect as well, and how high the time was that this took place. After all kinds of voices had been raised here and there about the decline of spiritual singing, from the 1930s on, Winterfeld, Tücher, Layritz and others led to the acquaintance with the original melodies by publishing collections of melodies, and no matter how much the friends of the previous slang objected to it, and no matter how much the reintroduction of rhythmic singing and the assertion of it was regarded as something impossible - it was nevertheless well received in ever wider circles. One must soon realize that the lively and lively rhythmic movement corresponds so completely to the Lutheran power of faith and the joy of confession, the intimacy of the sanctified mind and the ecclesiastical folk idiom.

May the so miserably corrupted way of singing soon no longer be heard anywhere where our hymnal is in use. May teachers and cantors in particular take special care in cultivating and practicing rhythmic singing and strictly observe the difference between longer and shorter notes in their singing exercises, their auditions and their organ playing; for how easily do congregations and schools fall back into the old slovenliness, from which they have hardly escaped, if their singing masters are negligent in this! May the members of the congregations also show a real eagerness to learn the old pure melodies, especially if the preacher or teacher offers them special opportunities to do so through singing lessons. Especially in urban congregations, it would be so necessary that the majority of older congregation members among young and old, men and women, could be made quite smooth and rhythmic, so that they would set the tone in singing in a good and proper sense with respect to the new congregation members and foreign church visitors who are still accustomed to the sluggish way of singing. Let us therefore take the zeal of earlier times as a model. In the homes of wandering singers, charitable beggars, as they are called, as well as current students, who were strongly urged by the cantors to learn the melodies correctly and accurately, they were auditioned for a pittance with the intention of learning them and, where possible, to become familiar with them.

If the authorities were devoted to the pure doctrine, the doorman had to blow the melodies from the city tower once or several times a day. However, where the authorities were still papist, learning was not denied. Thus, one day around 1524, at the market in Magdeburg, a clothier was seen not only offering the two songs "Es wollt uns Gott genädig sein" (God will be merciful to us) and "Aus tiefer Noth schrei ich zu dir" (I cry out to you from deep distress) for sale to the crowd gathering around him, but also memorizing the melody by singing them before and after; for everyone who bought such a song sheet with the notes wanted to learn to sing them at the same time. But when the papist-minded mayor Rubin threw Cantor Tuchmacher Voll Zorns into prison because of his heresy songs, 200 citizens immediately went to the town hall and did not let up until he was released to continue their communal singing exercises.

(To be continued.)

(Sent in by Past. Werfelmann.) popular brother!

What is unfamiliar to you is easily taken for new, however old it may be; and what seems new to you is quite unfamiliar, however good it may be in itself; what you do not know, you easily take for superfluous and unnecessary, however useful it may be. It is just the same with private confession. It is true that much has already been written about it in the "Lutheran"; you have certainly already read Luther's excellent writing about the keys in the third volume of the People's Library, which could have washed out your eyes if you had read it plainly and without prejudice, by which your eyes are held. But you are still on the old spot. Since enough has already been said about this with powerful, mighty words, I will now make known to you, with quite simple values, the conviction I have gained, whether perhaps this can be of some use to you.

If you were not a Christian, I would not want to talk to you about this sackcloth at all; for it is such a peculiar thing about private confession that only a Christian can talk about it, and only to those who are Christians, to others it is foolishness, like the whole gospel in general. This is because it is only for true, thorough Christians who are in a state of pure knowledge and childlike faith, and who take the forgiveness of their sins and the grace of God firmly and assuredly. As far as I know you now, you stand like this and are at least simple-minded and sincere. Therefore, I would like to serve you and your like with this.

That private confession should be new is quite erroneous; on the contrary, general confession is new and arose only when Christian seriousness died down, lukewarmness took over and unbelief rose more and more. See Articles XI and XXV of the Augsburg Confession, see the fifth main section in your

If you find even one value of the general confession, as it is now in use, in the small catechism, and can prove to me that there is not only private confession, but also general confession (as we have it now before the celebration of Holy Communion); then I will refute my assertion that our catechism speaks of no other than private confession. It is soon said, my dear, it is something new, but not so easily proven.

That this special confession is an ecclesiastical institute and ecclesiastical order, I gladly admit. Only the papists can say that it is ordered and commanded by God. But you must admit to me that what happens in confession, namely that absolution is given, sins are forgiven, the frightened are comforted, is not a human order, but the command and institution of the Lord Christ. Just read Matth. 16, 19. Cap. 18, 16-20. Joh. 20, 21-23. You will see that the dear Savior not only commands His disciples and His church to preach the gospel in general and to proclaim it to all the world, but also to administer it to the individual who is in need of it and desires it, to forgive his sins in His name, to absolve him from all sins and to absolve him from all sins, and He adds this promise that what is done on earth through men shall also be done, decided and confirmed in heaven. So it is certainly Christ's will and command to forgive sins, which command is given in confession. But that the church now makes an external form and order in which it executes such a divine command is surely not to be rejected, but is entirely in accordance with the matter. This is also the case with other things. The dear Lord Christ said: Preach the gospel to all creatures, but he did not say, do this on Sundays, build special houses and pulpits for this purpose, but days, places 2c. order the church, so these are ecclesiastical orders, but certainly not what is done in such order, namely the preaching of the gospel.

For the sake of this absolution alone, which Christ instituted, confession of sin is also made. And that this must precede the granting and receiving of absolution is self-evident. It is also clear as daylight that such confession must take place before the one from whom I want and desire to receive absolution. For the confessor, or if you prefer, the priest, sits there as Christ's servant, to

whom the dear Savior has filled his hands with the sentences that He deserves for us, so that he, as His steward, should distribute them to us,

nor cast pearls before swine, but deal wisely with my goods, not with the devil's rabble, but distribute them to my servants. If I go to the priest and want to say: "I would like to have absolution, but I have already made my confession to God or to a good friend, now only absolve me;" how is he to know whether I am not perhaps one of those who should not be reproached with the pearl? He would have to take it for a mockery and say logically: Well, then, let yourself also be absolved by God or your good friend; but see how you go, if you thus despise the office ordered by God. From this you see that there is no other way on earth; if the church wants to carry out Christ's command, it must make an outward form and order in which it does it, and this confession is not for the sake of form and order, but for the sake of absolution. For this reason, you must look away from the outward appearance and look at the absolution; this is the divine treasure, the golden jewel, which you should seek in confession, which you should grasp and put your conscience in trust in.

But the objection that the private confession has a papist appearance and coating and is therefore questionable, is to say the least - lame. Why always toss out the old, hackneyed straw of the zealots? First our pastors would have to teach about it as the papists do about their auricular confession, before one could say such a thing. Since the doctrine is as different as day and night, the nature of the sackcloth is as different as heaven and hell. The papists demand that one must tell all sins along with the circumstances. Our catechism teaches us: "But if someone is not burdened with such or greater sins, he should not worry or continue to search for sins or invent them, and thus make a torture out of confession, but tell one or two that you know. Further, "But if thou knowest none at all, tell none in particular, 2c." Further, read the XI article of the Augsburg Confession. The papists say that therefore all sins are to be told, so that the priest as judge can arrange and impose the punishment according to it. Our catechism, however, says that confession is done so that the confessor may know how to comfort him with special sayings of Scripture; the papists say - so that by bearing the imposed penance and punishment, enough is done for the sins. Our doctrine is: "that one may receive absolution or forgiveness." What equality is there here? I think you should shy away from bringing up such speeches, for in doing so you only betray the fact that you know neither what our nor Catholic confession is.

I admit that, you will say, but I do not find a particularly great need for such a confession in myself, and yet I also believe; so I cannot see that it should be of such great importance. My dear, where do you think it comes from that we feel no need here? That is the

This is a question that we should seriously examine. Surely you will not think that the dear Lord Christ was foolishly anxious because, in addition to the general preaching of the gospel of the forgiveness of sins, he also instituted this special preaching of the same gospel, the absolution? and in fact we claim that this is the case if we consider it superfluous because we feel no need for it. We should rather think: The Lord Christ knows me better than I do myself, he knows better what is useful and beneficial and necessary to me than I do; therefore he must have had great cause to have instituted private absolution, the fault that I do not recognize it must lie with me.

But look in your small catechism, there it is said: "For the confessor we should confess only the sins which we know and feel in our hearts". Then it is further said: "But those who have a great burden of conscience, or are afflicted and challenged, a confessor will well know how to comfort them with more sayings and to provoke them to faith". I think it is clear enough that it is a comfort for those who are troubled in conscience by their sins and would like to be assured of the forgiveness of their sins. To them Christ says: "Well, I will make it easy for you, you poor sinner. Of course you should believe my words, which you read in the Scriptures and hear in the sermon, and it is shameful that you do not do so, are not confident and joyful, but still complain and hesitate, as if it did not apply to you. But because I see how difficult it is for you to believe, how fiercely the devil assails you with thoughts of doubt, I will do one more thing out of great long-suffering and love, I will provide you with a man who shall absolve you in my name, at my command, in my place, as often as you desire it. If you want to know whether I also want to forgive your sins, go to this steward of mine, he shall tell you. Run to him, pour out your heart of everything that weighs it down, and let him fill you again with the comfort of forgiveness; and only believe firmly and surely that when you hear him, you hear me; what he forgives you, that I have forgiven you, because he does it in my stead, by my command. Sieve, there you have it now before the door and may not run far, nor search long in vain and gape toward heaven. Here you have my word, rely on it confidently, so that the devil does not plague you and persuade you that your sins are not forgiven, but with this word you can always meet him and resist.

But just sift through it, dear brother, that is where the knot often lies, that we do not really "know" our sins and therefore also do not really "feel" them. They do not yet weigh us down so much that they would have become too heavy a burden for us; therefore, we can easily console ourselves and easily dispense with such absolution, indeed we are even taken with aversion against the same. Otherwise we should be jumping for joy, praising and thanking God for this exceeding grace, that we can now confront the devil with defiance and say: Can you shout sin in my ear, strain, here through this man Christ calls forgiveness into my ear, that I hear a word, that my sins shall be forgiven. Now go and fight it out with Christ, who bites me to believe these words, spoken to me through the mouth of a man.

Certainly many, if they believed the words of our catechism: "For we sin much every day and deserve vain punishment," and experienced them properly in their own hearts, would not consider it superfluous for God to grant us forgiveness everywhere and in many ways. Then many would run for absolution as much as they are running away from it now.

Hiemit Gott befehlt.

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## To the ecclesiastical chronicle.

**Piedmont.** The Berlin Evangelical Church Newspaper reports in its March issue, among other things, the following: On November 30, 1860, a Protestant named Pietro Dono died in Aosta. The district magistrate, who is of Roman faith, ordered that the body be buried in the separate place where the unbaptized are usually buried. The Protestant preacher did not want to agree to this, since the burial of Protestants on a part of the common graveyard is legal there. What did he send? The district judge has the police pick up the body at night and bury it in the place designated by him! - This is how the Italian authorities still understand the religious toleration guaranteed by the new constitution.

**Government Chaplains.** The Reformed Evangelist of Cleveland writes: "The government of the United States has to employ 43 chaplains or preachers in the army and fleet. Of these born 28 to the Episcopal (Episcopal), 6 to the Presbyterian, 5 to the Methodist, and 5 to the Congregationalist communion. Many communities are not satisfied that so many more chaplains are taken from the Episcopal community than from the other far stronger communities. The matter is to come before the Congregation."

**"Our Country."** Under this heading, the "*Lutheran*" of May 3, published in Philadelphia, contains an essay on the present condition of our country, which (as an unfortunately! rare exception) presents our fatherland in the mirror of the Word of God. Thus it bites at

the conclusion: "There have been sins which have covered our whole country from Maine to Georgia, and from the Atlantic to the calm seas. There is nothing in which we have been more completely a union, than in some forms.

of guilt. In it there has been no north or south, in it there has been no east and no west. There are enough common sins in our whole country that justify God in sweeping our whole country to desolation. There is only One way in which salvation is possible. This is that we humble ourselves before God as universally and completely as our sins have been. If our whole country bows to God, our whole country may be saved - if one part turns to Him, that part may be saved. Without this, we may be struck by God's most terrible plague - man will be let loose against man until the earth becomes hell. Without this, the peace, if we attain it, will be false, temporary - deceptive - the prelude of more terrible punishments. Will not our nation spend its frightful atheism and act as if there is a God in heaven? Until we see our country humbled and repentant - until we see it full of the power of a living faith in God and filled with a spirit that represents it with inexpressible groaning - until our hearts are full of sorrow! These are hours in which the people should be asked to tear their hearts apart - hours in which the saints should cling to the mercy seat and the servants of the Lord should weep between the forecourt and the altar. Blessed be the writer for this testimony, worthy of a servant of God, at a time when God is obviously visiting our fallen people in His righteous wrath. These are the right weapons, under which **the** servants of the Lord of all lords alone are called to fight "not with flesh and blood, but with rulers and mighty men, even with the rulers of the world, who rule in the darkness of this world, with the evil spirits under heaven" (Ephes. 6:12), against the kingdom of Satan, against the kingdom of lies and sin.

### **The church fathers on the training of the spiritual priesthood by house fathers.**

Thus Chrysostom (died 407 AD) speaks to his church about 2 Thess. 5:

"Let each one of you first teach himself. Just as the light, when it burns brightly, can kindle many lights, but when it is extinguished, it can neither give light to itself nor kindle other lights, so it is with every holy life. If the light in ourselves shines bright, we shall form many disciples and teachers. Let him be a man of God who asked wife and children. Can't he do far more than I? Be of use to all? For they hear me once or twice a month; what they have heard they may keep until they reach the threshold of the church, and then immediately forget it again. But when **they** hear the

When they see the life of such a person always before them, they derive great benefit from it. Divide yourselves with me in the church service. I speak to all in common; you shall speak to each one separately, and each one take upon himself the care of his neighbor's salvation; for that each one should take care of his own house in these things, learn from the apostle Paul. Hear where he sends the women: But if they wish to learn anything, let them ask their husbands at home (1 Cor. 11:35); and not to the church teacher does he send them. For as in the spelling-schools some of the pupils in turn give teachers, so it should be in the church. See how many services the wife renders you, how she takes care of everything in the house. Do something for her as well. How? Reach out to her in divine things. What you hear useful, carry, like the swallows, in your mouth at home, and put it in the mouth of the mother and the children."

Thus Augustine (died 430 A.D.) preaches on Matth. 25...:

"Know that it is also your business to grow with your cents. You cannot grow from the place where we stand (from the pulpit), but you can grow wherever you are. You proliferate wherever you win one or the other for the Lord. Represent my place in your families. Bishop is called an overseer because he takes care of the whole through his supervision. Every householder administers the office of bishop for his household: as, indeed, his own believe that none of them be deceived by false doctrine, not the wife, not the son, not the daughter, not the servant, because He has bought them at a great price. The apostolic doctrine has put the Lord before the servant and the servant under the Lord, but Christ has given One purchase price for both. Do not despise even the smallest of your own; with all vigilance care for the salvation of your household. If you do this, you will grow with your centner; then you do not belong to the sluggish servants and need not fear such a terrible judgment of condemnation (Matth. 25, 30)."

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### About rudeness.

The Lutheran village church newspaper of R thjen in Germany has also been accused, like the "Lutheran", of being so coarse. Their answer to this, as we read in Rudelbach's journal, is this:

"Nowadays, much hypocrisy is also practiced in this, that one complains about expression, tone, style and the like, if one does not have the courage to attack the things. With our so-called coarseness, we have not, to our knowledge, exceeded what was said in the manner of apostles and prophets and the Lord Christ Himself, but we have probably fallen infinitely far short of Father Luther's coarseness."

### Church consecration.

(Delayed.)

On January 20 of this year, the Lutheran Immanuel congregation in Hamilton Co., Indiana, had the joy of dedicating their newly built beautiful church in Cicero Town to the service of the Triune God. May the gracious and merciful God continue to sound His sweet and pure Word in it, so that it may show many more souls the right path to eternal life.

G. Reichhardt.

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### Conferenz display.

The next Fort Wayne District Pastoral and Teachers Conference will be held at Fort Wayne from Tuesday morning, July 9, to Friday noon, July 12. The Lekrer- Conference will be held the first two afternoons, Werfelmann.

### Report

of the undersigned, on income and expenditure for the synodal funds, since the last general synodal assembly in October of last year here - and their present status.

Revenue: From the Western District 1425.00

"" northern" 640.47

"" medium"" 1346.50

"" eastern" 484.19

Delivered by the Committee for printed matter 1350.00

H5246.16

Deficit 740.75 ~~tz~~5986.91 output c:

Salary to the general president until the end of April... 405.98  
until the end of May 250,00

"" General Agent Mr. M. C. Barthel

Property manager Mr. F. W. Ncinke  
 until 10 May 105,00  
 Liver contents at St. Louis College by end of May 2270.19 To related Prof. Biewend by end of May.... 268.25  
 Lebrergchalte in Fort Wayne Seminary by  
 End April 754.21  
 To travel of the general praeses 52,50  
 Concordia College bills, about mo-  
 bolies, internal and external improvements, road construction, etc. 1031.79  
 Loss of expired currenc^, premium, bosb- lramps etc 29.79  
 To the printing house, which pays the Committee for printed matter, from the delivered surplus \$1350, 819,20  
\$5986,91

### Synodal - Missions - Casse.

From the Western	District	Intake: 605.00	
"" northern"" 262.40			
"" medium" 182.04			
"" eastern" 28.09			
For land sold	50,00		
Balance at last settlement	710.03		
			"1837,56
			Output <u>1680,16</u>
			Stock H 157.40

### Explanation.

If this time I have kept my report as short as possible, i.e. without specifying the income for the various purposes, it is in order to avoid extra costs. - Mainly, I wanted to draw the attention of the dear congregations of the Synodal Union without delay to the fact that \$740.75 for

the syndicate funds have spent more than they have taken in and that I have also spent K55.11 to partially cover the middle district funds. But what did I use to cover this additional expenditure of \$795.86? I financed it from another well-known fund, whose balance of \$886.55 in my hands has not yet been put to certain desired uses and could now be used unused to cover the shortage for teachers' salaries. The remaining \$90.69 are all that I still have for the payment of salaries on June 1, and I will also send this last remainder of the temporary fund to Professors Walther and Lange, Mr. Director Sarer and Prof. Biewend, who have remained at the College, as well as to Mr. Conrector Schick currently in Chicago. The income, praise be to God, under the prevailing circumstances, has nevertheless been significant in 7 months, although it has not been able to cover the approved additional requirements, with regard to the latter, however, I also feel compelled to make the following announcement. At its last meeting, the honorable general synod had granted, among others, the general president Mr. Pastor Wyneken \$1000 - Mr. Prof. Walther K1000 - and Mr. Dr. Prof. Sihler H400 - salary from then on per smrwm; however, Mr. President Wyneken only accepted K800 - Mr. Prof. Walther only K600 - and Mr. Dr. Prof. Sihler only H300. - I now make a pleading request to the dear congregations of the synodal association that they allow themselves to be stirred to new and indeed unceasing activity of love; that they do not tire in the further building of the Kingdom of God and first of all that they continue to provide the teachers of the same with the temporal goods that have fallen to them, so that one day the harvest will be plentiful on both sides according to God's promises of grace.

St. Louis, Mo, May 19, 1861.

F. Böhlau, Cass. d. allgemein. Synode.

### Receipt and thanks.

For the proseminar in Germany received through U. Ottmann of St. PaulnS parish in Neu Melle, Mo., \$8.90. C. F. W. W a l t h e r.

### For the Lutheran have paid:

The 13th year:

The gentlemen: J. Fischer, C. Bechtold, W. Dickmann.

The 16th year:

The gentlemen: Past. H. Schierenbeck, I. Bä'umner 6 Er., W. Doblcr, D. Hcpler, L. Jung, I. Fischer, I. Wcndler, H. Albrecht 50 Cts., C. Bechtold, W. Dickmann, I. Fchd, Further: Mrs. Kratz and Huber.

The 17th year:

Messrs: Rev. J. Jsensce, W. Seiser, Past. W. Hattstädt 3 Ex., O. Noak \$7,12, C. Rvssow, I. Beck, Past. H. EiSfeller, W. Dobler, H. G. Holm, M. Appel, Jul. Mey, A. Junghans, I. Fischer, I. Wendler, G. Kluge, H. Albrecht, C. Unbehauen, C. Kerkscker, A. Grim- mer, G. Laitsch, Missahl, O. Potzel 50 Cts, G. Dreßler 50 Cts.

Furthermore: Mrs. Kratz and Huber.



Mr. Past. I. Jsensee.

The 18th year:

Martin C. Barthel.

**Address:**

Freistatt, OsLuIcos Oo., ^Viso.

Oare ok ksv. I? ZölinZ.

(Continued.)

In earlier numbers we have already proved the right of the church from two clear teachings of the Holy Scriptures. First, that believing Christians, as the bride of Christ, have the keys of the kingdom of heaven; and second, that all believing Christians are spiritual priests. A third doctrine of the Holy Scriptures. A third doctrine of Scripture, which proves that Christian congregations have the right to choose their own preachers, is that the church, that is, believing Christians, have the command and the right to preach God's word, that is, in a word, the ministry originally.

That the means of grace themselves, Word and Sacraments, are a treasure given to the Church, that is, to all believers and therefore naturally also to all larger or smaller communities of believers by God, who has all this as supreme owner, about this there is probably no dispute among Christians and this therefore hopefully needs to be acknowledged at least among Protestants.

\*) If we continue our article about the right of municipal suffrage after a longer interruption, this does not happen because it would need further reasons to prove this right. The already stated reasons are so perfectly sufficient that even our opponents now admit our doctrine, indeed, they never pretend to have denied it! We continue in our argumentation, however, because especially in the exposition of the right of the congregation to vote, many important teachings of the Holy Scriptures are put into a bright light. We continue in our argument, however, because it is precisely in the exposition of the right of congregational suffrage that many important doctrines of Holy Scripture are set in a bright light, which even in the midst of the Lutheran Church one now seeks to hide, even to exclaim as heresies. D. R.

There is no need for proof of this. The apostle himself says of the members of the Old Testament church: "What God has spoken has been entrusted to them," Rom. 3:2. How much more does this apply to the church of the New Covenant! She is the spiritual Jerusalem, which holds all the treasures of the kingdom of heaven; she is not a handmaid, a slave, but "the free one," the matron or householder, who has power over all the storehouses and over all that is kept therein, Gal. 4:26. Ps. 68:13. It is the house of God, the cornerstone of which is Christ and the goods of which are all things acquired from Christ, 1 Tim. 3, 15. 1 Petr. 2, 5. 6. God has by no means placed His church in such a way that it would have to live by the grace of a state that alone possesses the means of grace and could therefore either give it or withhold them from it. The church does not receive God's Word and Sacrament only through its indirectly appointed preachers, but rather through the church. Therefore, when the pope forbids all common Christians to have and read the Word of God or sometimes imposes the interdict on whole congregations (i.e., forbids them all worship), this is nothing but a robbery of the church and a clear sign that the pope is precisely the Antichrist who, according to Paul's prophecy, "exalts himself above all that is called God or worship," 2 Thess. 2:4.

But God has also not founded a silent church, which would be condemned to let only certain people of standing preach God's word, but to remain silent about it itself.

not only have the word itself, it should also preach it itself. The church or the common Christians cannot say, "What is it to us whether God's word is preached or not? Let the pastors see to that; they, not we, have the responsibility for it!" No, the commandment of Christ "to preach repentance and forgiveness of sins in his name among all nations", Luc. 24, 47, is by no means given only to the apostles and their successors in public office, but to his whole church on earth. If the voice of the word of salvation is silent in the world, the fountain of salvation of holy baptism will be used for rebirth and regeneration. If the voice of the saving Word is silent in the world, if the fountain of salvation of holy baptism for rebirth and purification of the soul is hidden, if the keys of the kingdom of heaven, be it the redeeming or the binding, or both, are hidden, the church cannot say: "What do we care? That is the preachers' business; let them answer for it before God some day!" No, the responsibility for this then lies on the whole church, on the Christians. When once in the church of Corinth an outrage occurred, "since even the Gentiles do not know what to say about it," and the criminal had not been bound with the binding key, the apostle does not punish the preachers there, but rather the whole church, and calls out to it: "Put out from among yourselves those who are evil!" 1 Cor. 5, 1-13. The Lord has explicitly given the power of the ban to the church when he says: "If he (the sinner) does not hear those (who admonish and punish him in the second degree), tell the

Church. If he does not hear the church, consider him a Gentile and a tax collector. Verily I say unto you: Whatever you bind on earth shall be bound in heaven" 2c. Matth. 18, 17. 18. Furthermore, when false teaching had penetrated into the Galatian churches, St. Paul addressed the churches first of all and presented them with their great guilt. The holy apostle thus indicates clearly enough that the Galatians could not say: What can we laymen do about it if our pastors preach falsely? We read, therefore, even when, as it seems, the preacher of the church at Colosse, Archippus, was in danger of being co-invaded by invading false teachers-then the apostle gave charge to the church. "Say unto Archippus, Behold the ministry which thou hast received in the Lord, that thou mayest execute the same." Col. 4, 17. \*) Far from the church being unconcerned about the preaching of the word and being dumb, it should rather "proclaim the virtues of Him who called it from darkness to His marvelous light," 1 Pet 2:9. It is said to it: "Whoever confesses me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father," Matt. 10:32, 33. It is she who has the earnest command, "Let the word of Christ dwell among you richly in all wisdom; teaching and admonishing yourselves with psalms and hymns, and spiritual and sweet songs," Col. 3, 16. "Admonish the unruly, comfort the fainthearted," 1 Thess. 5, 14. "Have no fellowship with the unfruitful works of darkness, but rather punish them," Eph.

The old Strasbourg theologian Sebastian Schmidt therefore makes the following comment on this passage: "The teachers of the congregation can therefore also be admonished by the congregation to do their duty, and therefore be appointed and dismissed by it. - We know well that some preachers here and in Germany think it is dangerous to write such teachings out into the world, since there are always people in the congregations who misuse this teaching to play the lord over their preachers and to demand that they do what they want them to do. But we think that for the sake of those who carnally understand and abuse the doctrine of the freedom, authority and dignity of a true Christian, currency must not be concealed and the pious Christians must be deprived of what they use for their salvation in humility. A preacher who speaks the truth unashamedly will, of course, always have secret or public enemies in his congregation; but whether they exercise their hostilities under the hypocritical cover of their alleged Christian freedom and power, or without it, remains the same in the end. Luther did not fare any better. Through his teachings, he freed the Christian communities from the rule of the clergy under which they had previously groaned; the reward for this on the part of the hypocrites was that they called him a double pope. Nevertheless, for the sake of the captive consciences of righteous Christians, he did not cease to testify to the honor, glory, freedom and power of true Christians. But at the same time Luther testifies: "Our teaching is always directed to the captive, confused, afflicted consciences, so that the same may be granted such Christian teaching and freedom. We hereby give nothing to the rabble, but throw them fresh under the most stringent laws and let them remain under them, and do not call them to make a right out of our comfort and freedom." (Walch's Ausg. XVI, 2181.)

5, 11. But where would we end if we wanted to list all the passages of Scripture? But where would we go if we wanted to list all the passages of Scripture in which the church or the believers are also commanded to practice and use the word? - From this it is clear that the church or the Christians have not only the word, but also the ministry of the word or the duty and the right to use the word of God for themselves and others or to preach it. For would the apostle exhort the Christians to do this if they had neither the right nor the duty to do it, that is, if they did not have the ministry of the word?

Here, however, some will perhaps say: "It is true that in all the passages of Scripture mentioned and similar ones, all Christians are given the duty and the right not only to have the means of grace but also to use them. We answer: Far be it from us to assert this. But we ask: Is it the duty of every Christian, according to those passages in the Bible, to do the things which are the right of every Christian to do, that is, to teach, to preach, to confess, to exhort, to comfort, to punish? But we ask: Is that which, according to those biblical passages, every Christian has the duty to do, and therefore all the more the right to do, something different from what a pastor, a minister, a church servant has the duty and the right to do? Does he have to proclaim, preach, teach, confess, admonish, comfort, punish with something different than common Christians? Apparently not. The difference is only that the pastor has to do all this publicly and to the whole congregation, but the common Christian has to do it privately, as his profession and living conditions entail. The office itself, which the pastor has and which every true Christian has, is thus quite the same; only the manner of its exercise, only its use, is different. Luther already reproached the papists for this in his epistle to the congregation of the city of Prague in 1523. It is true that Luther does not use the word pastor or parish office, but he speaks of "priesthood," but only because the papists call what we call pastorate priesthood. He writes: "Now let us speak to the papist priests, and ask them to show us whether their priesthood has other offices than these offices are? If they are other, their priesthood will not be a Christian priesthood. But if it has just those, as we have told, it will not be a special priesthood" (or a special pastorate). "So we conclude, they turn where they will, that either they have no priesthood other than that which is common to all Christians; (or) if they have any other, it must be Satan's priesthood. For Christ taught us in Matt. 7:20 that we should know all trees by their fruit; but now that we have seen the fruit of our common priesthood, let us either show it to ourselves by its fruit, or confess that it is Satan's priesthood.

they are not" (that they are not at all) "priests." (So we also say now: either the papist Lutherans may show that a pastor has to do something different than every Christian is admonished to do in God's Word, or they may confess that they themselves have no Christian church office at all. For the fact that the pastors lead the ministry publicly from communal ways and the common Christians only privately, this proves, as already said, not a different ministry that the pastors and Christians have, but only a different way of leading the ministry of the word, a different use of it. Therefore, Luther continues: "For the fact that these fruits are borne specially and publicly does not prove a different priesthood, but a different and different custom of the priesthood. But if, in order to prove their priesthood, they show us only the plates and grease" (at their ordination) "and the long skirt, we will admit to them that they boast of the dirt; for we know that one could easily shear or grease a sow or a pig and clothe it with a long skirt. We stand firm on this: that there is no other word of God than that alone which is commanded to be preached to all Christians; that there is no other baptism than that which all Christians may administer; that there is no other memorial of the Lord's supper than that which every Christian may observe, which Christ has appointed to be kept; Also that there is no other sin than that which every Christian may bind and loose; item, we hold that there is no sacrifice but the body of every Christian man; that also no one can or may pray but the

Christian alone; also that no one shall judge the doctrine but the Christian alone. These are the priestly and royal" (thus also the pastoral) "offices. Therefore let the papists" (and papist Lutherans) "either show us other offices of priests" (or pastors) "or else hand over their priesthood and pardon themselves of it" (that is, or they may confess that they have no priesthood or office at all). (S. Luther's Werke, Walch'sche Ausgabe, Tomus X, page 1858. 1859.)

It is true that it is sometimes said of public preachers and church servants that they alone have the office and that it is precisely the office that makes the difference between a pastor and a common Christian.) But then the special public office is by no means meant the office in general. Under the office is meant

For example, Luther writes in his interpretation of the 110th Psalm: "This is how it is in Christianity: before he becomes a preacher or bishop, every man must be a Christian and a born priest, and neither the pope nor any man can make him a priest. But if he is a priest born through the Ta, then the office comes after that, and makes a difference between him and other Christians." (Luther's work Walch's edition V, 1505.)

In the Holy Scriptures, this is understood to mean not only the special order of the episcopal, parish and pastoral office, but also in general the Word of God itself, which goes into pregnancy and training; as the Apostle Paul 2 Cor. 3, 7. speaks of a "ministry", "which is killed by the letters and formed in the stones," by which, of course, he does not mean people, but the teaching of the divine law, which God once wrote on stone tablets with His own finger. \*) Although, of course, there is a great difference between a pastor or minister and a believing Christian, and a Christian never becomes a pastor or minister in the proper sense of the word through his faith, it by no means follows from this difference that Christians do not originally possess the same office and have to carry it out privately according to their status and profession, which, according to God's expressly made order, is assigned to pastors and ministers for public administration "on account of the congregation," as Luther usually expresses it, that is, in the name, on behalf, and instead of the congregation, through their profession. On the contrary, Luther writes quite correctly in his writing on the abuse of the mass: "Let all things be done honestly and according to one order, 1 Cor. 14:40. But this does not mean that the community of the ministry is not allowed to preach; indeed, it is affirmed by it. For if all men would not preach, and Cmer alone had authority to speak, what need would there be to keep and enjoin order?"

And for this very reason, that they all have power and authority to preach, an order is necessary to keep. (Luther's Werke, Erlanger Aug. Vol. 28, p. 47.)

Many people now have a completely wrong idea of what the ministry actually is. They think that when an ordained preacher lectures, runs, absolves 2c. the word of God, then the office is administered; but when a layman lectures, baptizes, absolves 2c. the word of God, then this is not an office administration, but something else, of which they do not quite know what to call it. They evidently think that the pastor does the office. According to God's Word, however, it is the other way around: the office makes the pastor. As one does by doing what a scribe, a porter, a teacher, a preacher 2c. has to do, a scribe, a porter, a teacher,

\*) Therefore, in the concordia formula, the church service is  
The scholars therefore distinguish the office of preaching in abstracto, that is, the office of preaching apart from the persons who hold it, and the office of preaching in concreto, that is, the office of preaching insofar as it is entrusted to certain persons and administered by them in a certain order. Cf. J. Gerhardt i. th. loc. de minist. It therefore shows great ignorance if many, where they only use the word preaching office, always understand it to mean the parish office. A look at all dogmatics shows how serious this misunderstanding is. This can be seen, among other things, from the fact that all those who deny conversion through the bodily word are listed as opponents in the doctrine of the preaching ministry.

a precentor 2c.; so also one becomes a pastor by doing what a pastor has to do; if he does it lawfully, he is a lawful pastor, if he does it unlawfully, he is an unlawful pastor, but in the latter case he becomes a pastor nevertheless, because - he administers his office, which just makes him a pastor. Therefore, in the second appendix of the Schmalkaldic Articles, it says: "How then, in case of need, even a bad layman can absolve another and become his pastor."\*) as St. Augustine writes a history that two Christians were together in a ship, one of whom baptized the other and was then absolved by him. Here it is expressly declared that if a layman baptizes or absolves another, he becomes the pastor, the church servant, the pastor of the other at the moment he does so. Why? Because in baptizing, absolving 2c.

The same applies to the office of a pastor, church servant or minister, but the office makes him a pastor, church servant or minister. Whoever admits that a Christian layman can baptize, absolve and consecrate in an emergency, has at the same time The Christian laymen have the office and can therefore even use it publicly in case of need. It therefore reveals either a lack of the power to think rightly or such a great partisan passion that they do not see in their partisan matter what they would otherwise see very well, when now many say: That the laity can administer, run, teach, absolve 2c. the office in an emergency, we readily admit; but that they have the office at all, that they should have it originally, we can never admit. What folly! If the Christians did not already have the office originally, they could not and could not administer it in case of need, any more than a heathen could; but since they had it

If the order is not for the salvation of Christians, it must of course give way, since the order is not made against but for the salvation of Christians. For example, it is a good order for the salvation of orphans who have not yet come of age that a guardian is appointed for their property, who gives them what they need, while they themselves may not dispose of their property.

even if it is still so great. If, however, there were no guardian, and if those not yet minors had to suffer frost and hunger if they did not have their own money, it would be right in such an emergency if they could, without to wait for the guardian, even accesses. Why? Because the treasury is theirs and because the order is made only for their welfare. It would be a different matter if freezing and starving minors wanted to go through another's treasury and excuse themselves with such an emergency. That would be theft! It would also be theft if Christian laymen wanted to baptize, teach, absolve in case of need 2c,

\*) In Latin it says: "As then in case of emergency also a layman absolvirt and becomes another's servant and pastor." if they did not have the office originally and so do not break with it only one order.

That therefore also our symbolic books attribute the ministry to the whole church, that is, to all believing Christians, is known to all who know these precious confessions. This is especially clear in the already repeatedly mentioned passage: "Just as the ver- The keys, therefore, belong without means to the whole churches, since the keys are nothing else than the office by which such promise is communicated to everyone who desires it. (See the Schmalkaldic Articles in the first appendix on the authority and supremacy of the pope.) Here the symbolic books make a beautiful chain. First, they say that the whole church has the promise of the gospel originally and directly, so second, it has the office of communicating it, so third, it must have the keys. But the middle link of this chain belongs here. It is expressed in the second appendix of the Schmalkaldic Articles as follows: "Where the church is, \*\*) there is the command to preach the gospel.

But the command to preach is precisely the office of preaching. In the Apology, the practice of the office of preaching is counted among the sacrifices of the New Testament priests. It says in the third article of the Abuses of the Mass: "Over and above this one atonement, namely the death of Christ, there are other sacrifices, all of which are only thank offerings, as all suffering, preaching, and good works of the saints; these are not the sacrifices by which we are reconciled. . For they are made by those who have already been reconciled by Christ. And such sacrifices are our sacrifices in the New Testament, as Peter the Apostle says in 1 Pet. 2: "Ye are a holy priesthood, that ye should offer spiritual sacrifices."

In the next number we will, s. G. w., give some more testimonies of orthodox teachers from their private writings for the fact that the whole church has the command to preach and therefore the office, and then show how the right of the congregation to vote follows from this with necessity. **(To be continued.)**

### **The Proseminar in Germany.**

The sadder the prospects for a quiet building of the church here are at present, the more faith-strengthening and gratifying it is that good news arrives from Germany about what has now been started there with great zeal in support of our work here. Pastor Brunn in Steeden wrote to us again on April 26. From his letter we inform our readers of the following:

"With what joyful hallelujah may and must I begin my letter to you this time?

\*) In Latin it is "*principaliter et immediate*", that is, original and immediate.

\*\*) In Latin it is "*ubicunque est ecclesia*", that is, everywhere or wherever the Church is.

n. The Lord has truly done great things for us, and has once again shown that He is still the old faithful God, who is called Wonderful, Counsel, Power, Hero. I have been longing to tell you how everything has gone since last November and December, and how the Lord has led everything out wonderfully and gloriously. However, I wanted to wait for an answer from you, which did not arrive until Easter, and I also wanted to let the actual start of my institution take place before I wrote to you. But I will now tell you about it one after the other. First of all, I used the winter to work diligently with the pen on the work I had begun. Before Christmas, I completed my public defense of your Synod, which is printed under the title "God's Word and Luther's Teaching" in the March issue of Lokmann's Synodalblatt. I hope that through this public confession of mine, an indissoluble bond of spiritual fellowship will be fully established among us. I have already received gratifying testimonies of agreement from some quarters. However, there has also been opposition and a theological battle over it will now begin, which has already been announced to me. But this is just right and good and the way to help the truth to the bridge. Next, I have also been busy writing letters and in all parts of Germany I have already entered into close contact. Saxony and Meklenburg have declared themselves in our favor most decisively, and from both countries I have already received beautiful contributions for my institute and I believe I have also won many warm and loyal friends. In Hanover, our faithful Father Hoyer works diligently for us, but it is difficult for him to arouse interest, because Hermannsburg is too powerful in drawing everything to itself. I have also come into contact with Würtemberg, and have already received gifts and two pupils from there, but it remains to be seen to what extent the Lutheran confession will find faithful friends and witnesses there, in contrast to the Pietism there. Through all this correspondence I was pushed to the thought and decision to have a kind of small missionary pamphlet printed for our North American cause, and after a long consultation about it with our friends, it is now already in the works. It is to be printed first as a supplement to the Pilgrim from Saxony under the title: "Lutheran Mission among the German Emigrants of N. America," a title which I thought would be most attractive to the taste of our Christian readers until it has acquired its own readership. \*) However, I have ordered the necessary number of extra copies to be printed in order to be able to distribute it throughout Germany. You will then also

This is undoubtedly an excellent idea. Through such a journal, we will undoubtedly be amply replaced by the former organ for our church affairs in Germany, which we lost because of our adherence to Luther's teachings. D. Red.

I hope that you will receive it as soon as possible and that you will find in the introduction to the first number the goal that I have set for myself: To mediate between our German Lutheran Church and the American Lutheran Church, respectively your Synod, to spread greater acquaintance with your Synod, your ecclesiastical needs, also your church controversy. The latter shall be one of my main goals, to help to a correct assessment and view of your church dispute and I also hope with God's help to achieve the goal that faithful witnesses in the Lutheran Church are no longer hated and shunned for the sake of their fight for the truth, but loved and honored. It would certainly be very valuable and useful to publish suitable direct correspondences from America in our newspaper. I have no doubt that, as surely as it is the cause of morality for which we are "fighting" and witnessing, the same will also break an open path in Germany. - In the early spring we began to make the necessary arrangements for our institution here. A few more pupils had registered, others had left, and so I opened the institution a fortnight ago with seven pupils. Three young people registered last week and I believe, based on all the prospects, that I will still be able to accept them. From Germany

I have received 300 Thaler so far and you have promised me the same amount. Half of this sum, however, has almost been swallowed up by the first facilities of our institution, but I still have enough to be able to start the budget for our institution without any worries, fresh and cheerful. I would hardly have expected to be able to take in seven students for the first start. I would almost have thought it presumptuous to fly from my own thoughts. But the Lord has graciously and wonderfully guided it beyond all expectation, given the students, provided the space to accommodate them all here in my house (we have, in fact, built four quite beautiful rooms above our apartment under the roof), and also given so much prospect of support that I can hope to feed them all. Therefore, I have recognized God's hand and providence in all of this with joyful confidence and have confidently entered the path laid out by God. However, so that everything would go according to God's word and order, the Lord also provided for the beginning of our institution a

Shortly before Easter, my wife fell ill and lay for twelve days almost on the brink of death, and she was barely a little better when our children arrived. Nevertheless, the Lord graciously helped us through it all, and we now praise Him all the more joyfully that He has made everything possible.

How much I would still like to talk to you about, but time and space force brevity. From our gel. Prof. Crämer, I received a detailed letter a few weeks ago, which I have to send to you because of time constraints.

I cannot answer this question immediately, since its content does not require it. I can wholeheartedly agree with all the principles that our I. I can wholeheartedly agree with all the principles expressed in your letter by our professors in Fort Wayne as well as by yourself, and I will work with you in the same spirit, so that I hope my institution here will become in the full sense a preparatory institution for your seminaries.

My seven pupils represent the entire Lutheran Church of Germany with regard to their home country, which is very desirable and important to me, and I have a heartfelt joy in all of them; the external arrangement and order of the institution in my house has also turned out quite well and beautifully. God's special help has been obvious to us, especially in the still im- my wife's highly weakened condition. But He carries us with eagles' wings. His name be praised. - I have received two bills of exchange from you so far, for 50 and 63 Thlrn. \*) This help from America has come to me from the Lord just now, since it has helped me so abundantly over the costs of the first establishment. Of course, there is such a large field where help is needed that the more the better. How gladly I would like to help especially the school teachers on their journey this summer, who have contacted me, if I could get the means. Well, the Lord will provide it.

With deepest love your

Fr. Brunn."

Steeden, April 26, 1861.

(Sent in by P. Lochner.)

Hymnological walk through our hymnal  
for the promotion of its blessed use in church, school and home.

(Conclusion.)

Now that we have become lovers of rhythmic singing in praise of God through our hymnal, we do not want to waste the effort to investigate the origin of our beautiful church melodies in general.

How then did the church come to have these melodies? I answer: As with the songs themselves - they used what was already there, they created something new.

Existing material was used. Here, first of all, the melodies to those German songs presented themselves, which the people already sang before the Reformation and which were already mentioned in the two supplementary addenda Luk 4. Of these melodies, one and the other was retained with the text, but in part, by omitting superfluous stretches, it was made more suitable for the performance of a whole congregation.

Also present were the melodies

"Of course, we could not send the gradually received at once. Now Brunn will have two more bills and in these days a fifth one will go out to him.  
D. Red.



to the Latin hymns which Dr. Luther and others translated into German and partly expanded, and whose manner was adapted for the German text, such as: "Nun komm der Heiden Heiland," or "Come, God Creator, Holy Spirit." However, even here one did not disdain to put a pure German text under beautiful melodies of idolatrous Latin hymns. Dr. Luther explains himself about this in the preface to his *Begräbnisgefangen* of the year 1542. 1542: "In addition, we have also taken as a good example the beautiful musica or hymns that are used in the papacy in vigils, masses and funerals, some of which we have printed in this booklet and want to take more of them in time, or whoever is better able than we are, but put other text underneath to decorate our article of the resurrection; not the purgatory with its torment and satisfaction, for which their deceased cannot sleep, nor rest. The song and the notes are delicious, it would be a pity that they should perish, but unchristian and unrhymed are the text or word, which should perish. As in all other places, they (the papists) are far ahead of us, have the most beautiful church services, beautiful and splendid monasteries and convents. But the preaching and teaching they do inside serves the devil and blasphemes God. For he is the prince and god of the world, therefore he must also have the most beautiful, the most lovely and the most beautiful things. Therefore, we have stripped such idolatrous, dead and mad lyrics and stripped them of their beautiful musica and put them on the living holy Word of God to sing, praise and honor it with, so that such beautiful ornaments of musica in the right custom serve their dear Creator and His Christians, that He is praised and honored, but we are honored by the holy Word, with sweet singing. Word, driven into the heart with sweet song, we are improved and strengthened in faith. May God the Father with Son and Holy Spirit help us. Spirit. Amen." The melody: "God's Son has come" is, for example, originally the melody of the Marian hymn: "*Ave Hierarchia coelestis et pia.*"

Finally, there were melodies to secular folk songs. As little as one was afraid to strip the idolatrous dead texts and to strip them of their beautiful musica in order to put them on the living holy Word of God, so little was one afraid to do the same with the secular folk songs. As little were they afraid to do the same with the secular folk songs. They even did not hesitate to use melodies of such songs, whose text belonged to the category of boo songs, and at the same time intended to replace it with a Christian one, if it presented itself to the people in its beautiful garb. That in general by beautiful lively spiritual folk melodies the

Luther also comments on the fact that the carnal boo songs should be forgotten when he writes in the preface to his "geistl. Gesangbüchlein 1524": "And (the hymns) are also written in four voices, not for any other reason than that I would like the youth, who otherwise should and must be educated in music and other proper arts, to have something so that they would get rid of the booing songs and carnal hymns and learn something wholesome instead, and thus enter into the good with pleasure, as befits the young. Nor am I of the opinion that through the "Gospel" all the arts should be beaten to the ground, as some of the super-spirituals claim, but I would like to see all the arts, especially musica, in the service of the One who gave and created them." Thus, just to give some evidence of what has been said, the melody of: "To my dear God" from "Venus, you and your child," - "Christ, he is my life" from "Why do you want to go away," - "Herzlich thut mich verlangen" from "Mein Gmüth ist mir verwirret" - "O Well ich muß dich lassen" from "Inspruck, ich muß dich lassen" - "Wie schön leucht' uns der Morgenstern" from "Wie schön leuchten die Aeugelein" is used. In this way, the sacred grew into the popular and the popular into the sacred, and with a more certain tact than today, one understood to distinguish between nature, sin and grace. It can therefore not be strange when we encounter collections of melodies such as: *Nye christlike Gesenge un de Lebe, op allerlei Art Melodien, der besten olden düdeschen Leder ff. dörch Herm. Vespasium, Prediger tho Stabe. Lübeck 1571*"; - or: "Joh. Herm. Schein's "Musica Boscareccia, oder Wälderiedlein von einem Liebhaber mit geistlichen Texten versehen. Yes, we find collections of melodies in which we encounter lyrics in the midst of secular songs, such as: "Wenn wir in höchsten Nöthen sein," "Christ lag in Todesbanden" u. A. m.

With regard to the melodies, however, not only were the existing ones used, but also new ones were created. Here again, Luther, who was not only poetic, but also musical, leads the round dance. Songs like: "Ein feste Burg" - "Jesaia dem Propheten" also have Luther as the author of the melody. It is certainly not too much to say when it says in a magazine from the year 1775 in reference to Luther's melodies: "We may waste all the art of composition, call upon all the chromaticism and take all the enchanting advantages of the organ to help - it will still not be a Lutheran melody. It seems to me almost as if an angel had dictated his melody to him; each has a swing, an anointing, which, according to my feeling, borders very closely on inspiration." And in this spirit, poets and composers sang after Luther, so that text and melody were as if from a single cast. The poet himself often heard "in his mind, as the sound of his words, so also that of the tones with which they, sung, were most appropriate.

The melody would emerge most clearly and effectively. Thus, already in poetry, the melody was produced more or less clearly. If the talent for composition was on the same level as that of poetry, then the most beautiful work could be done here. Or poet and musician also discussed. One thinks of the "Cantorey" in Luther's house, of which year 13, no. 1, p. 5 has been told. It was faith that not only wrote poetry, but also sang. The composer understood the poet, the poet the composer, one was the other's ego; therefore, the one found the right way to the given text, or the other found the right text to the existing way, which sanctified it, and both again understood the German people, its mind and what grace had given it, so that both were at the same time its interpreters. Therefore, what gives the old melodies their own flow and character, which still defies our present, so developed music; what makes them so inimitable, so unattainable, that even the greatest composers willingly hand the palm to their predecessors, and what leaves all later products far behind in the judgment of all, as long as only the true and natural is still valid in the field of beauty - it is not really the old church keys, it is also not really the rhythm: It is the spirit, which always creates its own form, or which, where it is not yet powerful enough to do so, assumes the forms that are the most appropriate expression of its essence. The time after the Thirty Years' War also has many a beautiful melody, and down to our time there is no lack of many a splendid product of church song, but nevertheless we miss the characteristic of the tunes of the Reformation period, and Tücher aptly explains to us wherein it lies that they are characterized by ecclesiastical consecration and intimacy, ecclesiastical great seriousness next to the sweet and pleasant, spiritual depth with great comprehensibility, when he says in the preface to his collection of melodies: "The cause of this lies quite simply in the moment of ecclesiastical folklore peculiar to that first primeval period, in the expression of what belongs to and is

common to all, since what the evangelical congregational song offers in its truth has emerged from the innermost soul of the Christian congregation, without reflection and art, in the simplicity of the greatest immediacy and therefore spiritual depth, so that everyone recognizes the product of it as the expression of his own feeling, of his own innermost life of mind, and finds himself expressed in it again, so that the spirit that produced these sound creations is also the spirit of the commonality in Christ, the Holy Spirit. Spirit, and the sound artist, or whoever else invented the sublime ways, only its organ and instrument."

Since the division of the songs in our hymnal, as it was done before the

If the reader is not familiar with the present table of contents in an overview, and if anything that may be necessary is to be discussed in the individual sections themselves, these introductory remarks are the end of the matter.

Let us now begin our walk from section to section, from song to song. But at the end of these remarks and at the beginning of our walk, let us still fold our hands and speak with the childlike simple-minded man of God Matthesius thus: "Now that God's word is sounded and sung in every corner, that the prophecy of the Lord Christ is once again fulfilled and the end of the world is certainly nearer than anyone thinks; we thank you, dear Lord Jesus Christ, that you have let us hear your word, and have preserved for us the old psalms, and have had them decorated with beautiful melodies by the great artists, and have sung them to us.

in German tongues, and warn us through the Scriptures and many good songs that we should not be safe, but wait with joy for the same day of redemption next to all the saints. Come soon, dear Lord, and bring this wicked world to an end and hear our lamentations and let Your voice and trumpet also be heard and lead us out of this pitiful valley back to our eternal fatherland, so that in perfect holiness and righteousness we may begin and praise You in eternity alongside all the saints and angels with an eternal *Te Deum laudamus*. And protect church and school from evil songs and frivolous music. Praised for ever and ever. Amen."

### **To the ecclesiastical chronicle.**

**The so-called "United Brethren in Christ,"** a sect founded by a certain Otterbein, in their General Conference held in May, formulated a paragraph of their Church Discipline concerning secret societies as follows: "We believe that secret societies are evil in their nature and consequences (a secret society is any whose ceremony of introduction or whose bond of union is a secret); any member or preacher who should associate with such a society shall be treated as in cases of other immorality than the 12th and 20th sections provide. and 20th sections of the Church Order prescribe." - It is shameful for us Lutherans when in this the sects act more decisively according to God's Word than many synods, which nevertheless want to be Lutheran.

**The Leipzig Evangelical Lutheran Missionary Society.** This

Society, headed by Dr. von Harleß

and in whose mission house the noble men Dr. Graul and Director Hardelan serve the church so faithfully and zealously, is still being slandered by the missionary Ochs and his partisans as incomprehensibly as unchristian, as if it sought to spread a half-pagan Christianity in the East Indies. In order to make the

In order to completely destroy the missionary work driven from Leipzig where possible, the opponents spare no: distortions, yes, not obvious lies. Mis-

sionary Ochs seems to have set his sights on Dr. Graul, in particular, in order to so contaminate him with his poison of slander that no one should recognize him as a righteous Christian and servant of the church.

In the very him where it would be possible to destroy even a friend of Ochs'ens effort

given to create the appearance that the j

former Condirector Dr. Besser on their side, against which, however, he seriously protested in the Pilgrim from Saxony. Since the Lauenburg pastor

Moraht took sides with Ochs, many have believed that the Lutherans of Lauenburg

eien sämtlich dieser Gesinnung. But this is by no means so. In the Leipzig Missionary Gazette of April 1, there is a letter from the present Lauenburg Missionary Committee, which most emphatically denies this.

**"The prayer of faith will help the sick person, and the Lord will raise him up, and if he has committed sin, he will be**

**they will be forgiven him." Jac. 5, 15.**

The Church Father Augustine tells the following strange story of a glorious answer to prayer, of which he himself was an eyewitness.

A Carthaginian official named Innocenzo suffered from a severe fistula defect. He had already happily survived many painful and dangerous surgeries, and believed that

He was cured when it was found that a hidden cavity had escaped the doctors. It was finally announced to him that he could not expect to be saved unless he underwent a new operation. This news brought him and the whole house close to despair. The evening before the day appointed for the operation, the church servants came to him as usual. He asked them with tears to be present the next morning when he would die under the hands of the doctors, because this was what he expected. The church servants did not promise him a miracle for his salvation, but they exhorted him to trust in God and to bear what God's will was manfully. As they knelt in prayer, Innocent, too, as if carried away by a higher power, suddenly threw himself to the ground and prayed with such an outpouring of tears, that he could not have been saved.

The fervor of the prayer is such that Augustine says: "It cannot be described in words. I could not pray, I only said the words in my mind.

Heart: Lord, what prayer of the Dei-

n whom will you hear if you do not hear this?" The next morning, everyone gathered in eager anticipation. After the preachers had encouraged the sick man, the physicians went to operate; but how astonished they were when they found nothing more to operate on! "That joy, says Augustine, that eulogy and those outpourings of thanksgiving to the merciful and

Almighty God from the mouth of all - accompanied with tears of joy - I cannot dare to pronounce by my words." (De civit. Dei L. 22. c. 8.) S.Neanders Denkwürdigkeiten II, 178. 179.

### **A Righteous Confessor.**

The count's chancellor Backbir, a native of Nieder-Wildungen, went to Nicolai on your Saturday to hear the well-known poet of the song: Wachet auf, ruft 2c.) to confession. When the confession was over, Nicolai stopped him and told him that he had to demand a confession from him, since he wanted to go to the supper with him for the first time, and that he should not take it badly, since it was his duty. In the conversation it emerged, which Nicolai must have already known, that the chancellor had read the writings of Grynäus and Calvin "with pleasure"; for he confessed his Calvinist view of the holy supper, that he had read the writings of Grynäus and Calvin "with pleasure", and that he had read the writings of Grynäus and Calvin "with pleasure". Supper, that he He said that he could only enjoy the body of the Lord spiritually, by means of faith, through the power of the Holy Spirit. Nicolai, who could only praise this honesty, regretted that he could not admit him to Holy Communion. He regretted that he could not admit him to Holy Communion. The chancellor now complained to Count Franz, although Nicolai offered to negotiate with him in a friendly manner and sent him his reasons in writing the next day. Nicolai, who had acted as a steward of the mysteries of God, declared against the count: a preacher had to serve the whole sacrament as bread, wine, body, blood, but not a half-divided sacrament as bread and wine alone. But backdir

The priest said that he had only asked for half a sacrament from his hand, and that he could not give it, because he had not received it from the Lord. In doing so, he refers to the Waldeckische Kirchenordnung, and also encloses transcripts of statements by the Wittenberg and Leipzig theologians. - What Nicolai had certainly done, driven by conscience, in order not to sin against the mysteries of the Lord, was confirmed by the synod of Mengerlinghausen in June 1590, when it declared to him, who was also present but had to resign until the decision of his case, that it could not allow him, if Backbir did not renounce his errors, "to use the holy supper. He said that if Backbir did not abandon his errors, she could "not advise him to make use of the holy supper. - How calm and conciliatory our Nicolai remained, however, is shown by a letter he wrote to Backbir before the synod, in which he explained to him his denial of the matter.

The letter of confirmation will be sent to you:

"Greetings beforehand! As I love you, especially learned sir, love me likewise, and do not believe that love is not present in our dispute, since nothing is so dear to me as that I may win your soul to Jesus Christ and eternal bliss. In your writing to me, you disapprove of the refutation of Calvinism and of the eleven to defend my cause (since I am

that the oral use is abhorrent to the Zwinglians). But the synod at Korbach in 1588 judged that the public refutation of Calvinism in the church was necessary. For this reason, dear Backbir, I am justified in withholding my judgment on your confession until I have better ascertained the opinion of the Superintendent Zisenius and the Visitor Steinruck about it, and have also learned from their letters whether, as long as you still have such a mind, they will bestow upon you the citizenship of the churches of the Augsburg Confession. In the meantime, in full and unshaken friendship and love: farewell!

In an undisguised frame of mind, your Ph. Nicolai."

February 1590.

### **Where does it come from that so many people in Hesse think that there is no devil.**

This teaches best a parable of the ostrich. For the ostrich lays its eggs in the sand of the WiM, does not care for them, does not breed them and lets its young grow up wild. Therefore they become very stupid, and when an ostrich is pursued by the enemy, it sticks its head into a bush and thinks that the enemy is not there, because it does not see him. In the meantime he is caught and the enemy takes his life and plucks out his feathers.

The University of Giessen and the two seminaries of Friedberg bring their students to the bottomless sands of the confessionlessness of the Union, of rationalism. Nor do they pray properly for them and with them. Many of them, whom the Lord does not understand in any other way, become stupid. They themselves, as well as the members of the congregation taught by them, stick their heads into the bush of worldly lust, of arrogant science, of self-chosen wisdom, and cry out: the devil is not there, there is no devil, because I do not see him. Hence it comes that many in Hesse master the Scriptures and our Savior. Meanwhile, the devil plucks out the last feathers of faith, the last feathers of true holiness, and kills their whole life, spirit and body, to eternal death.

(Freimund.)

### **Farewell speeches.**

When M. J. N. Jacobi was called from Leißnig in Saxony to Meissen in 1690, he concluded his farewell sermon with the following words:

"Good night, you house of God! Let no accident befall you and no soul-damaging doctrine pollute you, until the foundations of the earth collapse. Good night, pulpit! Let no Pharisee, capernait and rational fladder spirit tread on you. Good night, altar! You must remain the glorious table of grace, on which the reverend Lord's Supper is never served other than according to Christ's order and institution.

donated and holy hands are lifted in the bid. Good naked, confessional and sacristy! The word of absolution must be spoken here to all penitent sinners and heal their wounds of conscience."

When M. J. Elias Uhlich had been called from Pretzsch to Leißnig in 1722, he spoke at the end of his departure sermon:

"From this chair I have preached more than a thousand sermons, but I did not know whether I should exclude two or three from all of them, since I did not first lie on my knees and heartily cry out to God that he would give his holy spirit and power to the delivery of the word, and let it be like fire and like a hammer that breaks rocks. God, who tests hearts and kidneys, knows that I have always spoken to you publicly from the heart. Dietmann, who reports this, adds: "This is a fine lesson for the shakers," that bites, who, as mau says, shake their sermons from their sleeves. In the farewell sermon there is also a lection for the congregations. Among other things, it says: "A faithful teacher must constantly allow himself to be censured: sometimes he preaches to the censorious too learnedly, sometimes too popularly; sometimes the style is too high, sometimes too low; sometimes he speaks too slowly, sometimes too quickly; sometimes his language is too strong, sometimes too weak; sometimes he preaches too long, sometimes too short; sometimes he brings forward too much history, sometimes too much polemic," that is, sometimes he speaks too much against those of other faiths. "If he keeps himself to himself and does not easily come into company, he is called a misanthrope, a sourpuss; if he occasionally attends a honored company, he is exclaimed for a voluptuous one who bravely joins in."

### **Church news.**

Mr. E. Mangelsdorf, candidate of theology, who completed his studies in the theological seminary at St. Louis, passed the

prescribed examination, and had already previously accepted a very urgent, regular appointment from the recently established Lutheran congregation at Belleville, Ill., was ordained on Sunday Cantate, April 28, by the undersigned in the midst of his new congregation with commitment to all the symbols of our Lutheran church and solemnly installed in his office.

Praise be to the Lord, who has opened a door for the proclamation of His pure Word even in this extremely important place, which was previously closed to the Lutheran Church. May he grant the new worker in the spiritual vineyard of his church spirit and grace and make him a blessing for many.

St. Louis, June 1, 1861.

G. Schaller,

d. Z. Pres. of the Western Distr. of the Synod of Missouri, Ohio a. St.

After Mr. J. L. Muckel, former student in the Preacher's Seminary at St. Louis, Mo., passed the prescribed examination pro candidatura, card, and from my previous branch congregation, the Lutheran Dreifaltigkeits-Gege

As he was called to the congregation of West Seneca, N. A., he was ordained by me in the midst of his congregation on the 1st Sunday after Trinity on behalf of the Hockw. president of the eastern district of our synod and was inducted into his office.

The Lord crown him with rich blessings!

L. Dulitz.

Add.r.: Rev. ss. R. Nuckel,

Reserve R. 0. rrio Oo., ül.

## The negotiations

of the 7th Sessions of the Western District of the German Lutheran Synod vort Missouri, Ohio a. St. left the press a few days ago, and are available from the undersigned with postage included for 10 Cts.

Unfortunately, the decision of the Synod to send a free copy to each member of the Synod could not be carried out due to lack of money.

M. C. Barthel.

## Receipt and thanks.

For Wm. A. Kähler by Mr. Past. Schönedepg, ' / at Mr. A. Ernst's child baptism grs. \$1,13, from the Centraffe \$5,37\$6, 50  
 "H. Everö vom Jünglingsverein der Gem. deS Hrn. Past. Schwan zu Cleveland, O. 5.00  
 "Eh. Schultz by Hrn. Christoph Mittlerstem, gcs. on the Hochz. s. brother in Buffalo, N.I. 2.26  
 "Heinrich Hölter from the communion fund of the Johannis congregation of the Rev. Sallmann in Newdurgh, O. \$2, from an unnamed person in Tbornton Station, Ill. \$1.00 3,00  
 "Joseph Grüber of the Disciples' Society of Trinity Congregational Church in Cincinnati, O., through Mr. Kolb-... -- 10.00  
 "Heinrich Brakesühler at the wedding of Hrn.  
 Fr- Wallkemeier collected- -- 2,00  
 " Carl Brensinger from Mrs. Pastor Föhlinger three white handkerchiefs.  
 " F. Möller, of the Young Men's Association from the congregation of Mr. Pastor Lindemann, at Cleveland, O. \$3; further, of the Young Women's Association of the same congregation \$2; further, at the wedding of Mr. Walkemrier at Cleveland, O. ges. \$- 7.00  
 "F. Dernert from the congregation of the Rev. Hügli \$5,00; likewise on the infant baptism of Mr. Past. Renz \$1,50 6, 50  
 "G- Wambsganß from the community of Mr. Past. Schumann 3, 86  
 "W- Bunge of the four districts in St. Louis through Hrn. Past. Bünger received-- 12.53  
 "A. Crown of the four districts in St. Louis by Hrn. Past. Bünger received 12L2  
 " Johann Hoerr from Mrs. G Keil sem \$1,50, from Mrs. G. Walter 50 Cts. ^,n Mrs. Hagrmann 25 Cts, from Mrs. Bock 33 LtS, from Mr. G. Keil jr. 50 Cts, from Mr. Mr. Langcamp \$1, from Mr. I. Keil \$1,1 0 5,08  
 "Heinrich Niemann from the municipality of Hrn.  
 Past. Farmer in Pittsburgh10 ,00  
 Fri dnch Dreyer from Mr. Tirmeier in Baltimore \$2,50; further from the Filial-Gem. of Mr. Past. Sieger 25 Cts, finally from Mrs. Jörgen from Pastor StezerS parish 25 CtS. 3,00  
 " HermannKuorr of the Women's Vkr. to Fort Wayne  
 a vest and a bnsenbemd.  
 "M Mever by Mr. H. T. Rohlfing in St. Louis 7.00  
 "Conrad Stöffler received from the congregation of Mr. Past. Shepherd at Indianapolis  
 " Tbeodvr Mießler of JohanneSgrmeinde, Whitley Co, Ind. - 1,10  
 " Heinrich Ernst von der Jol snnesgemrinde zu Whilley Co, Ind. " 3.00  
 " Heinrich and Lorenz Crämer of Mr. Kanne, Fort Wayne, Jndr ".....in 5,00

**For Lj. Seuel of the Young Men's Association of the Gemünde**

. deS Hrn" Past. Lindemann to West Cleveland-- 3.00

"W. F. Hoffman", Chr. Grob and Chr. Justin Gotthardt Burck from the pupils' fund of Mr. Past. Hattstädt 12,00

For the proseminar in Germany

received through Mr. H. Bartling from Mr. F. Weiß -1.00 and from Hry. D. Kornhaaß 50 Cts. - from Mr. Fr. Ostermeier in Indianapolis - 3,00 - from Mr. H. Syorup there 25 Ctö. - from Past. L. Fricke the same 65 Cts.

C. F. W. Walther.

Received for the California Mission:

Don Bro. Ostermeyer in Indianapolis -2.00 - by Past. P. Eirich from his Gemeinde in Lithopolis, O -5- C. F. W. Walther.

**Received**

I. To the synodal treasury of the northern district:

Bon of the parish of Mr. Past. Rauscher" - 5,00

2. for the California mission:

Bon M. Gottfried 1,00

" G. Finzel 1,00

3. for the general synodal mission fund :

By M. Gottfried 1,00

" the comm. in Adrian 5,00

" G- Finzel 1,00

At the wedding of Mr. Ph. Schneider dah. gcs. 2,67

Don the unnamed in my community 2.00

4. to maintain teachers in the two teaching institutions:

From the municipality inFrankenmuth 22,00

" ""Monroe 10.60

" ""Adrian 10,00

At the wedding of Mr. G. Finzel by me s. - - - 4,40

5. for the preparatory institution of Pastor Brunn in Nassau:

Cathedral women's club in Adrian 4,00

Don M. Gottfried 1,00

" Mrs. L. Eichbauer 1,00

6. for poor pupils and students:

Cathedral Young Men's Association in Monroe 12,00

7. for the general, pres:

Don of the comm. of Mr. Past. Lemke 6,00

8. for Mr. Past. Röbbelen:

Don Hrn. Past. Lemke 0,50

"/, Chr. Graus here 1,50

s. For Prof. Biewend:

By Mr. Past. Trautmann from M. M. 0.50

1v. For the inner mission:

Don of the comm. of Mr. Past. Lemke 4,50

W. Hattstädt^ Cassirer.

Monroe, May 22, 1861.

Alende funds have been received by me for the designated purposes:

a. Inner Mission:

Don of the Gem. deSHrn . Past. Sihler -25,00

""""Ernst 3,00

,, "" "Shepherd 6,00

"" Hattstädt 8,00

"the women's association of the Past. Trautmann- 10,00 " Mr. F. Dorfmeier from the Gem. Past. Klin-

kenberg 1 ,50

"of the Community of Mr. Past. Schumann, Noble Co. 1.26 By Mr. Past. Stephan by Mr. Schlebecker - - 0.50 By the St. Joh. congregation of Mr. Past. Werfelmann 7.36

" Zions Gem. " "" 5,00

AuS of the community college jack P. Swan-- 1.95 By Past. King for Minnesota 1.15

"" I. Ruprecht from an unnamed. - - 5M

Bon der DreirinLgkeits Gem. Past. Lindemann 12,45 By Past. Röter by some members of his congregation,

namely: F. R. 50c., G. H. 25c., F. H. 25c. 1.00 By Past. Hugo Hanser ges. on the infant baptism of the

Mr. Br. Bischofs fr. 0.77

By Pastor Bilz . 5,00

„ the community of Mr. Past. Nätzel 8,25  
 By Past. Saupert von Tschoppe -1, von Noschin-  
 ger -1, Genard -1, Mrs. Umbach 50c. 2c. - - - 5.20 From the St. Pauls Gem. of the Hm. Past. Rolf - - - 4,85 " " Petri " " " "  
 2,47  
 " " Parish of Mr. Past. Kunz 6,00  
 By Mr. Past. Hüsemann on drr wedding of L.  
 Hussung -3, at the wedding of G. Ph. Schön -2.50 5.50  
 From the congregation of the Rev . Winter (f. Minnesota) 10,00  
 " ,,,,,,,,,,Stephan 9,50  
 " ,,,,,,,,,,Hattstädt for Iowa- --5 ,0l>  
 " ,,,,,,,,,,shepherd 2 .36  
 " ,,,,,,,,,,Hattstädt 4.0tt  
 " " St Martini Gem. des Hrn. Past. Stephan1,50  
 "Trinity congregation of the Rev. Saupert13,15  
 " " EmanuelS " " " "2.15  
 " " Gem. des Hrn. Past. Friedrich... 3,62  
 " " ,,,,,,,,,,Bergt, Fnltion Co.,  
 -2.30, on the infant baptism of Anton Rong -2.00, from whose gem. in Henry Co, -1.45 5.75  
 "derGem  
 des Hrn. Past. Besel 5,00  
 " ,,,,,,,,,,Minor 13.45  
 " ,,,,,,,,,,Franke 8 .84  
 " ,,,,,,,,,,Friedrich,WhitleyCo . 1.50  
 " ,,,,,,,,,,Hattstädt, Monroe---4.50

b. Synodal treasury:

From Mr. teacher Kunz 1,00  
 „ " " Brewer 1,00  
 By Mr. Past. Friedrich for memoranda 3.50 " " " " Lehnert " " -1.48,  
 from its comm. -1.03 2.51  
 From the Gem. of Mr. Past. Schumann, Noble Co. 2.42 " " " " DeKalb Co 2.8 l  
 " ,,,,,,,,,,Stephan 6.62  
 " ,,,,,,,,,,Bold 12,00  
 " ,,,,,,,,,,Bergt ,Fulton Co. --4.20  
 " ,,,,,,,,,,Williams Co. 1.20  
 " ,,,,,,,,,,Desiance1 ,10  
 " ,,,,,,,,,,Napoleon ---1 ,20  
 " ,,,,,,,,,,Reißinger, Augl. Co. 3.6l  
 By Mr. Past. Schumann for memoranda ---- 1.50  
 " ,,,,,,,,,,Zage! " ,,,,,,,,,, 0,20  
 From the St. Pauls Gem. of Mr. Dr. Sihler.>.. 57,75  
 Gem. desHr . Past. Fricke 6,00  
 " ,,,,,,,,,,Rolf 4.43  
 By Mr. Past. Husmann for memoranda 2.13  
 From the comm. of Mr. Past. Köstering, New Boston 6.00  
 " ,,,,,,,,,,Stürkrns 9 ,25  
 By Mr. Past. StürkenS for memoranda 1.15

o. Synodal Mission:

By Mr. Past. Seuel at the wedding of Hr.  
 Friend 1.45  
 From the Emmanuels Gem. to the Cicero, through  
 Mr. Past. Nettle 15,00  
 " of the municipality of Mr. Past. Schvneberg 1.97  
 By Mr. Past. Wichmann byFr . Bosse 1.00  
 From the comm. of Mr. Post. l. Ruprecht 6,00

ä. General pres:

From the Centcasse of the St. Paul's Parish of Hrn.  
 Dr. Sihler in Fort Wayne 25.00  
 From the Gem. deö Hrn. Past. Swan, Cleveland- -35.39  
 " ,,,,,,,,,,Schumann, DeKalbCo3 ,10  
 „ " ,,,,,,,,,,Cobbler, Marshall Co. 3.65  
 " ,,,,,,,,,,St.Jos. Co. 2.8l  
 " ,,,,,,,,,,Stürkenö, ges. am 1.

Sunday, in drr fasting-- 4.85

" " " Ernst, Euclid, O.---- 4.00  
 "Mrs. Nols fr. there, as a thank offering 2,00 " to the DrcifaltigkeitS Gem. in  
 Cincinnati from the  
 Centrasse 15,00



" of the Gem. deS Hrn. Past. Friedrich, Whitley Co. 3.00

e. Teaching institutions:

From the Gem. of Mr. Past. Ernst, Euclid, O. - - 5.30 " " " " " King, Cincinnati, O. 26.84

namely:

For daS Concordia College -17.79

" " Srminar in Fort Wayne--> 9.05

"The community of Mr. Past. Wichmann, collectirt am Osterfeste 9,38

t. For Prof. Biewend:

Receipt of the Gcm. of Mr. Past. Shepherd 3,00

" " " " " King, Cincinnati, O.

Z. For Kansas Mission:

B on Mr. Päst. Reisingrr 1,00

,,,,, Stürkens 1,00

" " Teacher Wolf 1,00

" " Past. Renz 1,50

"the Gem. of Hrn. Past. Fritze 19,00

By Mr. Past. Reichere, collected at the high time of Mr. Past. Brakdagc 4,51

Wilh. Meier.

## Get

a. To the Synodal-Casse Westl. Districts:

By drr Gem. of Mr. Past. Wagner, Plea^ant Ridge, Ill. -11.55

From TreiciurgkritS-Tistr in St. Louis, Mo. 9.70

From Immanuel's Listr. in St. Louis, Mo. 39,25 „ Coucorvia-Oislr. in St. Louis, Mo. 10,40

b. To the College - Maintenance Fund:

From Dnicimgfkits Distr. in St. Louis, Mo.- -- 11.00

" Immanuels- ,,,,, 11.00

" Concordia-"""""" 19.35

e. For the general pres:

From the cross congreg. of Mr. Past. yolls, St. Clair  
Co, Ill. 5,00

ä. To the Synodal - Missions - Casse:

From the Grm. of Mr. Past. Strcckfuß, Wachington Co, Ill. 5.35

" Anna Nelson, St. Joseph, Mo. 1.20

From Drri.inigkeiö Distr. in St. Louis, Mo. 4.55

From the comm. of Hin. Past. Bryer, Altenburg,  
Perry Co., Mo. 12.28

From Concordia Listr. in St. Louis, Mo. 8.05

By Mr. Past. Rieh-Herbst, Hamillon, O. 10,00

s. For the new seminary building at FortWayne:

From Mr. Heinrich Pieper through Mr. Past. Moll - - 2,50

"" Carl Lucker """"""--2 ,50

"" Ludwig Lücker """"""--5 ,00

Subsequently by the Gem. deö Hrn. Past. Metz, Nerve Orleans, La. 20,00

From Mrs. Cath. Heintz by Mr. Past. Lehmann, 1,00

Cd. Noschke.

## For the Lutheran have paid:

The 14th year;

Mr. C. Erb.

The 15th year;

Messrs: Past. C. Sallmann 50 CtS., Chr. Erb, Past. H. Horst.

The 16th year:

Messrs: C Ostermeyer, Past. G. Reißinger 2 Er., Past. H. Horst -1.78.

The 17th year;

The gentlemen: Past. G. Reißinger l3 Er., Past. F. König

30 Er., Past. H. Horst -1.22, A. Bergt, A. Köuia.

Martin C. Barthel.

## Where is Friedrich Hartmann?

After learning the roper's trade at Fort Wayne, Ind. he went to Cincinnati, O., two years ago, and from there intended to go to St. Louis, Mo.

His mother, who has not licensed anything from ibm since that time, is very distressed about his whereabouts. Anyone who can give information about him is asked to do so at the address: Urs. Regina Hartmann

your ot\* kev. krieärieli

RuntmZtecv, luä.

The following has just been published by the undersigned and is available from them, as well as from Mr. A. F. Siemon in Fort Wayne, Ind:

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## Volume 17, St. Louis, Mon. June 25, 1861, No. 23.

### Municipal suffrage. (Continued.)

Having already proved the doctrine that the church, that is, all believing Christians have the command and therefore the right to preach, that is, the ministry originally, with passages from our public ecclesiastical confessions, we now leave for this doctrine a few more testimonies from the private writings of our old orthodox church teachers.

Thus, for the time being, Luther writes in the church postilion in his other sermon on the Sunday Quasimodogeniti about the words: "Take ye the Holy Ghost, which ye remit sin 2c.":

"This authority is given to all Christians, although some have given it to them alone, such as the pope, bishops, priests and monks, who openly and insolently say that this authority is given to them alone and not also to the laity. But Christ does not speak here of priests or monks, but says: "Receive the Holy Spirit. Spirit; to him who has the Holy Spirit, power is given. To him who has the Holy Spirit, authority is given, that is, to him who is a Christian. But who is a Christian? He who believes. He who believes has the Holy Spirit. Spirit. Therefore every Christian has the power, which the pope, bishops, priests and monks have in this case, to retain or remit sins. So I hear (say): I may hear confession, baptize, preach, administer Sacrament? No! St. Paul says: Let it all be done honorably.

and orderly. If everyone wanted to hear confessions, baptize, and administer the sacrament, how would it be? Item, if everyone wanted to preach, who would listen? If we all preached at the same time, how would it become a turmoil among ourselves, as now among the frogs. Therefore let it be so, that the congregation may choose one who is able, to minister the sacraments, to preach, to hear confession, and to baptize. We all have this authority, but no one should presume to exercise it publicly unless he is appointed by the church. Take an example: Where there are many heirs among the nobility, they choose, with the consent of all the others, one to rule on their behalf alone; for if any one were to rule over land and people, how would it be? although they all have the same authority that he who rules has.

Luther further writes: "We have here (Matth. 18, 19. 20.) the Lord Himself over all angels and creatures: who says that they shall all have equal authority, keys and office, even two bad Christians gathered together in His name alone. Let not this Lord make us fools, liars and drunkards of Pabst and all devils, but let us trample Pabst under foot and say that he is a desperate liar, blasphemer and idolatrous devil, who has snatched the keys to himself alone under St. Peter's name, so Christ has given the same to all in common, and wants to make the Lord Matth. 16. a liar." (Scripture: Wider das Pabstthum zu Rom, vom Teufel gestift, vom Jahre 1545. XVII, 1347.) If one hears Luther speak in this way, one must be truly shocked when teachers now come out who call themselves Lutheran, who want to be quite all-out Lutherans and martyrs for the Lutheran doctrine and church, and who nevertheless claim that the keys or the office are by no means given directly to the church or the Christians, but indirectly'. Pastor Grabau wrote in his Informatorium in the 2nd volume, page 23: "The church has the keys not directly, but indirectly \*) in the word of God and in the holy ministry. The church has the keys not directly but indirectly \*) in the word of God and in the holy preaching office," (by which Pastor Gr. always understands the parish office, as is well known). Furthermore, he wrote: "When it is said that this peculiar ecclesiastical power was given to his church on earth by Christ, nothing else is said than that it was instituted in the Gospel and established in the church by ordinary means by the power of the Gospel, in the form of the episcopate or preaching office," (1. Jahrg. p. 85. 86.) Finally he wrote: "The Missourian master further concludes that the power to preach 2c. is placed in every believing multitude... This crude Missourian error

Notice how Pastor Grabau declares here with bare words that what our church confession in the Schmalk. Articles as divine truth before all the world!

is based on a false interpretation of Matth. 18, 20, where the Lord says: "For where two or three are gathered together in my name, there am I in the midst of them. (Jahrg. 1. p. 74.) We repeat it, we are frightened when we read such from the hand of a man who claims to be an advocate of pure Lutheranism, and when we compare the above testimony of Luther with it, in which he with true zeal of Elijah punishes against the pope what an alleged Lutheran teacher claims to be genuinely Lutheran. For although Pastor Grabau does not ascribe the power of preaching to the pope alone, he, like the pope, denies it to the believing Christians and assigns it to the bishops or preachers alone, and therefore goes even further than the pope by making all pastors vain popes instead of the One Bishop of Rome. Oh shame that such shameful antichristic, sacrilegious doctrine may be proclaimed in the midst of the Lutheran Church! O pity that even those who claim to be Luther's most faithful sons are now proclaiming the very doctrines by which Luther, above all, brought about the Reformation of the Church.

Finally Luther writes in his interpretation of the 1st Epistle of Peter. "In the New Testament, no priests should wear plates; not that it is evil of him himself; one might even let himself be given them, but because no difference was made between them and the common Christian man, which faith cannot suffer: so that those who are now called priests would all be laymen like the others, and only some ministers would be called by the congregation to preach. So there is only a difference outwardly, because of the office to which one is called by the congregation; but for God there is no difference; and only for this reason are some called out of the multitude, that instead of the congregation they might lead and do the office which they all have, not that one should have more authority than the other. For this reason no one should go out on his own and preach in the congregation, but one must be drawn from among the multitude and set up. Luther means that if the congregation did not originally have the office of preaching, but if certain special persons alone had this office, then they could of course go out publicly and preach without prior appointment by the congregation; but since all Christians originally have the office, the individual may not presume to administer this office before others, but must wait until he is drawn out and appointed to it by those who have equal authority with him. (Walch's Ausg. IX, 702. 3.)

Here, therefore, belong all the recurring passages in Luther's writings in which it is said that the preachers carry out their ministry "instead of the congregation," "for the sake of the congregation," "for the sake of all of us," "in the name of all."

Thus writes the famous Martin Chemnitz, former superintendent at Brunswick, Main author of our Formula of Concord (died 1586): "Against the tyrannical principles (of the papists), Luther taught from God's Word that Christ has given and commanded the keys, that is, the office of the Word and the Sacraments, to the whole Church. The keys, that is, the office of the Word and Sacraments, are given by Christ to the whole Church, so that the supreme power of the Word and Sacraments is with God; then the office is with the Church, as through which God indirectly calls, chooses, and sends the ministers of the Church; thirdly, finally, with those who are rightfully chosen and called by God through the Church, as with the ministers who are commanded to use and administer the office of the Word and Sacraments. \*) By this distinction, which is true and clear, Luther wanted to reject the pride of the ministers of the Mass, who were filled with the proud delusion, as if they alone had all the power over the Word and the Sacraments, so that the Sacraments were powerful because of the character of a state impressed upon them, I do not know what kind. And so that the rest of the Church itself would not dare to say with a silent sigh: What are you doing? they presumptuously pretended that the rest of the church had no power at all in the Word and Sacraments." (S. Chemnitzer's Examination of the Tridentine Concilium pp. 222-223.)

Thus writes Tilemann Heshusius, this holy man, who so often had to go into misery because of his adherence to the pure doctrine, of whom also Pastor Grabau had a text reprinted (died in Helmstädt in 1588): "Whoever then is an orthodox Christian and a living member of Christ, asked his share and righteousness to the holy ministry and to everything that belongs to the church service. He has asked for his share and righteousness for the holy ministry and for everything that belongs to the church service. Christ gives the whole church power, according to God's word and promise, to forgive the sin of the penitent. . If the preachers do not perform their duties as they should, or if there are none, the ministry returns to the churches to which it belongs. As if the living bearer dies or forfeits the fief, the fief property reverts to the lord of the fief. The office of preacher and pastor is therefore ordained and separated from the common Christians, so that there are certain persons who preach the gospel and wait for the church service and the administration of the sacraments, because otherwise the Christians would lose their handicrafts and their proximity to the church.

The present papist Lutherans reverse this order. They say: first of all, God has the office, then secondly, the pastors, and finally, through the pastors, the church or congregation. They say, therefore, that when the 28th article of the Augsburg Confession says: "The power of the churches or bishops," this indicates that the power of the keys is called the power of the church because the bishops, i.e. the pastors, have it, through whom, of course, the church also has it: whereas, conversely, the power of the church is also called the power of the bishops, because they have it through the church. And yet such Papist Lutherans want to be the only confessional Lutherans; but they are Lutherans like the hedgehog is a snuff rag. The reason for this is that the teachers must have a good clientele of pure and sound doctrine and an honorable way of life, so that the Christians are not driven about with all kinds of wind of doctrine. Otherwise there is no difference between a preacher and a common Christian; one has no more authority in the kingdom of Christ than the other; from which it also appears that a common Christian in such a case, where no righteous church ministers are present, may preach the gospel, dissolve sin, baptize, and distribute the supper of Christ." (See Felix Bidenbach's Consilium, p. 383. ff.).

Johann Gerhard (died 1637) wrote in his *Locis*: "Christ gave his church, as his bride, the keys of the kingdom of heaven, Matth. 16, 18. 18, 17.; he promised her, where she would become one among herself, why she should ask, that this should be done to her by his Father in heaven, Matth. 18, 18. 3, 2. that to her was entrusted what God spoke, and Rom. 9, 4. that to her belonged the adoption, the glory, the covenant, the legislation, the worship, and the sacraments; that is the house of God, 1 Tim. 3, 15. in which the ministers of the church are appointed stewards, 1 Cor. 4, 1.; to her therefore is the ministry according to 1 Cor. 3, 21.: All things are yours, whether Paul, or Apollos, or Cephas." (*Loc. de min.* § 85.)

Thus Conr. Dannhauer, the witty Strasbourg theologian (died 1666), writes in his *Hodosophy*: "The church is a holy community, secondly, through the immediate and inseparable possession of the ecclesiastical rights and offices, in which that power is rooted and can be perpetuated uninterruptedly when the pastors die or become wolves and when the sons of Levi defile themselves. (p. 79.) If it were true that the pastors actually had the office and only gave it to the church, then the office would be lost if all pastors died, or if they all became false teachers whom the church should not hear. Then the church would have to deal as gently as possible with the domineering pastors, because otherwise they could say: "If you laymen do not want to do what we want, you shall have no office, no sermon, no absolution, no sacrament. That would be a dangerous thing. But, thank God, this is not the case. And if all pastors died or became tyrants and heretics, the church would still not be without an office, for it has it immeasurably and is in a possession of it that is quite inseparable from it. Therefore, when the papists in their territories did not allow the Lutherans any

Luther did not think: where shall we get preachers for our poor brethren who are in captivity, if the ordained do not ordain them and do not want to confer the office? Instead, he wrote: "Let us see how we can get pastors and preachers from baptism and God's Word without their Chresem, coordinated and confirmed by our election and calling. . If the bishops or bishops do not consider our called pastors to be ordained, they may well leave it alone, the devil ask them to do so. For we have (praise God) the Word of God pure and certain, as the Pope" (and the papist Lutherans) "does not have. But if God's word is pure and certain, then everything must be, God's kingdom, Christ's kingdom, the Holy Spirit, baptism, sacrament, and so on. Spirit, baptism, sacrament, ministry, preaching, faith, love, creed, life and blessedness, and all that the church should have, as Christ says Joh. 14, 23: We will come to him and make our home with him; and Matth. 28, 20: Behold, I am with you until the end of the world. But whether the abominable" (or a papist Lutheran) "does not want to take our word for the right word of the halls, that is not our concern; they may know differently in their conscience. We are nevertheless certain that we have God's word." (S. Schrift von der Winkelmesse und Pfaffenweihe of 1533. In Luther's People's Library, Volume V, page 76. 77.)

Here again belong all those passages from the writings of our pure scholars of God in which they say that the preachers administer their office "in the name," "by right," "under authority" of the church, "in the manner of a *commissionis*," as its "agents" and "agents"; for by all these and similar expressions it is indicated that not the preachers, but the church of the faithful has the office originally and directly.

If it cannot be denied after what has already been said that according to God's Word and Lutheran doctrine the church has the command and thus the right to preach God's Word, that is, in a word, the office originally and directly, then it is also irrefutably proven that the church or the believing Christians have the right to choose and appoint their preachers (who are to exercise the right of the church in public office) themselves. If a man has the right to do something, he undoubtedly also has the right to have it done. A farmer, for example, undoubtedly has the right to cultivate and harvest his field; so he also undoubtedly has the right to elect and employ those who are to do this in his stead. If a large group of people were to migrate to a newly discovered, deserted country in which there was not yet any jurisdiction, the migrated group would still have the power of government in itself and would therefore undoubtedly also have the right to appoint those who are to do it.

the right to choose their own regents. \*) A householder and a housewife indisputably have the right to manage their household themselves and to do all the work necessary for it; so they also have the undoubted right to appoint those who are to have the office of doing this work for them. Therefore, as certainly as the church has the command and thus the right to preach God's word itself, that is, the ministry, so certainly does it have the duty and the right to choose, appoint and install those who are to do this in its name.

We find quite the same reasoning in the public confessions of our church. For example, in the second appendix to the Schmalkaldic Articles it says: "Where (ubiquitous, i.e. everywhere, where only) the church is, there is always the command to preach the gospel; therefore the churches must retain the authority to demand, elect and ordain church servants; and such authority is a gift which is actually given to the churches by God and cannot be taken away from the churches by any human authority. This also includes the passage from the first appendix of the Schmalkaldic Articles, which has already been cited repeatedly: "Just as the promise of the Evangelii certainly and without means belongs to the whole church, so the keys without means belong to the whole church, because the keys are nothing else but the office, by which such promise is communicated to everyone who desires it; as it is then in the work for eyes that the church has power to ordain church servants." Here a conclusion is made. From this, namely, that, as everyone knows, the church has the choice, it is concluded that it must therefore also necessarily have the office itself, which it confers by its election and appointment. For if it did not have it, it could not give it.\*\*)

Thus Johann Gerhard writes: "Concerning the way to obtain the sovereign power, the question arises: with whom is the right to elect the sovereign? I answer: A distinction must be made between a governmental power that is first to be appointed and a governmental power that has already been appointed. When the governmental power is appointed, the right and the power to appoint an authority is with the people, according to natural law and the law of nations. For, since the people feel the advantages of government and have the Therefore, it is reasonable that the power of choice of whom to obey should be with him. And this does not conflict with the divine right, but is rather confirmed by it, because the Lord speaks to the Israelite people 5 Mos. 17, 15: "You shall set as king over you the one whom the Lord your God shall choose. To Samuel, 1 Sam 8, 19. the people say: There shall be a king over us. Herodotus writes in the 1st book:., "The kings were first chosen by the

peoples. . "" According to the nature and time

are the subjects rather than the princes, for the princes have not appointed subjects for themselves (but we are speaking of princes elected by popular vote, not of tyrants, violent conquerors of empires), but the subjects have appointed princes for themselves; thus the princes are for the sake of the subjects and are to serve the welfare of the subjects, but not the subjects for the sake of the princes, as if they were given up to their lust". (Loc. de magistrato polit. § 89.)

From this it can be seen, if the Buffalo Synod of necessity wants to admit the right of municipal suffrage to a certain extent, that for this reason it still has a long way to go in this respect.

The same conclusion that our public ecclesiastical creed makes from the original possession of the office to the right to elect to it, is also made by our orthodox theologians in their private writings.

Luther writes: "Where there is a holy Christian church, there must be all sacraments, Christ himself and his holy spirit. Should we now be a holy Christian church and have the greatest and most necessary things, as: God's Word, Christ, Spirit, faith, prayer, baptism, sacrament, key ministry 2c., and should we not also have the smallest part, namely the power and right to appoint some to the ministry, who would give us the Word, baptism, sacrament, forgiveness (if there are any) and serve in it - what kind of church would that be for me? Where would Christ's word be left here, Matth. 18, 20, when he says: "Where two or three are gathered together in my name, there am I among them?" (Scripture of the corner mass and consecration of the priests. S. Luther's Volksbibliothek, Vol. V, p. 99 )

Luther further writes: "Because it is sufficiently shown that everyone has the right to serve in the Word...; how then would not rather, does a whole community have the right and this commandment, too, that it may command such office by common election to one or more in its stead? (Letter to the Bohemians. X, 1861.)

J. Gerhard writes: "The ministry belongs to you (the church), according to 1 Cor. 3, 21: Everything is yours, be it Paul, or Apollo, or Cephas. To the church, therefore, belongs the delegated (übertragene) right, as it is called, to appoint capable ministers of the Word, and God wills to make use of the service of the church in the indirect appointment of pious teachers." (Loc. de min. § 85.)

So finally Joh. Conr. Dietrich, our teacher of catechism (d. 1639.) writes: "The right and the power to appoint the church servants is for the whole church, because first of all the whole office is for the church, according to Ephes. 4, 12. Matth. 18, 17.: Tell it (not to the prelates, as Bellarmin wants without reason, but) to the congregation." (Institutiones catecheticae p. 479.)

It will not be necessary to cite any more identical testimonies of our theologians, of which we could cite a whole host. Whoever knows their writings knows how the following one has always followed in the footsteps of his predecessors and how all of them have really "spoken the same thing in one mind and in one opinion. 1 Cor. 1, 10.

(To be continued.)

does not teach Lutheranism. For it claims nonsensically enough that the church has the right to elect to office, but by no means have the keys and the Amr themselves originally and directly and only carry them over! But so give it to all false teachers who want to be regarded as pure teachers. Ans necessity they admit some things which they cannot admit consequently (i.e. conclusively). They must accept the most contradictory things. Truth agrees only with itself. If one combines error with truth, then the worst contradictions arise. But the whole Buffalo theology (if one can speak of such a theology at all) is composed of such contradictions.

## **That an orderly care of the poor and sick belongs to the prosperity of a Christian community.**

What a lovely, heart-warming picture it is that St. Lucas lays out before our eyes of the faith and love of the first Christian community at Jerusalem! They remained constant in the apostles' teaching and in fellowship and in the breaking of bread and in prayer. All who believed were with one another and had all things in common. They sold their goods and possessions and distributed them among all, according to the need of each. The multitude of believers were of one heart and soul. Neither did any say of their goods that they were theirs, but all things were common to them. Neither was there any among them that lacked: for as many as had land or houses, they sold the same, and brought the money of the sold land, and laid it at the apostles' feet, and gave every man what was left unto him. Acts. 2, 42—45. 4, 34. 35.

What an amazing change had taken place in these people. Only a few days or weeks ago they had been blasphemers and murderers of the Lord, and had stood among the multitude that cried, Away with this man, crucify him. They had been proud, quarrelsome, envious, lewd people, serving all kinds of lusts; but the preaching of the gospel, which had passed through their hearts by the mighty action of the Holy Spirit, had made them feel the need of the Lord. But the preaching of the gospel, which had passed through their hearts through the powerful effect of the Holy Spirit, had made believing disciples and worshipers of the Lord Jesus, humble, chaste, loving people out of them, who now gave all their goods to serve their poor brothers. What a powerful, living, wholesome, blessed word the gospel must be, which produces such a mighty, blessed transformation! Yes, it is a power of God to make blessed all who believe in it.

This community of goods was indeed a very peculiar, extraordinary phenomenon in the life of the Jerusalem Christians; it was neither commanded nor recommended by the apostles, nor was it imitated by other Christian communities, neither at Antioch, nor at Corinth, nor at Thessalonica; Nevertheless, it was a noble, good work of self-sacrificing, self-denying love of the wealthy for the poor, and in this respect it is a shining example of the mother for all her daughters throughout the world. Even if that particular form of love is not decisive, it is the love itself that was expressed in that form. There is, however, a community of goods, which is not only recommended but commanded to all Christians in all places of all times, which is an inevitable fruit of faith and an essential characteristic of the Christian life. This is the community of goods of which the prophet speaks: Break bread for the hungry, for those who are in misery,

If you see someone naked, bring him into the house, clothe him, and do not deprive yourself of your flesh, Isa. 58, 7. or which John the Baptist commands: He who has two coats, let him give to him who has none, and he who has food, do likewise, Luc. 3, 11. or of which Christ speaks: Give to him who asks you, and do not turn away from him who wants to borrow from you, Luc. 6, 30. 6, 30. That community of goods in Jerusalem was a temporary phenomenon; the community of goods that remains at all times is love, which considers itself bound to use what it owns not for its own benefit, honor and comfort, but for the relief and alleviation of its neighbor's need. As soon as the gospel becomes strong in a man's heart, where faith and love are planted in the heart by it, such a man does not say: this field, this house, this business, this capital is mine and I will do with it as I please, but he says: all this is my God's and my neighbor's. I am only the conductor, and I have no power over it. I am only the manager and steward of my goods; my lord allows me to take as much from my acquisition, like a civil servant his salary, as is necessary for my and my own need, but the actual usufruct of my goods belongs to my neighbor, whom God brings to me in his stead, the poor, the widows and orphans, the persecuted, the sick, the churches and schools. This community of goods, which, however, is not left to our discretion, but is expressly commanded by God, does not require us to give up our possessions, not to make a monkish, enthusiastic vow of eternal poverty, not to renounce any enjoyment of our goods, which is rather given to each person's conscience; it also does not impose a certain tax on us, as in the Old Testament. It is a completely free one, bound to no law but that of love; but I must add that the law of love is by far not yet fulfilled by a few scanty morsels of the abundance of the rich, which he feels in his bag just as little as the sea of the world feels a few buckets of water withdrawn from it, but love wants sacrifice, sacrifice, sacrifice.

If this community of goods, as I have just described it, were to flourish, the inequality between the rich and the poor would, with all the difference between them, be essentially different from what it is now in the world; there would hardly be millionaires who



increase their capital almost infinitely from year to year, and just as few poor people who could not satisfy their hunger. For this community of goods would, on the one hand, not permit the rich man to increase his property by usury and to fatten himself on the sweat of his debtor, and, on the other hand, it would open up a perpetual channel for his bag and chest, so that they would not overflow and suffocate their owner in his own fat; and, on the other hand, it would not permit the poor man to increase his property by usury and to fatten himself on the sweat of his debtor.

the wealth of the middle class would not be sucked out by the usury of the empire, and the lenient hand of the rich would gladly lend and give to the impecunious and poor what their need requires.

What is true of each individual Christian, that love, the active, self-sacrificing, self-denying love of true faith is fruit and proof, is also true of a whole community of Christians. If, on the other hand, the preaching of Christ has become strong in it, if it has begun to take deep root, then this love will also appear more and more in it as a whole, works of love will no longer be works of only individual members of the community, but the community as a whole will participate in them.

So that love may always have the opportunity to prove itself and to be practiced, God, according to his wonderful wisdom, has mixed rich and poor together in the world, and so it is not by chance that there is never a lack of poor or widows or orphans or sick people in Christian congregations. These may seem to be a great burden to a congregation, and are often regarded and treated as such, but in truth they are not a burden but rather a gift, they are a field in which a congregation can prepare a rich harvest for itself; indeed, in the form of the poor, widows, orphans, and sick, Christ Himself disguises Himself, and comes to the congregation in order to be fed, clothed, and cared for by it, and to be able to put a glorious crown on it on that day. Oh, when a Christian community recognizes this, it will not complain about the multitude of its poor and sick, but will thank Christ for having graciously accommodated it in the guise of the poor.

How praiseworthy and lovely it is what we read about the charity of the first Christians. They were not satisfied with the fact that their own poor suffered no lack, they even supported other communities. When, for example, in the time of Emperor Claudius, a great upheaval occurred throughout the whole world, each of the disciples at Antioch decided to send as much as he could to the brethren living in Judea. As they did, and sent it to the elders by the hand of Barnabae and Sauli. Acts 11, 28-30. Of the common people of Macedonia, Paul boasts that though they were very poor, they gave abundantly in all simplicity; for according to their ability, he adds, I bear witness, and above ability they themselves were willing, and besought us with many exhortations, that we might receive the benefits and fellowship of the hand that is given to the saints. 2 Cor. 8, 3. 4. And provoked by the example of the commoners in Macedonia, the commoners in Achaia also willingly took part in this tax for the poor saints in Jerusalem. Rom. 15, 26.

This fire of love did not go out even in the post-apostolic period. With great faithfulness

Each congregation took care of its poor, sick and prisoners. Every Sunday after the service, all the members voluntarily offered abundant contributions from which the needs of the needy were met, and in addition, the individuals were eager to provide help where such need arose; it was especially the business of the Christian housewife to visit the huts of the poor and sick. The love of the first Christians was not limited to the narrow circle of their immediate surroundings; when other communities needed help, they hurried to make collections, and their yield was always abundant. Their love also spread to the pagans. In Carthage, Africa, a terrible plague broke out that killed countless people every day. The pagans were dismayed by the measures, and in their dismay they forgot even to bury the dead. Cyprian, the bishop of the Carthaginian community, a man full of burning love for his Lord, in which he himself suffered martyrdom in 258, called his community together and gave them a speech on mercy. He showed his people that if they did no more than the pagans and tax collectors who only took care of their own, they would not be worthy of the Christian name; it was their duty to love their enemies as well. And Cyprian had not spoken in vain; a holy zeal of love was kindled in all. The Christians divided themselves into classes in order to provide successful help in times of need. The wealthy gave abundant monetary contributions, the poor gave what they had, the labor of their hands. The sick heathens who had been abandoned by their own found care and comfort, the corpses were buried, the streets were cleaned. No one thought of the danger to which he was exposing his life, and with amazement the pagans saw the effects of God's love in Christ and had a salutary opportunity to compare it with their own selfishness and inhumanity. The devastation of the plague was followed by the horrors of war. The province close to Carthage, Numidia, was devastated by an unexpected invasion of barbarian peoples, and among others, many Christians were carried away into captivity. Eight Numidian bishops reported the sad event to Bishop Cyprian. What he felt and did will best be shown by his answer. With deep sorrow, he writes, and with tears, dear brothers, we have read your letters about the captivity of our brothers and sisters. The apostle says: if one member suffers, they all suffer; therefore we consider their captivity as ours. The same apostle also says: Do you not know that you are God's temple and that the Spirit of God dwells in you? How should we leave the temple of God in captivity? We thank you that you have made us partakers of your tribulations and have given us fertile fields in which to sow the seeds of our hope.

to a plentiful harvest. We will send you a hundred thousand sesterces (close to 4000 dollars) as the proceeds of the collections held among us for the ransom of the captured brothers. May the Lord protect you from similar misfortunes, but if it should please Him to afflict you again, do not hesitate for a moment to inform us, and be assured that we will willingly help you with our prayers and our money. - The Christian community in Rome in the middle of the 3rd century is reported to have cared for more than 1500 poor, widows and sick people. Such examples of Christian mercy spread a refreshing fragrance throughout Christianity of all times and are a voice to us: go and do likewise.

If all hearts were full of such faith and love, the care of the poor and the sick would be an easy business. Everyone, man and woman, young man and virgin, would compete with each other, and would unhesitatingly seek out the need in the huts and at the bedsides of the sick. But as the individual Christian, so also a whole congregation of Christians, even where they are at their best, suffer from all kinds of afflictions in life. Some are thoughtless and careless and do not see where they are lacking until their attention is specifically called to it; others, though otherwise willing to sacrifice, are sluggish and need admonition. Furthermore, there are certain obstacles in the nature of this earthly life. For many, their earthly occupation does not allow them to care for the needy with their own hands; many needs, especially those of the stupid, timid poor, remain hidden from human shortsightedness; the more numerous a community is, the greater the danger of overlooking individual needy people; and in general, isolated help can never accomplish what united forces are capable of. Even in that mother and model church in Jerusalem, the unfortunate situation occurred that the widows of the Greeks were overlooked by the apostles in the daily handouts. This caused the Greeks to grumble against the Hebrews. What do the apostles do? They did not deny that an oversight had occurred due to human weakness, but they wanted to remedy the problem and advised the church to appoint seven men of good reputation, full of the Holy Spirit and wisdom, for this need, so that they could continue unhindered in prayer and the ministry of the Word. This advice pleased the whole church and was carried out without delay, as we read in Acts 6:1-6.

The entire apostolic church followed this example. From the epistles of St. Paul we can see that besides the office of bishops or elders, there was also an office of servants or deacons, and in 1 Tim. 3, 8-13 the apostle gives instructions on the characteristics these servants should have. Yes, in the apostolic church there was also an office of female servants or diaconesses, as one of their

Rom.

16, 1. Phoebe, who was at the service of the church at Kenchrea near Corinth. Her ministry consisted of caring for the poor and sick women. Widows were taken for this purpose, of whom the apostle said that none would be chosen who were not 60 years old. 1 Tim. 5, 9. Also in the post-apostolic time we find the office of the deacons preserved, with such an exact imitation of the Jerusalem model that they even remained with the number of seven, only with the difference that their scope of office was expanded somewhat and they were also entrusted with certain spiritual tasks as assistants of the bishop. The office of servants and deaconesses also continued and traces of it can be found down to the 5th and 6th century. Even princesses and empresses were not ashamed of the anus and the name of the deaconesses, as the name of Placilla, the wife of Emperor Theodosius the Great, and Radegundis, the wife of Clothar, King of the Franks, is preserved, who as deaconesses devoted themselves to the care of the sick. In addition to the office of the deacons and deaconesses, a special male office of nurse was formed in the church, that of the parabolans, whose name already indicates what a difficult, life-threatening office was incumbent upon them. With the final rise of monasticism and the papacy, the care of the poor and the sick, as a service of the community, gradually died out and retreated into the monasteries.

Although it is not necessary for the sake of the example of the apostolic and post-apostolic times, the necessity of the matter itself requires that similar institutions be made in Christian communities, in order to make the bestowal of mercy quite successful, effective and general, and it does not depend on the seven number of Jerusalem almoners, But it teaches us that the care of the poor and sick must not be left to chance, but that a certain number of such men, greater or lesser according to need, should be assigned to it, who, in the name of the whole community, should secure uniform and sufficient help for the needy.

If I am not mistaken, there are two prejudices in individual minds against an orderly care of the poor and sick. One thinks that a certain order is incompatible with the voluntariness of charity; one worries that charity would thereby gradually become a forced matter, restricted to certain external forms, to which the spirit of voluntary love would finally have to give way. But this prejudice will soon disappear as soon as one becomes convinced that such external forms and orders by no means restrict love, but rather stimulate it, promote it, make it effective, and direct it to the greatest possible benefit. If there were really such an inner discord between order and voluntariness as one fears,

then the former would have to give way to the latter; but in the essence of order there is not even remotely such an element that paralyzes or destroys love, and if it has sometimes been, then it has certainly only been an abuse of order and a quality contrary to the Gospel that has been attributed to order. One must be careful not to confuse voluntariness with arbitrariness. Love, free as it is, is nevertheless not arbitrary. The Lord wants willing givers, but he still wants them; he leaves it to the discretion of the individual Christian where, when, how, to what extent, under what circumstances he shows love, but he does not leave it up to him whether he wants to show it at all or not. How both, a voluntary love and an ordered love can stand in the most beautiful harmony, is most clearly demonstrated by the already mentioned establishment of the Jerusalem alms-giving office. A second prejudice is the concern that the individual, personal loving activity of the individual Christian would be too much limited and paralyzed by an orderly care for the poor. This, too, is not the case, if things are done differently. Certainly, the fault would not lie in the order, but in the lack of love, if it allowed itself to be held back, made lax and sluggish by it. Order has only the purpose of helping where the help of the individual is not sufficient. Love is like a careful housemother, who arranges her household in the best possible way, so that each member of the household knows what he or she has to do; nevertheless, he or she looks around diligently in the house and also takes action himself or herself when necessity demands it.

The smaller a congregation is, the less order it needs. Each member of the community knows the other; where a need arises, it does not remain hidden for long; personal charity has the freest scope here; the preacher of the community, who is primarily responsible for caring for the poor, can almost overlook and carry out the same alone. If there are orphans, they are most comfortably placed in God-fearing families and a new father's house is prepared for them; the feeding of the sick also presents little difficulty, if only brotherly love fills the hearts in other ways. The more populous a community is, the more difficult it becomes. Here an orderly care of the poor and sick must come to the rescue. Thus, at the time of the Reformation, all the cities of Germany that fell to the Gospel were soon anxious to establish such a system. The miserable begging was controlled in all places; the monasteries, which had hitherto been only hostels for the lazy, were abolished, and either

The first of these was the small town of Leißnig in the Mulde region of Saxony. The first start was made by the small town of Leißnig in Saxony on the Mulde River. No sooner had the first rays of light of the Gospel fallen into this town than the citizens united with the neighboring noble lords, elected 10 men from their midst, drafted an order of the common caste, formed

The monasteries set up a fund partly from the monasteries' existing income, partly from voluntary contributions, and made provisions for its use. In 1523, Luther published this order of the common diet, with a preface, in the hope, as he wrote, that this order would become a common example that other commons would follow. And his hope was not deceived. The Protestant cities of all German lands followed Leißnig's example and established abundantly equipped poorhouses and hospitals, and while begging remained in the Papist cities and lands, the Protestant ones could boast that no beggar was to be seen on their streets. A most attractive story is told us of the first establishment of the poorhouse system in Breslau. Johann Hess, the first Lutheran preacher in Breslau (died 1547), could not bear to see beggars, cripples and the infirm lying in the streets and in front of all the churches in Breslau. He therefore made several public exhortations from the pulpit to the authorities, but they did not feed the poor in the churches. Hess refrained from preaching several Sundays in a row. This made the magistrate and the congregation full of resentment.

He always climbed the pulpit with great joy. It was finally decided to ask him the cause. The answer was: "My Lord Jesus lies in his limbs before all the church doors. Over him I do not like to step away. If he will not be cleared away, I will not preach. The words made the deepest impression on everyone. Immediately the poorhouses were consulted, the unauthorized beggars were turned away and brought to one of the churches.

In the course of a single day, about 500 people were housed in hospitals set up for this purpose. Thus, a well-organized, well-equipped poor and sick system gradually developed in all cities and towns of Lutheran Germany, as we still encounter it everywhere to this day.

The Lutheran congregations of America, however, have to do without a considerable advantage that the Lutheran congregations in Germany enjoy. There, they were entire city communities, for church and civic communities were one community, with the exception of cities where the city administration was divided between Catholics and Lutherans; here, they are only church communities, which, even where they are most numerous, make up only a small part of a city's population; there, the public charitable institutions enjoy what pious Stif-

Here, they can only be preserved by the generous gifts of the members of the community. But the greater the difficulties that stand in our way, the greater should be the zeal among us to overcome them. There is hardly a parish within our synod in which the poor and sick are not cared for in some way,

In some older and more populous communities, considerable work has already been done. I know of a community in which more than 700 dollars are spent annually on the poor. In addition, young men and women have united to take over the night watch for the sick, and a hospital is maintained by a special association. In another parish of a large city, in order to be able to oversee the care of the poor all the more easily, the city has been divided into different districts, and each of the four leaders has to inquire every month in his district from every member of the parish about an alms for the poor fund. The church council has to investigate whether and how much support is necessary in each individual case. In other communities, poor relief funds exist through public collections, from which house rent, wood money, doctors' and pharmacists' fees, contributions to clothing, etc. are paid. In individual cases of emergency, extraordinary collections are levied. A very noteworthy presentation about the question: What about the love affair?

The first description of the activities in the parishes can be found in the synodal report of the eastern district of our synod from 1859.

It is not my intention to make any proposals for an order for the poor, only that these lines should have the purpose that this part of Christian love should be cultivated and cultivated more and more carefully and that diligent thought should be given to how it could be brought into ever more cheerful practice.

I conclude by asking a few more questions of our congregations, preachers and leaders: 1. What have we done so far, and what is left for us to do, in order to prove "our" faith actively in love as a whole, as a congregation? What could and should be done to make the order we have kept so far even more expedient, useful and successful?

2. Is it a matter of course among us that the widows and orphans to be supported by a congregation include the widows and orphans of its deceased pastor or schoolteacher?

3) Do we allow our love to flow over to strangers who do not belong to a community, as the community of Carthage mentioned above did?

Would it not be a laudable and noble work for a larger and more prosperous municipality to build an orphanage to provide a refuge for the countless abandoned orphans who have been left to run wild, and a nursery for the church?

Where shall we bury our brothers and sisters?-shall we give their bodies a place by the graves of pious Christians, that they may rest by their side?

Finally, I would like to remind the I. Finally, I bring to the attention of the readers a word of Luther, which he speaks in the church postilion on St. Stephen's Day: "In this history you see, first of all, how a Christian congregation is to be formed; in addition, you see a true picture of a spiritual regime/ which the

Apostles lead here. They care for souls, preaching and praying, but they also care for the body, raising up some men to distribute the goods. Thus the Christian regime provides for people both in body and soul, so that no one has any lack, as Lucas says, and all are abundantly fed and well provided for, both in body and soul. This is a very fine picture and example, and it would be good to start it this way if there were people who wanted to divide a city, like this one, into four or five parts, and give each part a preacher and several deacons, who supply the same part with sermons and distribute the goods, visit sick people and see to it that no one suffers from lack. But we do not have the people to do this, so I do not dare to do it until our Lord God makes Christians.

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(Submitted.)

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## Traits from the History of the Reformation in Northern Germany.

### 5.

The dukes Philipp, Ernst and Wolfgang von Grubenhagen.

The principality of Grubenhagen, so named by an old castle, on which in earliest times the princes used to hold their court, now belongs to the Kingdom of Hanover and stretches in a narrow strip from the Weser River to the Harz Mountains. It is a small country, but has been rich and blessed by the above-mentioned godly princes, who were truly caretakers and nurses of the church.

In the principality itself, we find the preaching of the pure gospel in one village, Hullersen, as early as 1522, and even if the preacher himself was imprisoned at the instigation of the clergy living in the nearby town of Einbeck, which was richly endowed with monasteries and benefactors, his word had nevertheless become powerful. Around that time, there was a stir on both sides of the Harz Mountains, and when one voice fell silent, another soon arose. As here on the western side, so also on the eastern side, the word was soon preached in Westerhausen. When the Count of Reinstein, to whose territory Westerhausen belonged, heard this, he ordered his captain of Lunderstädt to arrest the clergyman for these "seditious" songs and to hand him over to the spiritual court in Halberstadt. But the captain, himself a believer in Lutheran doctrine, asked the count whether he would not let God the Lord be his stronghold or whether the devil should have mercy on him. When he proved to him that these songs were taken only from psalms, the count was won over, and that preacher

von Westerhausen was appointed the first Lutheran superintendent for the counties of Blankenburg and Reinstem. From Nordhausen, a town on the southern slopes of the Harz Mountains, the gospel penetrated the county of Stolberg, especially through Johann Spangenberg; The famous monastery in Ilfeld, the rich monastery in Quedlinburg accepted the Reformation, and when the monastery in Walkenried was again occupied by the monks who had fled from the rebellious peasants (the Münzersche Aufstand had also penetrated here), the truth broke through here as well, and many of them preached the Word of God in the neighboring villages. Count Ernst of Hohnstein, in whose territory the monastery was located, resisted in vain; he succeeded in expelling the evangelicals and only the Romans remained in the monastery, but he could not prevent the proclamation of the Gospel all around. His own son and successor was devoted to the Lutheran doctrine, and when the Walkenried monks got lost in the woods with the body of his father, which they wanted to bring to the hereditary burial place of the Counts of Hohnstein in their monastery church, he said: "The boys have seduced his father in life, now they want to seduce him in death, too. When Duke Philip of Grubenhagen himself, who had been won over by Luther's word at the Diet in Worms, took up the cause of the Reformation and had Count Albrecht of Mansfeld sign the Schmalkaldic Covenant, victory was assured for the Gospel. Everywhere the founders and monasteries, which were present in large numbers, had to reform; the duke preached the right sermon with seriousness and severity and was all the more certain in his faith because he himself had come to it only after a long inner struggle. At the outbreak of the Schmalkaldic War in 1546, he found himself with his four sons in the Protestant camp, where he lost a son, a promising youth of 24, who had already fought with glory against the Turks in 1542, and had to see another son, Ernst, fall into imperial captivity, but neither these blows nor the defeat that the Protestants suffered in this war were able to move him to the slightest compliance against the emperor. When the latter, with promises and threats, demanded the acceptance of the Interim (cf. When the emperor tried to force him to accept the Interim (see the previous article) with promises and threats, he replied that he had now reached "a great and inexcusable age" and, as befitted a Christian, God-loving prince, he had directed his unwavering and earnest diligence toward keeping his poor and few people, and himself with them, in true doctrine and knowledge of divine truth; he had therefore provided his country with pious, learned, peaceful preachers of the Gospel. "However," he continues, "because I do not want to give all the advice in this important matter to myself and to my poor, bad, ignorant, small people, I do not want to give all the advice to

them.

and that the same cannot let my people report it so urgently, in view of the fact that they have recognized with me the present pure doctrine of the holy gospel as right and do not know otherwise, that there is no other Christian doctrine than the one I have tolerated up to now in the many years, on which all my subjects, so different in time from this world, have died Christian: I humbly ask Your Imperial Majesty to be patient with me and not to hurry me and my poor, simple, little people in this matter, which concerns our faith, salvation, the honor and confession of God." -

When Duke Philip died in 1551, he was succeeded by his son Ernst. He had spent a large part of his youth in Wittenberg, had heard the theological lectures there and had been in close contact with Luther. Through him he was introduced to the depths of the Scriptures and the knowledge of Christ; from the pious Elector John Frederick of Saxony, whose favorite he was, he learned the art of governing the country and its people. When the Schmalkaldic War broke out, he found himself with his father in the camp of the Protestant princes. It is known how unfortunate the war turned out for the Protestants. Their leaders did not remember enough the words that Luther spoke when he received the news of the conclusion of the alliance: "But wisdom is also needed how to make and use alliances, namely that the hearts seek God's glory first." Dissension and discord broke out in the camp, and Duke Moritz of Saxony broke away from his relatives and co-religionists in order to win the electoral dignity, and sided with the emperor. On his side at that time was Margrave Albrecht of Brandenburg-Culmbach, later his mortal enemy. When the Elector John Frederick, in the Protestant camp on the Danube, heard that Moritz had attacked his Electorate himself instead of protecting it against the imperial attacks as he had promised, he hurried back to protect his besieged country, accompanied by Ernst, who commanded part of the Saxon horsemen. With a part of the enemy army, the Margrave of Brandenburg had encamped in Rochlitz, where Elisabeth, the widow of Duke Henry of Saxony, a born Landgravine of Hesse, was then holding court. She knew how to keep her guest entertained with feasts and carousals and, while he was luxuriating in the castle and mocking his opponents, who had rabbits instead of hearts in their bodies, secretly sent word to the Elector. As a result, Duke Ernst quietly set out for Rochlitz with five squadrons of horsemen, attacked the margrave, forced him to surrender as a prisoner, captured him in Gotha and then hurried back to the electoral camp on the other side of the Elbe. Soon the emperor approached from the other side with great superiority, crossed the Elbe, favored by treachery, threw himself on the disordered, in the

The Elector himself fought bravely despite the discomfort of his body; at his side Duke Ernst held out faithfully "who did not want to have it better than his dear lord. When at last the Elector, wounded and beset by enemies, surrendered to the knight Thilo von Trotta and was led away, Duke Ernst sprang after him, also surrendered to the Emperor as a prisoner and shared his prison with Johann Friedrich. But the Electress Sibylla, a born Duchess of Eleve, was not intimidated. Despite the defeat on the Lochauer Haide, she did not want to surrender Wittenberg, but rather led the defense herself with insight and emphasis. Then the emperor appointed a court martial under the presidency of the bloodthirsty Spanish Duke of Alba and had the elector sentenced to death for disloyalty to the emperor and the empire. He was sitting with Duke Ernst in his dungeon playing chess when an imperial officer entered and read out the death sentence. Then Duke Ernst turned pale with horror, but the Elector himself lost so little composure in this terrible moment that he kindly persuaded the Duke to continue playing.

(Conclusion follows.)

### **The chain of the Christian being.**

If you believe, you speak;

If you speak, you must suffer;

If you suffer, you will be comforted.

For faith, confession and creed belong to each other and are the right of a true Christian. (Luther, LVIII, 411.)

### **Youthful abhorrence of heresy.**

Theodoret tells in his church history that once a well-known Arian heretic (who denied the divinity of Christ) rode on a donkey through the market in Samosata, while a number of boys were playing ball there. It happened that while throwing a ball, it ran between the legs of the donkey on which the heretic was riding. What did the boys do? They threw the ball into the fire; not out of superstition, but to show their disgust at the atrocious heresy of the Arian. S. nist. so much IV, 14.

### **Thoughts from books.**

The peculiar way of good minds is to love the true in words, not the words. For what good is a golden key if it cannot unlock what we want? Or what harm is it if the key is wooden, if it can do this, if we seek nothing but that what is locked may be opened to us? (Augustinus äs äoetr. okri8t. IV, II.)

Secular writers focus all their concern on words, we on things. (The same ooutr. H.äimant. II.)

If the church is visible, where should the poor blind people go: they can't see? R... e.

### **Ecclesiastical message.**

Mr. H. Baumstark, candidate of theology, who began his theological education in Germany, namely at the universities of Heidelberg and Leipzig, and completed it at the theological seminary at St. Louis, and passed the prescribed gramen, received a regular call-on the Lutheran St. John's parish at Quincy, Ill, and was ordained on 2 Sonnt, x.?riu. (June 9) by the undersigned, assisted by the former pastor of said parish, Rev. Chr. Popp, with commitment to all symbols of the Lutheran Church, solemnly ordained in the midst of his new congregation and installed in his office there. - Jesus Christ, the Lord and Head of His church, who has preserved this dear congregation in spite of all earlier challenges and perceptions, so that it has not been swallowed up by the sectarianism that prevails around it, but rather has been more and more fortified on the good foundation of the pure, purified confession, now grant the newly called shepherd of the same strength and grace, that he may work in blessing and create much fruit for eternal life! Amen.

St. Louis, June 17, 1861.

G. Schaller, currently President of the Western District of the Synod of Missouri, Ohio & a. St.

### **Church consecration.**

On Eraudi Sunday, May 12, the Lutheran, congregation at New Bielefeld, St. Louis Co, Mo. had the joy of dedicating their new church, built of brick, to the service of the Triune God. The church, 40 by 30 feet and 18 feet high in the light with 8 high arched windows and double staircase in the form of an arch, has quite a handsome appearance from the school built under it, and the interior furnishings, as well as pulpit and altar, have turned out to the satisfaction of all. The aforementioned Sunday was therefore a



real day of celebration for the congregation; in view of the hot summer season, they could now rejoice in possessing a beautiful, bright, airy and spacious house of worship, since it was often almost unbearable with oppressive heat in their old church because of the narrow space. The 'Bremer Singverein had volunteered some weeks before to enhance the celebration by singing some four-part chorales, also Past. Claus in New Bremen had agreed to come. On the day of the dedication, it rained very hard from early morning, and we were already worried that none of the dear guests would come. This worry was unnecessary, because in spite of the persistent rain, Pastors Claus and Böse from St. Louis and the members of the Singverein arrived at the right time, to the not insignificant joy of the congregation, and many guests came from the surrounding area, so that the church was crowded. The festivities began in the old church with a short speech and prayer, after which the congregation - after the chant No. 10 had been sung - walked in an orderly procession, singing, with the preachers in the lead, followed by the school youth, towards the new church. Arrived at the church door, the 100th Psalm was read and unlocked, during which the Singverein had gone through the sacristy into the church and welcomed the congregation with

The consecration prayer, spoken by Pastor Claus, followed; then Ges. No. 1, Collecte, Psalm 84 and Gesang 168, which was followed by the sermon by the undersigned on Exodus 20:22-24. Confession and communion, held by Pastor Claus, and singing of some chorales closed the morning service. In the afternoon Pastor Böse preached on Psalm 118:24. Praise and thanks be to the Lord our God for everything! He helped us to complete the building in this meager time, and now He wants to let His Spirit be active in the new church, where only His Word is to be preached and His Sacraments are to be administered. Let His Spirit be effective, so that the house may be and remain a house of God for the congregation and for all visitors until the latest posterity.

H. J. Schwensen, Pastor.

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### **"The Men of Darkness."**

This booklet is, as undersigned travels to Germany, under the address: Llr. II. Ülchermedl, Box 1001, Baltimore, Ne.

A. Schlitt.

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### **Response.**

At the request of the undersigned, please be informed that the local schoolteachers' conference, under the advice of the undersigned, is working on a school reading book and that, God willing, the book will be ready for printing within two months.

C. F. W. Walther.

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### **Received in the Preachers' and Teachers' Widows' and Orphans' Fund.**

#### **A.. Contributions from the pastors and teachers:**

Dörmann (6) M. Eirich (2) S. Riedel (2).

For 1861 One dollar the person: J. H. Bartling. N- Beyer, F. Bünger, Daib, Dörmann, M. Eirich, Fischer (50 Cts ), Fredcrking, Fricke, Friedrich, Geyer, Hermann, Heinemann, HollS, Hoppe, Jäbker, Jüngel, Küchle, Kün- kenberg, Metz, Ottmann, Popp, Nennicke, Richmann, E. Nicdel, Röker, Schliepsiek, Schürmann, Schönefeld.

For 1862: N. Beyer (2).

#### **B. On gifts:**

From Mrs. D. Meier in the congregation of Mr. Past. Pollack P1,00, by Mr. Friedemeier in the congregation of Mr. Past. Jüngel Pl.OO, from the congregation of Dr. Sinler in Fort Wayne, collected in the weekly services during Lent K29,30.

I. F. Bünger.

### **For the Lutheran have paid:**

The 13th year:

Mr. Past. M. Merz.

The 16 vintage:

Messrs: H. Voßkamp 50 Cts , Past. I. G. Klindworth, teacher Kohlstock, Zach. Müller, C. Vogel, Past. M. Merz.

The 17th year:

The gentlemen: Past. I. Vaumgart, H. Voßkamp, Past. I. G. Klindworth, A. Merlau, I. Lochhaas, teacher Kohlstock, Zach. Müller, Gottfr. Schüßler, G- Funke, Joach. Schmidt, Past. I. Bernreuther, C. Vogel, Schenk, Stumpf, Gräser, W> Fritz, V. Kiefer, G. Elfner 50 CtS., H. Frol- ler, C. Fleck, Past. I. G- Hahn, Phil. A. Peter, Past. M. Merz, T. Nickel.

Furthermore: Wittwe Ekkert and Wittwe Estel.

The 18th year:

Teacher Kohlstock.

Martin C. Barthel.

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## Volume 17, St. Louis, Mon. July 9, 1861, No. 24.

Sermon on the Gospel on the Visitation of the Virgin Mary, delivered  
on the 5th Sunday after Trinity at Immanuel Church in St. Louis, Mo. and at  
urgent request communicated by C. F. W. W. \*)

### I. N. J.

O Lord Jesus, for all distress You have opened a place of refuge for us in Your holy Word. In it we shall find light when the darkness of error has overtaken us; in it we shall find comfort when our sins frighten and torment us; in it we shall find peace when strife and unrest are all around us. O then open for us also in this hour the quiet sanctuary of Your heavenly Word and let us find therein what now our poor dark, sorrowful and troubled heart longs for so fiercely and what we seek in vain in this world. Make this day a true day of visitation for us: You, You, seek us home and let us, under the sound of Your Word, find Your nearness of grace.

\*) Only the urgent request of the entire congregation here has been able to move us to share this sermon. It was not only written down in times of great unrest, but also bears the mark of its poor origin only too much. If, however, the gracious God has blessed the hearing of it, it can certainly please Him not to let the reading of it remain unblest. The good in it is from Him and stronger than the defects that make up what we have done.

and feel the sweet breath of Your Spirit. So we also want to lift You up with Mary, our mouth shall be full of Your praise forever, here temporally and there eternally. Amen.

Beloved brothers and sisters in Christ JEsu!

The difference between the Old and New Testaments consists, among other things, in the fact that the Old Testament is full of complete portraits of the lives of believers, while in the New Testament only individual traits from the lives of the saints are communicated, and even these only very rarely. The Old Testament is therefore, along with the New, an extremely precious treasure, indispensable even for Christians. It not only teaches us what a true child of God is to believe, hope, do, tolerate and experience; it also introduces us to a whole host of holy persons in whom we can see with our own eyes the practice of this teaching, i.e. the true form, behavior and destiny of righteous children of God. There we learn what they thought, felt, spoke and which paths they took in the most diverse situations of their lives. Not only their glorious works of faith and love, but also their sins, infirmities and weaknesses are presented to us, so that we can see how true children of God have always had a righteous heart and have sincerely feared God, but that in doing so, they have not kept the that they, like these, carried the old Adam with them until death, that therefore also in them the flesh lusted against the spirit and the spirit against the flesh, and that this conflict did not cease until they were redeemed from the body of death. We see there further how those who held with God always had to confess: "Little and evil is the time of my life; I am afflicted daily, and my punishment is every morning." At the same time we see how the faithful, even the strongest heroes of faith, have by no means been insensitive to the hardships of this poor life, but have often felt them painfully and have often borne them as a great burden in great faint-heartedness; how, however, they have not thrown away their trust, but through faith and patience have finally overcome everything; how God has never forsaken them, has indeed laid the burden upon them, but has also helped them to bear it, has indeed led them wonderfully, but has led everything out gloriously. And we see in the Old Testament the children of God both in their public and in their domestic and family life, in the nourishing, military and teaching state, in the state and in the church, in war and in peace, as rulers and as subjects, as spouses and wives, as parents and as children, as free and as slaves, as rich and as poor, in majesty and in lowliness, in addition in good and in evil days, in honor and in disgrace, in health and in sickness, living and dying.

Even in their most intimate dealings with their God, we can observe and listen to them. In particular, it is the Psalter that reveals to us all the folds of their hearts and shows us how they brought all their concerns before God, presented the distress of the church and the world regime to him, called upon him in their own distress with faith and humility, thanked him fervently after receiving help and salvation, and praised and glorified him for all his works, counsels and judgments.

In short, there is no situation and no relationship that we could get into: in the Old Testament we always find a model for our behavior in it, sometimes an inspiring, sometimes a comforting, sometimes a warning example. Those, therefore, who set the Old Testament against the New and consider the latter almost unnecessary for Christians, are in a great error. Far from the Old Testament having been replaced by the New and having become superfluous, all those exhortations of the New Testament to search the Scriptures and to pay attention to the Word as to a light shining in a dark place until the day of eternal life dawns - all these New Testament exhortations, I say, refer to the Old Testament. Therefore, not a day should pass when we do not graze our souls on the green pastures of the Old Testament Scriptures in addition to the New Testament.

But, beloved, as much as the Old Testament differs from the New in that it is full of pictures of the lives of God's children, the New, as already noted, is not entirely lacking in them, at least not in individual traits. The Gospel for our celebration today contains an extremely lovely passage from the lives of New Testament believers. Let us hear this Gospel once again. It is contained in

Luc. 1, 39-56.

In this delicious gospel we are allowed to take a look at the daily life and nature of the first believers of the New Covenant. In particular, we are presented with a shining example of proper Christian conduct. Therefore, let me speak to you now:

of the sweet and blessed intercourse which believing Christians have with one another; I show you three things here:

1. what their company is based on, 2. what makes it so sweet, and 3. what its blessing consists in.

#### I.

What was the reason for Mary and Elizabeth to associate with each other? What was the reason that Mary had to walk over a hundred miles over a high mountain range from Nazareth in Galilee to Hebron, the city of Judah?

How did he come to stay with Elizabeth for three months, and how did Elizabeth receive the dear Mary with such joy and shelter her for such a long time? It is true that they were relatives, but that cannot have been the real or sole reason, because Mary had still closer relatives in her Nazareth. The same age and the same status can have been the reason even less, because Mary was a virgin in the tenderest age, on the other hand Elizabeth was the aged wife of the old man Zacharias; Mary was a poor, unimportant maiden, Elizabeth the respected wife of a highly respected priest. That outwardly so dissimilar persons sought each other out and had such intimate contact with each other, must have had a very special reason. It is not difficult to find out what it was.

First of all, they both believed with all their hearts, beyond all doubt; they belonged to the very few who were still waiting for the consolation of Israel at that time; how warmly they both believed, we see among other things from the exclamation of Elizabeth at the entrance of Mary into her house: "O blessed are you who have believed!" In addition, both had had very similar experiences of grace. Elizabeth, although an old woman, carried the forerunner of Christ under her heart through God's miracle working, and Mary, although still a tender virgin, carried the Savior himself through the overshadowing of the Holy Spirit. One and the same archangel Gabriel had foretold both. Therefore they were both highly pardoned children and instruments of God. So it was not possible otherwise than that they loved each other also in the most sensual way. The same faith, the same experiences of grace and the same mutual love was the real reason for the contact they had with each other; and this is also the threefold reason for all Christian contact.

As great as the other differences are, which also take place between true Christians, as far as age and sex, class and profession, worldly education or Christian knowledge, gifts, temperament and inclinations are concerned, they are all equal for the time being with regard to the saving faith. No Christian has a better, more righteous and more beatific faith than the other. All Christians, through their faith, have the same full forgiveness of their sins, the same gracious God and Father in heaven, the same perfect righteousness valid before God, the same certain hope of eternal life. In addition, all true Christians have had the same experiences in their hearts. Everyone has experienced how a poor sinner feels when his countless sins are revealed to him by the Holy Spirit, and remorse and terror about them and sighing for mercy arise in his soul. Everyone has experienced how sweet the Gospel of the

Blessed is.

The first time a person has come to a living sense of his misery and has become anxious for consolation, he tastes the joy of being born again by grace. Everyone has experienced the great mystery of rebirth through the Holy Spirit in his soul, for every true Christian is a child of God reborn through grace. Just as natural brothers and sisters, children of one and the same earthly father, love each other by nature, so Christians, as spiritual brothers and sisters, as children of one and the same heavenly father, cannot help but love each other. Yes, although it is, unfortunately, possible for natural brothers and sisters to deny and lose the sibling love implanted in nature, and even to become bitter enemies of one another, this is absolutely impossible in the case of spiritual brothers and sisters. As long as a person remains a born-again child of God or a true Christian, he also remains in the love of all other children of God, all other true Christians. With whom the love of brothers and sisters ceases, with him also the divine filiation has ceased. For thus the word of God testifies: "He that saith he is in the light, and hateth his brother, is yet in darkness. "He that loveth not his brother abideth in death. He that loveth him that begat him loveth him also that is begotten of him."

Since all true Christians carry the same faith in their souls, have had the same experiences of grace in their hearts, and are filled with the same mutual love, they cannot do otherwise; they must also keep company with one another. As soon as those three thousand came to faith on the first Christian Pentecost through Peter's preaching, it is said of them: "They were daily and always with one another." Christians, like the children of the world, are not brought together by self-interest; rather, they are urged by the longing for fellowship to seek one another out, to see one another, to talk with one another, to pour out and pour out one another's hearts, to hold one another together, and to form communities wherever they go. Wherever true Christians meet and get to know each other as true Christians, a heartfelt affection soon flares up in both of them; it is as if they were old acquaintances; they feel attracted to each other; they feel that they belong together; they soon become more intimate with each other than with father, mother and brothers and sisters, if these are not Christians, and delight in their fellowship. He who feels no inner urge to do this, who would rather wander through the world all alone, has certainly not yet attained that faith, has not yet had those experiences of grace, has not yet received into his heart that love of the brethren on which the intercourse of Christians among themselves is based; he is therefore certainly still an un-Christian. Whoever hopes to be with the Christians alone in heaven for all eternity will undoubtedly seek their fellowship already here.

## II.

But now that we have learned the reason for Christians' intercourse with one another, let us 2. also realize what makes this intercourse so sweet.

If we look just a little more closely at the picture our Gospel paints of Mary and Elizabeth being together, we must exclaim: What blessed hours, days, weeks, months these faithful souls must have spent together! First of all, we find no trace of the suspicion whether the visit of the young Mary might not be unpleasant for the aged Elizabeth; rather, both approach each other with the warmest trust; so that Mary stays as a guest with Elizabeth for three months without the slightest concern of falling inconveniently. But we also find no trace of arrogance and inconsiderate behavior. Rather, both vie to precede each other with deference. Mary, although she, as the mother of the Lord himself, was more highly pardoned by God than Elizabeth, who was only to become the mother of his servant and forerunner, Mary, I say, nevertheless greets Elizabeth on her entry into the house in the most respectful and chaste manner, and the latter, as soon as she catches sight of Mary, breaks out into the great words: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence cometh this to me, that the mother of my Lord cometh to me?" Elizabeth, who could easily have had the idea that she could insist on the mother's right over the young maiden, rather humbled herself before her in the deepest way and declared herself completely unworthy of such a high visit as that of Mary, who had received the Lord herself. And now both began to tell each other what great things the Lord had done for them and to take turns in praising and glorifying God. Not from one vain word do we hear. Mary's entire hymn of praise is composed of passages from the prophets. God's word and from it especially the promise of the Messiah and the already begun fulfillment of it is the actual subject of all her conversations. They may have talked with each other about earthly things from time to time, but since nothing of this is reported, it is indicated to us that these talks were only secondary matters, that their daily main conversation concerned only God's word and grace. How quickly, therefore, may the three months have passed, like short hours, and how pleasurable, sweet and lovely they became!

But so sweet, beloved, is the intercourse which believing Christians have among themselves; and if you ask what makes it so sweet, I answer, the same which made the intercourse of those believing women so sweet.

Worldly children, too, derive pleasure from their intercourse with one another, but they do not experience true joy. Worldlings do not trust each other, and they cannot trust each other. With all mutual assurances of love and friendship, there is always the worry on both sides whether things are not different in the heart than the mouth speaks. Like an evil spirit, mistrust therefore intrudes disturbingly into all societies of the world's children. In addition, the children of the world cannot refrain from seeking their own honor, even under the appearance of modesty, and from pushing others back and forward, and they consider it a small thing if they offend and insult another. Finally, what is the subject of all their conversations? If not always sinful, then always only temporal and vain things, which can never satisfy the hungry soul and bring the restless heart to true peace and joy.

How very different it is with the contact that true Christians have with each other! First of all, they trust each other. They know about themselves: how a true Christian speaks, that is how he means it. No one fears that the other is pretending and that he will be deceived by him. If one is kind, the other knows that his kindness is from the heart. If one punishes the other, the punished person knows that the other punishes him only out of love, only out of concern for his soul. If one sins against the other in his dealings, the latter knows that it is not out of malice but out of weakness and haste; the sin is therefore recognized and repudiated just as soon as it is forgiven and forgotten; indeed, the brief disagreement that may occur among Christians always gives rise to a more intimate unity and a louder love. True Christians also always precede one another with reverence. They are far from ruthless and crude, however little their worldly education may be. No one wants to stand out in front of the other and set the other back or even offend and insult him. A stab in the heart of a brother through his own imprudence wounds his own heart more than the one he has wronged. On the contrary, every true Christian is anxiously concerned to avoid everything in facial expressions, gestures, words and actions that could cause pain and distress to the other. Everyone rejoices only when he can please the other. Each considers himself a greater sinner than the other, even if he had never fallen so low outwardly, and always considers it an honor when even the least Christian visits him; for he knows that even the least Christian carries the Lord Jesus spiritually in his heart, as Mary also carried him bodily in her heart, and that therefore in every Christian Christ himself always visits him. But finally, what distinguishes the intercourse of Christians above all else, is that they not only about earthly things, but also about God's word and divine spiritual things, and above all, about God's church and kingdom, about what is going on in their hearts by God's grace, what the Lord has done and is still doing for their souls, of God's faithfulness toward them and their unfaithfulness toward him, of their soul's refreshments and of their soul's needs, in short, of things concerning their soul's blessedness, and that they together praise and glorify God for all the good and great things he has done for them.

How sweet and lovely all this makes the intercourse of Christians among each other is not to be expressed at all. If you want to know, become a Christian, and you will experience and feel it. In this intercourse, Christians are usually no different than hikers who have wandered through a sandy desert in the blazing heat of the sun and can finally rest, refresh and refresh themselves on a green grassy place by a fresh spring of water. If a true Christian is invited to a great glorious banquet and feast of joy among the children of the world, it is only a sacrifice of love on his part to accept the invitation, or he finds incomparably less joy there than when he can sit together with Christians over dry bread and water and talk with them about what his soul is full of. Yes, what do I say? Just as the fellowship with all the saints and the elect in heaven will one day give Christians eternal bliss, so the Christian fellowship is already here a foretaste of bliss, a true heaven on earth.

## III.

But, beloved, the intercourse which Christians already have among themselves in this world is not only an exceedingly pleasant thing, but also an exceedingly blessed thing. Let us now consider, thirdly, what the blessing of this is.

The blessing that came from the intercourse of Mary and Elizabeth was obviously twofold, firstly, they themselves were thereby promoted in their faith and in all aspects of godliness, and secondly, the fruit of it was a praise of God that still resounds in the holy scriptures and has already ignited and still ignites millions to the same praise of God. For we hear that when Mary greeted Elizabeth, which was certainly done in holy words full of fervor, Elizabeth also became "full of the Holy Spirit," and when she now returned Mary's greeting in words full of spirit and life, the fire of devotion in Mary blazed up in bright flames and the first New Testament psalm, the so-called Magnificat, that is, the song: "My soul exalts the Lord, and my spirit rejoices in God my Savior,"

flowed out of the depths like a closed but unleashed stream.

of her heart came from her lips and filled the house of the priest Zacharias, who had become mute because of his unbelief, with loud praise of God and the Savior of sinners. How abundantly blessed, how strengthened in faith, how encouraged in the knowledge of the counsel for the redemption of mankind, how fired up in love these holy women may have been when they parted from each other again after three months of contact!

But we must not think that such a blessing was brought about by the intercourse between such holy persons as Mary and Elizabeth; but if we poor, weak, infirm Christians were to come together, we could by no means expect a similar blessing from our intercourse. Foolish concern! Mary and Elizabeth were also poor sinners by nature and in themselves; they too were what they were by grace alone. Therefore even Mary, the mother of the Son of God, in her Magnificat calls this her Son her "Savior" and praises him because "he saw the lowliness of his handmaid". There is no doubt, therefore, that even when poor weak Christians come together, there is a great glorious blessing upon them. Consider, when the disciples, who had almost completely fallen away from Christ, still came together after Christ's crucifixion and at least wept with each other, then suddenly Christ the Risen One stood among them and brought peace to their torn hearts; only Thomas was excluded from this blessing, and why? Because he had withdrawn and separated himself from the company of the other disciples in distress and shame. Later, when the disciples were united with more than a hundred other believers on the first Pentecost after Christ's ascension, behold, the Holy Spirit suddenly came upon them, filled them, and made their tongues fiery to preach of the great deeds of God. And when at last the first Christians who were converted on that day were daily and continually with one another, it is said, "the Lord added to the congregation those who were being saved."

After all, it cannot be otherwise. Christ made the glorious promise: "Where two or three are gathered together in my name, there am I in the midst of them." This promise never goes unfulfilled. As often as Christians gather in his name, the Lord comes into their midst and blesses them. Christians are like coals. If several coals are placed on a pile and only one of them glows, the slightest blow of the wind will soon set them all ablaze. So also the Christians. If they remain alone, the light of their faith and the fire of their love are all too easily extinguished; but if they gather together diligently, and if there is only one Christian with a burning heart among them, his expressions of faith and love will easily set them on fire.

The one who has become certain is awakened, the one who has become lukewarm becomes zealous, the one who has fallen into error receives a better light, the one who is despondent and discouraged feels encouraged again, the one who is afflicted is gladdened and refreshed, yes, the one who just now wanted to fall away from the world is suddenly ashamed and drawn, so that he decides to return to his first love; For the Holy Spirit is then the invisible wind that blows into the assembled Christians as into coals, so that the holy fire seizes them all and compels them to finally break out with Mary in a fervent Magnificat.

Well then, dear ones, let us not be deceived by the glory and blessing of associating with Christians. Since we can still enjoy this great grace, let us use it faithfully. Consider, as long as one lives in the midst of the fellowship of Christians, one does not know how much one has to thank this fellowship for and how without it one would perhaps have long since left Christ and returned to the world. would have become a prey. It is true that the more blessed is the contact with Christians, the more Satan is to the same and he offers everything to hinder this blessing by our own evil flesh and blood. But let us not give Satan the victory, but be all the more careful when we come together, that we come together in Jesus's name and deal with each other as Christians, like Mary and Elizabeth. Let us not complain about others that they spoil the fellowship and make it unblessed, let us only cultivate right fellowship ourselves, so we will also always have rich blessings from it and give rich blessings ourselves, until we finally come to where we are to be together with all Christians in perfect bliss from eternity to eternity. May the merciful God help us for the sake of Jesus Christ. Amen.

(Submitted.)

## **Foolish excuses of those who do not like to share their possessions abundantly.**

(Translated from the ancient church teacher Cyprian.)

1. you fear that if you give lavishly, you will exhaust your wealth and perhaps fall into poverty.

Do not worry, can what is used for Christ be exhausted? Listen to what the Scripture says. Proverbs 28:27: "He that giveth to the poor shall not want; but he that turneth away his eyes shall greatly perish." How should he also lack something, to whom the Lord gives good things. Proverbs 19:17: "He that hath mercy on the poor lendeth unto the Lord; and he shall recompense him good." And the apostle says 2 Cor. 9, 12: "The handing out of this tax not only fulfills the lack of the saints, but is also abundant. in that many give thanks to God for this faithful service of ours." As long as the thanksgiving for your gifts comes before God through

the prayer of the poor, you do not need to fear, God's gracious repayment awaits you. - The warning word of the Lord Matth. 6, 31. applies to the fearful: "You should not worry and say: What will we eat? What shall we drink? With what will we clothe ourselves? The Gentiles seek all these things. For your heavenly Father knows that you have need of all these things. Seek ye the kingdom of God, and his righteousness; and all these things shall be added unto you. Everything, he says, will be given to those who first seek the kingdom of God. And you are afraid that your property will decrease if you give abundantly for Jesus' sake? You wretch, don't you know that while you fear that your wealth will decrease, your own soul-life and salvation will decrease? And while you are anxious that your possessions not be damaged, you completely disregard that you yourself suffer damage? You fear that your wealth will perish, and out of concern for your wealth you yourself perish. "For those who want to get rich fall into temptation and snares, and many foolish and harmful lusts sink men into ruin and perdition. For covetousness is a root of all evil, which some have lusted after, and have gone astray from the faith, causing themselves much pain."

Are you worried that you yourself will be in want because of your abundant giving? When was it that the righteous lacked sustenance, for it is written, Prov. 10:3: "The LORD maketh not the soul of the righteous to hunger: but he overthroweth the wicked oppressor." Elijah is fed by ravens in the Theuring. The people of the Jews were fed with manna in the wilderness for 40 years, and you fear that if you do good, you will lack food? Listen to how the Lord rebukes you Matth. 6, 26:

"Look at the birds of the air; they do not sow, they do not reap, they do not gather into barns, yet your heavenly Father feeds them. Are ye not much more than they?" The birds and sparrows, who have no sense of the divine, lack neither drink nor food, and you think that a Christian, a child of God, a faithful servant of Christ, that he who is dear to his Lord, will lack anything? Do you perhaps think that he who feeds Christ will not be fed by Christ himself, or that those who have been given heavenly and divine things will lack earthly things? Whence this unbelief! these ungodly, sacrilegious thoughts. You are not a Christian, but a Pharisee. For when

the Lord in the Gospel spoke of almsgiving and gave us the faithful advice that we should make friends with mammon, the Scripture adds: "The Pharisees also heard all these things, and were covetous, and mocked him." Should some



If we find people of this kind in our congregations who do not allow the light of salutary admonition to enter their closed ears and blinded hearts, we must of course be deeply saddened, but we cannot be surprised if they do not want to hear the servants of God, but mock them, since we see that even the Lord is not respected by such people. But I must punish you, and I tell you, if you fear that by giving for Jesus' sake you will become poor, the light of truth has gone out of your carnal heart, and the thick and deep night of avarice has enveloped you. You are a prisoner and slave of your money, you are bound with chains and bands of covetousness. You would have been free through Jesus Christ, and now ropes hold you captive again.

You want to increase your wealth so that the burden of life becomes lighter for you, and you weigh down your heart so that it sinks into deadly foolishness? You do not remember what God answered that rich man when he boasted in vain joy about his rich acquisition: "You fool, this night your soul will be claimed from you" - Why do you seek riches, since the richer you become in this way before the world, the poorer you look before God? Share your income with the Lord your God, share your earnings with Christ, make Christ a fellow member of your earthly goods, who so gladly wants to make you a co-heir of his kingdom of heaven.

And now consider that widow who, in her distress and oppressive poverty, put all her possessions into the treasury. When the Lord saw this and examined and judged her work not according to her wealth but according to her attitude, he said, Luc. 21:3: "Truly I say to you, this poor widow has contributed more than all of them. For all of them have contributed out of their abundance to the sacrifice of God, but she has contributed out of her poverty all the little food she had." O happy woman, who even before the day of judgment received such praise through the voice of the judge. Let the rich and all those who have more than the widow be ashamed of her sorrow, her unkindness and wretchedness. A widow, and a poor widow at that, is found benevolent. She gives who should have received. What punishment will befall you, then, who give unwillingly and meagerly, since according to this pattern even widows are supposed to be charitable who call even two mites their entire possessions.

2 You also excuse yourself by saying that you cannot give much because you have to take care of your children.

When you give, you must first think of Christ, for he is the recipient of your gifts, as he himself testifies in Matth. 25-40: "Truly I say to you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And now you must not give your children to the Lord.

because he himself teaches, Matth. 10, 37: "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. The same is written in the 5th book of Moses 33, 9: "He that saith to his father and to his mother, I see him not; and to his brother, I know him not; and to his son, I know not: I know not; they keep thy speech, and keep thy covenant." For if we love God with all our heart, we are not to prefer parents or children to God. - This is what the widow did in the 3rd book of Kings, when everything was consumed in the drought and famine, and she had baked bread under the ashes from the little flour and oil that was left, and then, when she had eaten for the last time, she died with her children, and now Elijah came and asked her to give him food first, and then to eat what was left with her children. And the woman had no hesitation in granting him, the mother did not prefer her starving children to Elijah. Thus in God's sight what was pleasing to God was done; willingly and gladly was given what was asked, and not only a portion of the abundance, but of the little the whole. While the children suffer hardship, the other is fed first, and in the case of lack and hunger, mercy is thought of rather than food. Elijah, bearing the example of Christ and showing that he repays everyone according to his mercy, answered: "Thus says the Lord: the flour in the cad shall not be consumed, and the oil jar shall not lack anything, except the

Day when the Lord will make it rain on earth." And according to this divine promise, everything she gave to the widow was multiplied and abundantly increased. Thus the mother did not deprive the children of what she gave to Elijah, but by her mercy she relieved the children's distress. How grievously, therefore, do those sin against God and against their own children who, preferring themselves and their children to Christ, keep their wealth and do not share the abundance of their wealth with the poverty of Christ.

If you truly love your children, if you want to give them the right abundance of fatherly care, then be yourself rich in mercy. You know that you, who are temporal and weak, cannot be a proper father to your children, but that only the Father of our Lord Jesus Christ is the proper father over all that is called children in heaven and on earth. Therefore, give your possessions to Him, which you keep for your children; let Him be your children's guardian, their foster father, their protector against all temptations and evils of the world. The property entrusted to God is not robbed by a thief, nor consumed by fire, nor lost by state revolutions. Safe is invested the inheritance, which is preserved by God's protection. That is to provide for the future of the children, that is to provide for the

future heirs

make provisions with fatherly love. For the Scripture testifies, Ps. 37: "I have been young and have grown old, and have never seen the righteous forsaken, nor his seed going after bread. He is ever merciful, and lendeth gladly, and his seed shall be blessed." And again Prov. Sal. 20, 7: "A righteous man who walks in his piety, his children will prosper after him." You are therefore a father who has forgotten his duty and is treacherous if you do not faithfully counsel your children, if you do not care for their preservation with conscientious and true fatherly love by seeking more earthly than heavenly fortune for them, if you seek to commend your children more to the devil, the prince of mammon, than to Christ, and by all your worldly thoughts and actions give your children trouble and teach them to love fortune more than Christ. - Rather, be such a father to your children as Tobias was, give them useful and wholesome teachings, as he gave to his son, command your children what he also commanded his son: "All your life have God before your eyes and in your heart; and take care that you do not consent to sin, nor do contrary to God's command. From your goods help the poor, and do not turn away from the poor, and God will look upon you graciously again. Where you can, help the poor. If thou hast much, give abundantly; if thou hast little, give the little with a faithful heart."

Cyprianus.

**(Submitted.)**

### Traits from the History of the Reformation in Northern Germany.

#### 3.

The dukes Philipp, Ernst and Wolfgang von Grubenhagen.

#### **(Conclusion.)**

This blood sentence was not executed, and Duke Ernst also regained his freedom by being exchanged for the above-mentioned Margrave of Brandenburg. He now returned to his country, whose government he took up soon after the death of his father. His whole mind was set on the firm establishment of the Reformation introduced by his father. Like many Protestant princes of the empire, he accepted an appointment as a military commander from King Philip II of Spain against Catholic France, and fought in that war himself, but when Spain appeared to use force against the Protestant Netherlands, he immediately returned the appointment. "If, he once said, the King of Hispania said to me: Ernest, you shall serve me without any condition or exception and keep nothing for yourself, I would answer him: No, dear king, I do not desire to be your servant, for my blessedness, honor and happiness are a thousand times dearer to me than ten thousand worlds. I am raised by the word of God

gerr, with God's help I will stay there as long as I live. When the envoy of the King of Spain stayed at the castle in Herzberg, where Ernst usually held court, to bring him the above-mentioned appointment, he also went to the castle chapel one Sunday. But when, as usual, the song was sung: "Keep us, O Lord, by thy word, and prevent the murder of the Pope and the Turks," he was annoyed and asked the duke to cancel the song. Then the duke answered: "My preacher is not appointed that I should tell him what is to be taught and sung in the church, but that he, by God's command and in the place of our Lord Christ, should preach and teach me and mine what helps to eternal bliss. If this does not please you, you may stay away from the church." This was a bold reply to the emissary of the mighty King of Spain from the little Duke of Grubenhagen. But it came from a heart that was full of faith and therefore sincere before God and man. In this faith he showed himself everywhere, and when he said that "in his poor little country the subjects should have food and peace and remain in possession of pure Christian doctrine," he did everything to achieve this. Friendly to all his subjects, harsh only where he encountered hardship, everywhere checking the state of affairs in the country himself, he also shone forth to his subjects in the Christian attitude of his house. If he could not come to church himself because of illness, he and the castle council had to be present.

The priest had to preach the sermon in his chamber, which he would then repeat to his servants and give them examples of what he meant. Woe to the horseman or servant who cursed or otherwise misused the name of God! He was not safe from the wrath and punishment of the duke, whether he was of noble or lesser birth. Thus he ruled his small country for 16 years, respected among the princes, loved by his subjects, when he felt a decline in his strength toward the end of the winter of 1567, although he was still a spry man. Then he ordered his house, made his confession before his confessor, received the sacrament, spoke with joy about entering into the joy of the Lord Christ, and when on Maundy Thursday his wife and daughter went with the women of the court to the table of the Lord, he had an opening made in front of his room in the chapel, so that he could see the altar. Thus

He died on his birthday, April 2, 1567, and he was succeeded, since he left no sons, by his brother Wolfgang in the government, who had earlier tried Duke Ernst in war life. He had been in the camp of the Schmalcaldians, had then accompanied the Elector Moritz on his march against Emperor Charles V, who as a result had to conclude the Treaty of Passau in favor of the Protestants, and was later still against the hereditary enemy of Christendom, the Turks, and lastly still against

the French in the field. But his reign was peaceful and quiet. Nothing was more important to him than to prevent the gospel from being distorted by papist activities or sectarianism. Therefore, he had a church order drawn up and decreed that the pastors of his country should meet annually in a synod to discuss doctrine and ministry as well as all matters of the church in a brotherly manner. He gladly and abundantly gave preachers who had been hounded out of office by Catholic sovereigns because of their faith; he gave poor students and pupils the support they needed to pursue their studies; for the construction and improvement of churches, he gave the necessary funds.

in his country, he always knew how to use the means of

create. Every sacrilegious, lewd or blasphemous word at his court was punishable by a heavy fine, which went to the poor, and by expulsion from the court. He disliked courtly behavior and foreign fashions. "I was," he used to say, "also at court, where they wore whimsical patterns, but I stayed with

my old German costume." Music gave him recreation and joy. The teachers of the school in Herzberg were fed at the court and also received, along with the students, the necessary clothing and books from the court; in return, they had to perform sacred chants with the latter in the castle chapel, so that strangers and locals could feast on the princely "Cantorei," as the duke himself "very artfully and sweetly sang on the instru-

mente (i.e. the organ) could beat". Thus Duke Wolfgang ruled his small country for 28 years in the fear of God and bequeathed

^s, when he died childless in 1595, to his brother Philip II, who, however, only one year re-

Aerte/^kkich with whom the old house of the Dukes of Grubenhagen died out in 1596. But their

Memory is not yet extinct in the country.

### **Necessity and usefulness of Bible reading for everyone.**

That the Roman Church is by no means the old true one, but a new one, can be seen quite clearly, among other things, from

the fact that the old church gives all laymen the Bible in its mother tongue.

The Roman language exhorts to read diligently, while the Roman language warns against it as a dangerous thing for the laity, and even forbids them to read the Bible.

The famous church teacher Chrysostom (died 407) is a beautiful example of how the old church exhorted to it. He says in a sermon of Lazarus:

"Therefore I use to indicate to you many days beforehand the contents of my future sermons, so that in the meantime you may read the Bible

Take the whole pericope at once, and when you know what has already been dealt with and what is still to be dealt with, prepare your mind the better to hear what is still to be said. And I always admonish you, and will not cease to admonish you.

exhort you to be attentive not only here (in church) to what is being said, but also to be constantly engaged in reading the Scriptures in your homes. Scripture in your homes. I have never failed to impress this upon those who have visited me in my house. And let no one hold against me those rather tasteless and very reprehensible excuses: I am overloaded with court affairs; I have public business to attend to; I am engaged in a trade; I have a wife and children to feed; I have to supervise my servants; I am a secular man; my business is not to read the Scriptures; but to do so for people who have renounced the world, who live on the tops of the mountains, and have such a

Lead your life steadily. What do you say, my friend? Because of this, it should not be your business to read the Scriptures. Is it because you are distracted by innumerable worries? For this very reason it is more your profession than the other.

We are driven about as on the high seas; we are entangled in many sins, even against our will, and are therefore in constant need of the continuing comfort of the Scriptures. Scripture. - Do you not see that those who work in ore, gold or silver, and in general all those who practice a craft, always keep their tools in complete readiness! - And so must we also be of the same mind: then what to them is the hammer, the anvil, the tongs; to us are the books of the apostles and prophets, and the whole of the Scriptures.

God-breathed, useful Scripture: these are the tools of our art.-O so let us not be foolish to acquire the Bible, lest we get a mortal wound. Let us not bury the gold, but gather for ourselves a treasure of spiritual books. It is true that money, the more it increases, the more dangerous it becomes for its owners: but if we have the Bible attached to us, its possession brings us many benefits.

O beloved, let us not fail in our salvation. All this is written for our sake, for our betterment, for which the end of the world has come. To read the Scriptures is a strong Reading the Scriptures is a strong breast defense against sin; but ignorance of the Scriptures is a dangerous steep slope that plunges into the deep abyss. One has already lost much of his salvation when he knows nothing of the divine laws: through this heresies have arisen, corrupt customs have been introduced, and everything has been confused. For it is not possible; it is not possible, I say, that he who diligently and reads the Scriptures attentively, should put them out of hand without benefit."

Furthermore, Gregory the Great (died 604), whom the Romans themselves venerate as one of the holiest popes, writes to a physician named Theodorus:

"What is the Holy Scripture but a letter of the Almighty God to His creatures? What is the Holy Scripture but a letter from Almighty God to His creatures? And indeed, if Your Glory were in another office, and received a letter from the Almighty God, it would be a letter to His creatures.

She would not let up, would not rest, would not let sleep come into her eyes until she knew what this earthly emperor had written. Now the emperor of heaven, the lord of men and angels, has sent you his letters, from which you are to learn how to conduct your life properly. And yet, my dearest son, you neglect to read these letters diligently. Therefore, study them and contemplate daily the words of your Creator. Learn to know the heart of God from the words of God, so that you may desire ever more fervently the eternal goods, and ever greater desire for heavenly joys may be kindled in your soul."

Compare with this the judgment of the learned Cardinal Hosius. He writes: "To allow the laity to read the Scriptures is to give the sacred to the dogs and to cast pearls before swine. \*)

### **Luther's People's Library.**

The 5th volume of Luther's People's Library has been sent to the members of the association, with the exception of those who received the book by mail but have so far failed to send in the postage. After the significant losses that our managing director has suffered due to postal money that has never been refunded to him, he cannot be blamed if he does not want to risk new losses. We request all those whom this concerns to immediately send in the postal money, 10 cents per piece.

With deep regret we have to report that the political turmoil has also had a very inhibiting effect on our association. While in earlier years there were over 4000 participants, not more than 1100 have registered to date. It would have been quite impossible for us to publish this 5th volume, given the low level of support, if Mr. Wiebusch had not offered to set and print it at his own risk, without imposing any legal obligation on the Publications Committee. We have accepted the offer in the hope that in the second half of the year we will receive as much as is necessary to cover the costs. Perhaps many of our old members have been reluctant to send in money for fear that they would not be able to do so in these warlike times. We can give the reassuring assurance that the postal traffic with St. Louis has never been disturbed and that no loss of funds has come to our knowledge. Shouldn't it be possible to make the number of members equal to that of the previous years? We do not doubt it, if only every Lutheran would recognize it as his task to support this useful, promising an immense blessing for the present and the future.

\*) "Taicis Isctionsm scripturssesb ,  
simctum oonidus cksrs et mar^aritas ante porcvs pro- jieere." Oe exproßsv Vordo Oel. 1. l. p. 040.  
Institute of the Luther Association, through which the great treasure of Lutheran folk writings is spread in great mass among the German Lutheran people of America, to support also in its part with half a dollar.

Registrations and funds for the Luther Society will be accepted until the end of this year, but the sooner they are received, the sooner we can proceed with the publication of the 6th volume.

The 5th volume contains two writings: 1. the writing of the corner mass and consecration of the priests, one of the strongest testimonies of the reformer against the papacy, and 2. the answer to the question: whether men of war can also be in a blessed state. The latter should be read by every Christian, especially in the present time of war, in order to inform his conscience about various important questions. The selection for the 6th volume has not yet been made. In any case, Luther's answer to the question: "Whether one should flee from dying?"

All mailings of letters and funds in matters pertaining to the Luther Association are to be made to Heinicke, care of Messrs. Reinicke & Vstel, 26 Main St., St. Louis, Mo.  
The Publications Committee.

The first five volumes of Luther's People's Library are available from L. VolkeninZ, 54 Franklin Ave., St. Louis, Mo., in dozens for 3 dollars, singly for 35 cents plus 10 cents if to be sent by mail.

### **How someone tried to talk his way out of it with the Turkish faith.**

Once when a thief was brought before the judge, he wanted to excuse himself by saying that he was destined to steal; but the judge answered him: "If you were destined to steal, you are now also destined to be hanged. (The thief said in Latin: "Fato furatus sum," the judge answered in Latin: „Fato suspenderis.")

### **The right resume.**

When the pastor primarius of Lauban, N. Sal. Hausdorf, lay on his deathbed in 1684, he was asked where his curriculum vitae, which he had written himself some time before, was to be found. He answered: "In Jesus crucified." Gal. 2, 20.

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### Beautiful ceremony.

Dietmann tells in his book about the "Priesthood in the Electorate of Saxony," that in some parishes of the diocese Großenhayn the following custom still prevailed until 1747: When the so-called great faith of Luther "We all believe in One God" was sung and the words came: "Is a true man born through the holy spirit in faith," then all the people sitting in the church stood up until these lines, which contain the great Godly mystery, were sung: God is revealed in the flesh! were sung.

### Blessings of good child rearing.

Children are a gift from God, Therefore take good care of them, And raise them in the fear of God; A pious child the sooner obeys, If your house is like a temple, Decorated with a good example. As soon as parents are God-fearing, They also raise pious little children. It is said, as the old sang, so do the young chirp afterward.

(From Nic. Herman's House Rules.)

---

### Ordination.

Mr. Christian Friedrich Keller, having received his theological education in the Seminary at Fort-Wayne, Ind. and having passed the prescribed examination, having received and accepted a regular call from St. John's Parish, Town of Rockland, Mani- towoc Co. and its branches, was ordained by the undersigned, by order of the Honorable Presbytery of the Northern District, with the assistance of the Rev. A. D. Stecher on Wednesday after the 3rd Sunday p. Lriu. he was solemnly ordained on the spot and inducted into his new office. May the Archpastor, our Lord Jesus Christ, grant him many blessings.

Address: Hev. 6. LLI-I-LK, I>a(zu6tt6 0.

Nnuitovoo Oo., ^Vi8.

I. N. Beyer.

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### Receipt and thanks.

Received for the California Mission: from Past. J. L. Daib in Fairfield Co., O., \$2.00.

C. F. W. Walther.

For the proseminary in Germany obtained by Fr. E. Hüsemann in LaneSville from St. John's parish \$7.00 - collected at the infant baptism of Fr. Blank \$2.25 - at the infant baptism of I. Reinhard 50c.-from Rautenbusch at the hauScommunism of his sick daughter \$1.00-from the sick daughter herself 25c.-by Fr. Besel partly from himself, partly from Fr. W. and C. S. of Port Hudson \$5.00.

C. F. W. Walther.

For H. Walker from the Jünglingsverein zu West-Eleve- land \$8; from the Jungst.-Ber. ibid. \$3\$ 6.00

"Bernhard Küntzel from the Young Men's Association of the Lutheran Church of St. Paul in Neu-Melle, St. Charles Co., Mo. a pair of shoes worth 2.25 " W. Matuschka from Mr. Past. Föhlinger, New York \$5,00; by the same from a confirmand 50c.; from Mrs. El. Damm \$3,00; from Mrs. Nickel \$1,00 9,50

" R Biedermann from the women's club at Roßville \$2, collected on the child baptism of Mr. A. Grabmann \$1 3,00

"Chr. Schnly and Wm. Kähler from Mr. Christ.

Rose \$2,00, by Mr. Carl Rose \$1,00 3,00

"Rudolph Lisch" by Mr. Gottl. Thime in Fort

Wayne a summer skirt, pants and hat.

## Received

1. to the synodal treasury of the northern district:

! 1.00 1.00 2.00 1.00 1.50 2.00 1.00 5.00 5.00 1.75 IM 1.00 1.00 1.00 1.00 2.00 1.00 1.00 1.00 IM 1.00 2.00 0.50 1.00 10.00 3.89 13.25  
8.20 3.00 3.9 !  
2.81 1,61

8,63 19,64

From Mr. Past. Ruff

"" Bringer  
" Trautmann  
" "" Ahner

"" Lochner

"" Winter

"" Penalties

"" Sievers  
" "" Thickness  
"" Also  
"" Kolb  
"" Jox

"" Hügli

"" Eisfeller  
/, " engraver  
"" Steinbach  
" the undersigned

"" Rauschert

" Mr. Teacher Simon  
"" Günther  
"" Haltimer

"" Kundinger  
" Riedel-

"" Roaster

" Sober

" " Gretz  
" " M. Gremel  
" " F- Köhn, jun.  
" of the community in Adrian

,,,,,, Frankenlust

"" of Mr. Past. Lochner

"" Link

"" in Kirchhayn

" "" Frankentrost

"" Sheboygan, Pentecost Collecte --.

"" Town Wilson  
"" of Mr. Past. Steinbach, Pfingstcollecte>

" " in Monroe

Thereby from Mrs. I. S. and W. S. ä \$1; from Mrs. Kohr 25c., from Mr. Är. as thank-offer 50c., from Jungfr. S. Graus 50c.

" Frankenmuth for memoranda

the municipality

4,00

" the

as surplus of his travel money 7,00

"Mr. Past. Eisfeller for memoranda 1,00

2. to the Synodal Mission Fund:

"of the municipality of Mequon 4.00

"" in Adrianin Misstonsstunden ges. 9,00

"" of Mr. Past. BeyerinTown

Hermann

6,60

namely:

from the missionary treasury \$3.35 and Collecte am

Palm Sunday \$3.25. " Mr. Past. Beyer 1,00

F. Farmer 0,25

" of the branch parish of Mr. Past. Steinbach at the HowelS-Road 6,18

" this year's ConfirmandendesHrn. Past.

Stone brook 1,25

to himself 1,00

the schoolchildren of Mr. teacher Glaser 0,78

Mr. M. Angerer 1,00

3. to maintain teachers in the two teaching institutions:

Cathedral Women's Association in Adrian 12,00

From amelith 2 .84

" Frankenlust 7,25

Bon Hrn. Past. Sievers 5,00

" teacher soberlcin 0,50

Collected at the wedding of Mr. W. Eichhorst at Cedar Creek 2.68

4. for the preparatory institution of Pastor Brunn in Nassau:

AuS of the municipality of Mequon 4 .57

By Wetzet and Koch in Bloomington, Ill. ä\$1 ,002 ,00

"Mr. Past. Ruff 1,00

" of the commune Frankenmuth 18,00

" M. Gremel 0,50

For this institution and the mission in California - - -21 .09

namely:

From Lampe and Grundier L 12c., Thome 15c.,

Seysrr 20c., Pürkner, H. Lohmann, Wenzel, Hartmann, Mohaupt, Brose, E. Stamm, Lück, Priefel, and N. N. L 25c., Schwanin- ger 30c., Wilde 35c., Wiese 40c., Feiertag, W. Gudert, Kemper, T. Müller, Otto, Kieß- ling, Leitsch, Gudert, Fr. Meier a 50c-, G- Scholz 85c., Chr. Müller 60c., G. Kricke, Fr. Köhn, M. Vogel, M. Schmidt, I. Eg- gers, Meibohm, Trentlage, H. Meier ä \$1, P. Steinbach \$3.

5. for poor pupils and students:

From the centcaffe of the municipality in Adrian 6.00

At the wedding of Hrn. Past. Achenbach collected 3.50

"""""" C. Eckarts 1.58

To Mr. Dir. Saxer of the Women's Association of the Gem.

of Mr. Past. Steinbach at Milwaukee 12.54

Bon Madam Bird 3.00

6. for the general president:

From the centcaffe of the municipality of Frankenmuth 18.00

From the community in Detroit> - 10.00

"""" of Mr. Past. Also 4.10

"Mr. Past. Stcinbach 2.00

7. for Mr. Past. Röbbelen:

From a number of women of the community Frankenmuth for Mrs. Past. Röbbelen 26.05

For the children of Mr. Past. Röbbelen collected by Mr. teacher Pfeiffer in his school in Frankenmuth- 11.00

From Mr. Past. Steinbach 3.00

8. for seminar construction tu Fort Wayne:

From Mr. Manthey 1.00

""I. Dumstrey 4.00

""Chr. Bicosch 1.00

""Woldt 0.25

" of the municipality of Frankenmuth 29.90

"" of Mr. Past. Horst 8.20

"" Also, 2nd Sendg. 15.75

" " St. John's congreg. of Mr. Past. Horst inMapleGrove 2.60

" whose Trinity comm. inMinneapolis, Minn. 5.60 nnd though:

From G- M. Thome \$2.50, F. Kletzin, F. Dähren L \$1.00, F. Krückeberg 50c., for memoranda 60c.

" Karl Hundstock 1.25

9. for Prof. Biewend:

AuS Frankenlust and Amelith 4.29

From Mr. Gotz IM

" " Past. Sievers 5.00

""""Steinbach 2.00

10. for Mr. Past. Hoffmann in Hesse:

From Mr. Deeg 1.00

W. Hattstädt, Cassirer.

Monroe, June 17, 1861.

## Get

From Trinity District in St. Louis, Mo.

Louis, Mo.

Wunder, Chicago 5,76 " ,,

beck, Madison Co, Ill.

" Mr. Teacher Bartling, Addison, Ill.

ford Co, Ill. IM

a. To the Synodal-Casse Westl. Districts:

\$10.80 From Teacher Ulrich in St. Louis, Mo. 1.00 From Immanuel District in St.

6.60 From Rev. Brohm in St. Louis, Mon. 1.00 " from the congregation of Mr. Past.

" of Mr. Past. Moll, New Gehlen-

8.20

2.00 ,, " Past. F. lungk, Panthergrove, Wood-

d. To the college - maintenance fund:

From the DrcieinigkeitS-Tlstr. in St. Louis, Mo. 11M From the Gem. of Mr. Past. Meyer, Proviso, Ill. 5.00 " Hrn. V. Fehd in Glencoe, Ill. 1.25

From the second women's association of the community of Mr. Past.

Miracle, Chicago, Ill. 2.00

From Christine Kertscher in Chicago, Ill. 0.50 From ImmanuelS Distr. in St. Louis, Mo. 11.00 Pentecost Collecte of the Gem. of Hrn.

Past. Scholz,

Minden, Ill. 5.10

From the collection bag of the parish of Mr. Past.

Stubnatzy, Thornton Station, Ill. 11.00 From the comm. of Mr. Past. Franke, Addison, Ill. 4.00 " Mr. H. Marquardt, Addison, Ill.

1.00

" of the St. PanluS-Gem. of the Hrn. Past. Easter-

meyer, Pomeroy, O. 7.00

0. to the Synodal Missionary Fund:

From Trinity Distr. in St. Louis, Mo.

3.75 Pentecost Festival Collecte of the congreg. of Mr. Past. Loeber, Frohna, Perry Co., Mo. 2.20

"" the Gem. of Mr. Past. Scholz,

Minden, Ill. 2.73

From the comm. of Mr. Past. Wagner, Pleasant Ridge, Ill. 10.00

Collecte on Jacob Gerlach's wedding, Altenburg, Perry Co., Mo. -

5.95

6. for the new seminary building at FortWayne:

By Hrn. Past. Wunder, Chicago, Ill. r H. Brockmann and L Würffel L \$5; L. Gils \$3; H. Grupe \$2; F. Becker, C. Potzel, I. Brose ä \$1; L- Sommer, L. Kriege, G. Niemeyer, I.

Gielow, N. Braren, F. W. Krnse ä 50c. ---- 21.00 By Hru. Heim. Isenberg, New Gehlenbeck, Ma-

dison Co, Ill. 5.00

Ed. Roschke.

## For the Lutheran have paid:

Mr. Teppe.

The 13th year:

The gentlemen: Teppe, Theod. Stemler.

The 16th year:

Messrs: A. Bolm47 Erpl, Past. T. lungk, Past. E. Bode4 Erpl., Fr. Erler, Theod. Stemler, Joh. Gonglein, Jac. Klein.

Martin C. Barthel.

## Display.

I have again received some beautiful copies of the Weimar Bible of Germany and offer them as follows:



A very beautifully preserved with a supplement volume containing all Weigel's pictures, the whole in an antique walnut cabinet (very rare) tz35,00  
Three very well preserved copies a 15,00 One less well preserved copy 12,00

I. Birkner,

No. 92 >Vi1liuiü str., Nov Hk.

## Books display.

A new shipment of Bibles has arrived and is available from the undersigned agent of the local Lutheran Central Bible Society at the prices quoted.

### Complete Bibles, Dr. Hopf's edition.

1st Altar Bibles quarto format gold sn. dop., Futt. \$ 5,00  
2. large 8th best Einb. Gold snip. 2,75  
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6. small 8. geb. black pressed leather "" 65  
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The copy bound in pressed leather1  
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L. E. E. Bertram, care of Heinicke & Estel, St. Louis, Llo.

### Changed addresses:

kev. ^s. N. KOLSMIMO, ^.reaäia, Hamilton Oo., loä.

kev. O.

Oolumdia,

Oo., laä.

kev. l'r. LL8LI., Luas^ielc, Obaritone Oo-, No.

## Volume 17, St. Louis, Mon. 23 July 1861, No. 25.

### Municipal Election Law.

(Continued.)

4 A fourth doctrine of the Holy Scriptures, from which the right of the congregation to vote arises, is that preachers are a gift proper to the church, given to it by Christ. For St. Paul writes Ephes. 4:8: "He ascended up on high, and led captivity captive, and gave gifts to men." But in the following 11th and 12th verse the apostle names among these gifts mainly the preachers or church ministers, he writes: "And He hath appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers; that the saints should be prepared for the work of the ministry, edifying the body of Christ. A parallel passage to this is 1 Cor. 3, 21. 22. where it says: "It is all yours. Whether it be Paul or Apollos, whether it be Cephas or the world, whether it be life or death, whether it be things present or things to come; all things are yours." Men, then, whom God set apart as His prophets, like Jeremiah, before they were born of their mother (Jer. 1, 5), whom He chose from eternity to be His witnesses to preach His name, like St. Paul (Apost. 9, 15.), and whom the Holy Spirit equips and adorns with His gifts to minister the Word to the Church, making them men eloquent and mighty in the Scriptures, like Apollo (Acts 18, 24.), such men are not a

They are not the property of the clergy or the so-called clergy, who can do with them as they see fit, but they are a gift given to the church by God, a gift given to it, its property. This is also shown by experience. The ordination of those who are to take up an office is an exceedingly salutary ecclesiastical apostolic use, and there can be no doubt that the fervent prayers sent to God for the equipping of the called person for the right and blessed performance of his office will be answered, if the newly called person does not resist the effects of the Holy Spirit. If God has not already chosen, set apart, made and equipped a person as an apostle, prophet, evangelist, shepherd, teacher, prophetess, etc., then no ordination can make him so; these only give him the right and impose on him the duty to use his inherent gift in an orderly manner. The right order is not really this: first one chooses one to be a preacher, and then God makes him so inwardly; but the reverse: first God makes one a preacher inwardly, and then he is to be chosen; as the Holy Spirit once said, "Separate (you) unto me Barnabam and Saulum for the work whereunto I have called them." Acts 13:2. This is the misfortune, that so many are chosen by men to be preachers and are appointed to the public ministry, whom God did not first make preachers inwardly, we want to say, not for this purpose.

and thus presented and offered them to the church for election, as it were. In any case, it remains true that the persons gifted to preach the Word of God and to shepherd the congregation are not both fruits that grow on the tree of ordination or of a so-called priestly ordination, but fruits on the tree of the Church.

If it is therefore certain, as it cannot be denied, that preachers are a gift given to the church by Christ, then it necessarily follows that the church has the right to choose, appoint and employ its preachers itself. For if something is really given to me, then the disposal of it is given to me.

In this conclusion, too, we follow our Evangelical Lutheran Church in its confessions. For example, in the second appendix to the Schmalkaldic Articles it says: "Such authority (to elect the church servants) is a gift that is actually given to the church by God and cannot be taken away from the church by any human authority, as Paul testifies in Ephes. 4, where he says: "He ascended on high and gave gifts to men; and among such gifts, which are proper to the churches, he counts pastors and teachers, and hangs on them to be given for the edification of the body of Christ. Therefore, where there is a true church, it follows that there is also the power to elect and ordain church ministers; as

because in case of need even a bad layman can absolve another and become his pastor. From these last words, one also sees at the same time what the Schmalkaldic Articles want to be understood by the "right church," namely, a community where truly believing Christians are. A similar confession is contained in the first appendix of the Schmalkaldic Articles. In it we read: "Now the ministry of preaching is not bound to a certain place or person (*personis*, persons), as the ministry of the Levites was bound in the law, but it is spread throughout the whole world, and is in the place where God gives his gifts, apostles, prophets, pastors, teachers 2c. And if the person does nothing at all to such a word and ministry, commanded by Christ, \*) let him preach and teach it whoever he will; where there are hearts that believe it and keep it, to them be done as they hear and believe it."

As for the testimonies which our old orthodox theologians have given to this doctrine in their private writings, here belong all those in which they prove the right of congregational suffrage from the fact that the whole church has the office, wherein is included at the same time the doctrine that the preachers themselves, to whom the office is to be conferred, are a gift proper to the church, given to her by Christ. To the question: "What means will God use to ordinarily call and send preachers?" the old Martin Chemnitz answers: "Not through angels, but through his church or congregation, which is the royal priesthood, 1 Peter 2. 2. for to her, as his dear bride, he has given the keys, Matt. 18; Word and Sacrament he has entrusted to her, Rom. 3:9; and, in sum, the ministry, together with the ministers, is all of the church, 1 Cor. 3, Ephesians 4. 4." (*Thesaurus Dedekenni* Vol. I. 2. fol. 418.)

5. a fifth doctrine of the holy scriptures, on which the church suffrage is founded, is: that the preachers are not the masters, but the servants and stewards of the church.

No one denies that this is a clear teaching of the Holy Scriptures. It says in countless places that the preachers of the gospel are God's servants and servants, but at the same time it testifies just as clearly that they are also servants and servants of the church. When once one of the Corinthian Christians boasted of this and another of that famous and gifted teacher, the apostle chastised them, writing, "If one says, I am Pauline; but another, I am Apollonian; are ye not carnal? Who then is Paul? Who is Apollo? - Servants they are, by whom ye believed; and the same as the Lord hath given to every one. . Therefore let no man boast of any

") In Latin it says: *Nec valet illud ministerium propter ullius personae auctoritatem*, that is, and that office is not valid because of the authority of any person. People. It is all yours. Be it Paul or Apollo" 2c. 1 Cor. 3, 4. 5. 21. 22. Further, the same apostle writes to the same Christians at Corinth: "For we preach not ourselves, but Christ JEsu, that he is the LORD; but we your servants for JEsu's sake." 2 Cor. 4, 5. And finally to the Colossians: "I make restitution in my flesh for the lack of afflictions in Christ, for his body, which is the church; to which I have become a minister, according to the divine preaching office which is given me among you, that I should preach the word of God abundantly." Col. 1, 24. 25. This is not to say that the preachers are wretched servants of men who can treat the congregations as their servants and tell them what to preach and what not to preach, how to administer their ministry and how not to administer it, and who can appoint and dismiss them at will! There may well be rough fellows who, when they hear the doctrine that preachers are servants of the congregation, understand this carnally and therefore think that it is quite all right for them to deal with their preachers as with a hired groom; there are also, especially here in America, unfortunately! some so-called preachers who, in order to please godless congregations and not to lose their livelihood, do and leave as obedient servants everything that the latter want them to do and leave, even though it is contrary to God's will.

Word is. But to be a servant in this way is not the sign of a humble true teacher, but of a low-minded false prophet, a hireling, a miserable belly servant. To such servants the Lord speaks through the prophet Ezekiel: "Woe to you who make pillows for people's arms and pads for their heads, both young and old, to catch souls. Now when ye have caught souls among my people, ye bite the life out of them, and profane me among my people for a handful of barley and morsels of bread." Ezek. 13, 18. 19. Therefore the same Paul, who calls himself a servant of the church in Cerinth, on the other hand writes to the Galatians, against the false teachers, who "also wanted to make themselves pleasing according to the flesh": "If I were still pleasing men, I would not be Christ's servant." Gal. 1:10. Let unchristian minds, therefore, use the doctrine that preachers are not masters but servants of the church to arrogate to themselves a dominion over them; this is abuse and perversion of this doctrine; nevertheless, it remains true and, as Johann Gerhard writes, is rightly opposed to preachers "who, under the pretext of ecclesiastical office, arrogate to themselves dominion and ascribe to themselves the power to make binding laws in conscience and to decide in matters of faith according to their arbitrariness." \*)

\*) S. Loc. th. de min. eccl. § 7.

For the doctrine that the preachers are not masters but servants of the church, no human testimonies are needed. Only a few sentences from the confessions of our church may find place here. Thus we read in the Apology of the Augsburg Confession, in the third article, about the preachers. For example, in the Apology of the Augsburg Confession, in the 3rd article on abuses, we read: "In Greek, *liturgy* is actually called an office in which one serves the community; this is well suited to our doctrine, that the priest there, as a common servant, serves those who want to communicate, and administers the Holy Sacrament. Sacrament." And further, in the first appendix it says

to the Schmalkaldic Articles: "1 Cor. 3. Paul makes all church servants equal, and teaches that the church is more than the servants." \*)

But it is clear that the right to elect the congregation also follows from this teaching. Obviously, the one who has the exclusive right to hire a servant is the one whose servant he is supposed to be; but now, according to God's word, the preachers are servants of the church; therefore, the church also has the exclusive right to hire them, to elect them, to call them and to appoint them to its church service.

This is so self-evident that in the symbolic books the reverse is proved from the fact that the church admittedly has the choice, that therefore the church must be above the preachers or that these must be the servants of the same. Thus, in the first appendix to the Schmalkaldic Articles, it is said: "How can the pope be above the church according to divine rights, since the choice is with the church!

Luther writes of this: "Those whom we call priests (or preachers) are servants chosen by us, who are also to do everything in our name." (Scripture of the Babylonian Prison of the Church of 1521. Walch's Ausg. XIX, 135.)

The same: "Whoever holds this office is not a priest for the sake of the office (as all the others are), but a servant of all the others. . For such an office is no more than a public service, when one is commanded by the whole congregation, all of whom are priests at the same time." (Interpretation of the 110th Psalm from 1539. V, 1505. 1506.)

The same: "Should we then be a holy Christian church and have the greatest and most necessary things, as God's Word, Christ, Spirit, faith, prayer, baptism, sacrament, keys, ministry, etc., and should we not also have the least things, namely the power and right to call some to ministry, who would give us the Word, baptism, sacrament, forgiveness (if there are any) and serve in it? (Scripture on the corner mass and consecration of the priests from 1533. Luther's People's Library. Volume V. p. )

The same conclusion is reached by all the following pure teachers of our church. Thus Johann Gerhard writes: "Whose servant the pasto-

\*) In the Latin text it says: *Et docet, ecclesiam esse supra ministros*, that is, and teach that the church is above the servants.

Those who are and are called pastors also have the right to appoint them. But they are and are called servants of the church. Therefore, the church has the right and the power to appoint pastors. The middle sentence of this conclusion is confirmed by 1 Cor. 3, 22. and 23.: All is yours, whether Paul or Cephas; all is yours; further by 2 Cor. 1, 24.: Not that we are lords over your faith; and by 1 Petr. 5, 2: Feed the flock of Christ that is commanded you; not as those who rule over the people. Bellarmin (the Jesuit) objects that the bishops are servants of the Church because they work for it; not because they obey it, but because they govern and preside over it. For there is a twofold kind of servants; as some serve by obeying, like slaves, others by ruling, like the disciplinarians and every authority. I answer: 1. The lawful calling of the hearers by their votes, and the due deference and obedience of the same to the (already) lawfully called minister of the church, must not be opposed to each other. The people shall, however, obey the lawfully appointed ecclesiastics; \*) but from this it must not be concluded that the voting of the people shall be excluded from the lawful appointment of the ecclesiastics. (2) All that the church servants, lawfully called and rightly administering their office, do, they do not in their own name, but in God's and in the church's name. God is the Lord of the harvest and the father of the house; the church is the honor of the house and the mother of the house; the ministers of the church are the stewards of the house. 3. These must therefore by no means arrogate to themselves a political dominion over the audience, nor arrogate to themselves the power to act and rule arbitrarily out of their own authority; but they should listen to that saying of Christ: But you do not do this! Luc. 22, 25. and to that word of Peter: Not as those who rule over the people, 1 Petr. 5, 3.

4 A free republic is not deprived of the power to remove from office those whom it elects, even by the election of the authorities, when it is limited by certain conditions and contracts concluded: how much less is it to be believed that the church is deprived of the power to remove from office ministers who are bad in doctrine or life by the appointment of the church office! We repeat, however, that in this matter nothing is to be done in a frivolous or disorderly manner. (5) We repeat what has been said above, that the authorities are called servants of God, Rom. 13:4, but nowhere servants of the inferiors, therefore the serving of the authorities in respect to God does not exclude their unrestricted ruling in respect to the inferiors; but the pastors are called not only God's, but also the church's servants.

\*) Namely, when the preachers command from God's Word and do not demand obedience to their own wisdom and self-made laws.

servants of the church 2 Cor. 4, 5. Col. 1, 25. 1 Cor. 3, 21. So the serving of the pastors excludes the unrestricted ruling." (Loc. th. de min. § 89.)

Passing over all the following pure teachers of Johann Gerhard, who also follow their dear teacher Luther in this point and use the same language, we only want to mention the short testimony of the last particularly respected Lutheran dogmatist \*). This is David Hollaz, former provost at Jacobshagen in Pomerania, who died in 1713. He writes: "All who are ministers of the church must be called by the whole church. Now the preachers of the divine word are ministers of the church, 1 Cor. 1, 22. 2 Cor. 4, 5. Col. 1, 25. Therefore they are to be called by the whole church. The first proposition is made out, because the church, as the mistress of the house, cannot be deprived of her right to employ her ministers." (Exam. theol. IV, 2. 7.)

A sixth clear Bible teaching, from which the right of congregational suffrage arises, is finally that the church or the believing Christians have the right and duty to judge the doctrine, to distinguish the right from the wrong teachers and to accept the former, but to flee and avoid the others.

Only the papists deny that this is a teaching of the Word of God. Therefore, Luther has already proven and defended this doctrine from God's Word. As early as 1523, he wrote an entire scripture which deals with this doctrine before all others and bears the following title: "Reason and Cause from Scripture that a Christian assembly or congregation has the power and right to judge all doctrine and to appoint, install and dismiss teachers. In this writing, Luther proves the right of Christians to judge doctrine by writing the following:

"In such business, namely, to judge doctrine, to appoint and remove teachers or pastors, one must not turn at all to the law of men, to the law of men, to old conventions, to custom, to habit, 2c., God grant that it has been set by pope or emperor, by princes or bishops, that half the world or the whole world has kept it that way, that it has lasted one year or a thousand years. For the soul of man is an eternal thing, above all that is temporal; therefore it must be governed and governed only with an eternal word. For it is disgraceful to rule the conscience before God with the law of men and long custom. Therefore, one must act according to the Scriptures and the Word of God. For the word of God and the teachings of men, if they want to govern the soul, can never fail to conflict with each other. We want to prove this clearly in this present trade, namely: The word of man and the teaching of man have set

A dogmatist is a theologian who has presented the entire Christian doctrine in detail in the Word of God and defended it against enemies.

and decrees that teaching should be left to the bishops and scholars and councils only; what they decide, all the world should consider to be right and an article of faith, as their daily boasting about the pope's spiritual right sufficiently proves. For one hears almost nothing from them but such fame that with them stands the power and right to judge what is Christian or heretical, and the common Christian man should wait for their judgment and abide by it. Behold this fame, so that they have driven in all the world, and their highest hoard and defiance is how insolently and foolishly he storms against God's law and word! For Christ equals the antagonism, deprives the bishops, scholars and conciliar both. He takes away the right and power to judge the doctrine and gives it to everyone and all Christians in general, when he says Joh. 10, 4: My sheep know my voice. Item 5: My sheep do not follow strangers, but flee from them, for they do not know the voice of strangers. Item 8: As many as come, they are thieves and murderers; but the sheep hear them not. Here you see clearly what is the right to judge the doctrine. Bishops, pope, scholars and everyone has power to teach, but the sheep shall judge whether they teach Christ's voice or the voice of strangers. Dear, what may the water bubbles say again, which scrape there: "Concilia! Concilia! Ei one must hear the scholars, the bishops, the crowd, one must see the old custom and habit a'." Do you think that God's word should give way to me your old custom, habit, bishops? Nevermore! Therefore we let bishops and concilia conclude and set what they will, but where we have God's word before us, it shall be with us and not with them, whether it be right or wrong, and they shall yield to us and obey our word. Here you see, I think, clearly enough what is to be trusted to those who act with the word of men over souls. Who does not see here that all bishops, monasteries, convents, high schools, with all their bodies, rage against this bright word of Christ, that they take the judgment of

doctrine from the sheep unashamedly and appropriate it to themselves by their own propositions and iniquities? Therefore they are certainly to be considered murderers and thieves, wolves and apostate Christians, as those who have publicly overcome here, that they not only deny God's word, but also oppose it and act against it; as it is fitting to do to the Antichrist and his kingdom," according to the prophecy of St. Paul. Again Christ says Matth. 7, 15: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Behold, here Christ does not give judgment to the prophets and teachers, but to the disciples and sheep. For how can one beware of the false prophets here, if one should not take their teaching into consideration, judge and pass judgment? So no one can ever

There can be no false prophet among the listeners, but only among the teachers. Therefore all teachers should and must be subject to the judgment of the audience with their teaching. The third sentence is St. Paul's 1 Thess. 5, 21: Test everything; what is good, keep. See, here he does not want to keep any doctrine or sentence, unless it is tested by the church that hears it and is found good. For this testing does not concern the teachers, but the teachers must first say what is to be tested. So also here the judgment is taken from the teachers and given to the disciples among the Christians; that it is altogether a different thing among the Christians than with the world. In the world the lords command what they will, and the subjects receive it; but among YOU (says Christ) it shall not be so, but among Christians every one is the judge of another, and again subject also to "another. Although the spiritual tyrants have made a worldly authority out of Christianity. The fourth saying is Christ's Matth. 24, 4. 5.: "See to it that no one deceives you; for many will come under my name and say, I am Christ; and they will deceive many. Summa, what is the need for more sayings? All the warning that St. Paul gives Rom. 16, 13. 18. 1 Cor. 10, 14. Gal. 3,4. 5. Col. 2, 8. and everywhere; item, all the sayings of the prophets, when they teach to avoid men's doctrine, do nothing else, but that they take the right and power to judge all doctrine from the teachers, and lay it on the hearers with earnest commandment in the loss of souls: so that they have not only right and power to judge all that is preached, but are guilty of judging by divine majesty's displeasure." \*) (p. Luthers Werke, Walch's Ausg. X, 1796-1800). We would be pleased to share with our readers several more of the magnificent testimonies which

It goes without saying that, first of all, he who wants to judge everything that is preached must himself know the teaching of God's Word and must not, although ignorant of what is preached, criticize it according to his own head, and that, on the other hand, even if an otherwise pure preacher were to preach something erroneous out of weakness, he must not immediately cry this out as heresy in arrogance and unkindness, but must first discuss it with the preacher in humility and love. Therefore Luther also writes: "A pious Christian does not do so, but even if he hears something unjust preached, he fights with humility and admonishes the preacher in a friendly and brotherly manner, does not defy and sharpen in this way." (On 1 Cor. 15:10.) We repeat it again that the doctrine of the liberties, power, authority and dignity of true Christians alone is rightly understood and rightly applied by true Christians. This doctrine is like the doctrine of justification and salvation by grace alone, without works, through faith. To those who let themselves be enlightened by the Holy Spirit, this doctrine is a power of God to blessedness, a smell of life to life; to carnal, unbroken hearts, on the other hand, it is set to fall, a smell of death to death. Therefore Luther again wrote in his epistle to the congregation of the city of Prague, after he had described the power and dignity of the Christians: "We write these things to no one but those who believe; nor may they be understood but by those who believe. But those who disbelieve do not understand them at all." X, 1865.

The right of the pastor to appoint his pastor, which must be distinguished from the false prophets, is presented by our old teachers as the most important for the right of the congregation to vote, as so important that for the sake of this the Christians could not relinquish this right at all. The old Leipzig theologian Hieronymus Kromayer (deceased [?]) therefore wrote: "No one from these ranks can relinquish this right (to appoint his pastor). For all those who cannot cede the teaching of discernment in general to the pastor or to a civil head, can much less cede to them the discerning judgment about the one who is to become their pastor. Now the laity cannot cede the discernment of doctrine in general to the pastor or to a civil leader. Matth. 7, 15. 1 Joh. 4, 1. So they can also cede the discerning judgment about the one who is to become their pastor to them much less". (Theol. pos.-poi. II, 531.)

To the objection: "The people are too crude and uneducated to be able to judge rightly about the teachers of the church," the old Strasbourg theologian Dannhauer answers: "Not all (the people); for even here the guests often judge better than the cook... and as the people may seem to be too uneducated to be able to judge, so the mere presbytery (the so-called clergy) can be too unjust in judging the divine gifts. Original sin is everywhere at home." (*Liber conscientiae* I, 923.)

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(To be continued.)

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(Submitted.)

## A song from the Ohio Synod.

How little Lutheran clarity, but much union swindle still prevails in some circles of the Ohio Synod, is shown by a song in the "Lutherische Kirchen - Zeitung", which an Ohio preacher was able to rhyme together, and the honorable Redactions - Committee, Lehmann, Schmidt and Schulze, to include in the Kirchen - Zeitung.\*) The poet, Pastor K. sings thus:

"What you call union today - "It has always existed. "It is, as far as I know, "seizing a brother's hand. "And wouldn't that be Christian duty? - —

The very beginning is confusing, because what is called union today is not a fraternal handout story, but the violent coup of unbelieving people to patch together the lie and truth. Besides, it is above all Christians - duty to avoid hypocrisy, and not to give

themselves the brother hano until the brotherhood is there. Unionist brotherhood is nothing but a pharisaic, whitewashed tomb full of inward enmity. - The poet continues:

"Love unites, faith does not."

That's when the Ohioan apparently became a Berliner, or rather a Berlin Alliancer,

\*) We just read that Prof. L. recorded the song by mistake and disapproves. D. L.

Luther, in his doctrinal and controversial writings, has everywhere laid down the right of Christians to judge, accept and reject the teachings and teachers. The narrow space of a journal, however, does not suffer. In addition, as the end of this year is near, we too must hurry to the end with our essay. Only the important word of our symbolic books is still to be remembered: "The pope... does not want to suffer any judges. This piece does more harm than all the rage; for as soon as the right judgment and knowledge (judgment) is taken from the church, it is not possible that one could control false doctrine or unrighteous worship, and for this reason many souls must be lost". (First Appendix to the Schmalk. Art.).

That the right of congregational suffrage also arises from this doctrine, our old orthodox teachers have already demonstrated so convincingly and in

o simple, easily understandable words, that we prefer to let them speak for themselves than to provide our own evidence.

Thus Johann Gerhard writes: "He who has the duty to distinguish teachers from deceivers, to test sound doctrine, to distinguish the voice of Christ the arch-shepherd from the voice of false shepherds-

not to follow a stranger, but to flee from him, to curse those who preach another gospel besides that which was preached by the apostles: whose duty it is also, in

His way and order to appoint the church servants. But all this is up to the sheep of Christ or the listeners by divine command. For it says Matth. 7, 15: Beware of false prophets 2c. Joh. 5, 39: Search the Scriptures 2c. 10, 27.

5: My sheep hear my voice, but they do not follow a stranger. Gal. 1, 9: If any man preach any other gospel unto you than that ye have received, let him be accursed. 1 Thess. 5, 19-21: Do not dampen the spirit. Do not despise prophecy. Test everything and keep what is good. 1 John 4:1: Believe not every spirit, but try the spirits whether they are of God. 2 John 10:11: If any man come to you, and bring these things

Do not teach, do not take home, and

Do not greet him either, because whoever greets him makes himself partaker of his evil works. So also this (to call the church servants) cannot be denied and refused to them. The conclusion is clear. For if the hearers are to beware of the false prophets, they must also beware of the false prophets.

They must take care, in a proper order and manner, that false teachers are not appointed to the church office, and consequently they must make every effort to ensure that true and godly teachers are appointed to this office. (Loc. th. de min. § 88.)

The reason that the Christians judge the doctrine and its teachers and the true



They also have this principle, they also unite with love and do not trust faith. They first unite among themselves with human love before they are united with God through faith. They build a church and do not base it on the eternal Word of God, on which the individual stones are built in faith, but on human goodwill, human kindness, human lovingkindness, and thus (which is cursed) gather flesh for their arm. Such brothers without unity of faith are, of course, not brothers in faith who would be obliged to shake hands, but brothers in love, indifferentist brothers, union brothers, who, if they still had a conscience in their bodies, would part as quickly as possible in order first to unite righteously with the dear God. - So is this really the principle recognized by the organ of the Ohio Synod: that "love unites Christians and not faith"? Does it not yet know that only faith makes men Christians, and therefore only faith is the bond that binds Christians together as brothers? Does it not yet know that love is the fruit of faith, but not vice versa that faith is the fruit of love? Does it not yet know that he who makes love the foundation of the church thereby shows that he is not yet quite at home even in the doctrine of the justification of a poor sinner by faith alone? - Luther says, Erl. 10, 156: "This is the nature of Christian faith, that it makes hearts one, that they are of one mind and of one will. St. Paul speaks of the unity of the spirit in many places, Rom. 12, 18 etc. . Such unity is not possible apart from faith: for every man's way pleaseth him, therefore the land is full of fools.... But those who have the right faith know that it is all in the faith." The same: "The word and the doctrine shall make Christian unity or fellowship; where the one is equal and united, the other will well follow; where not, there remains no unity." - The poet continues to sing:

"But faith makes blessed, "Doctrine does not - as Paul says."

Well, if Paul says it, it must be true, but where does Paul actually say that "doctrine does not make blessed, but faith does"? In the passage used as proof, Paul certainly says that faith makes blessed - "Believe in the Lord Jesus Christ, and you and your household will be saved", but where does he say: "doctrine does not"? The holy apostle Paul is not such a confusionist that he opposes faith and doctrine, cf. Rom. 1, 16. Jac. 1, 28.; he rather knows so certainly that the right faith of the heart, which makes blessed, can only be where the right doctrine is, that he curses angels and men who dare to falsify the doctrine, to preach another gospel. The poet

should not push poetic freedom too far and impute to St. Paul what only flows from his confusing poetic pen. But further:

"Let everyone stay what they are;

"Be every one but a true Christian!"

The verses would certainly be nice to sing on a barrel organ! - How might the poet pastor preside over his congregation, which, like most of the local congregations, will probably originally be composed of the most diverse elements, un-Irish, Reformed, Lutheran, etc.? Will he teach them that it is an absolutely wrong principle, which can only arise from a stupid charcoal-burner's faith, when one says: one wants to remain of the faith of which one is, and yet does not know whether this is also the right faith or not? Among the Unionists, Reformir-

Catholics can be Christians, but not for the sake of the error in which they may still be, but for the sake of the truth in which they believe; a Lutheran preacher must therefore teach them that much in their ecclesiastical confessions is wrong, and that when they have come to the right knowledge, they should stop for the glory of God and for the sake of their own blessedness.

must be what they have been until now, confess the truth, reject the false confession, and convert to the rightly teaching and confessing Lutheran Church. Instead of such healthy

The instruction is declaimed by the Ohio Lutheran:

"Remain Lutheran, - reformed, "Can't mean well unirt? "Let everyone remain what he is;

"Be every one but a true Christian!"

Truly such miserable, rhymed union mash can only be palatable to those preachers and congregations who have as little insight as a warm heart for the truth and the name "Lutheran" only as a hypocritical figurehead. In such Ohio congregations, the Reformed want to remain Reformirt, the Unirten unirt, the Anabaptists wiedertänferisch, but for the sake of cheap service they put up with the general designation "Lutheran" at best; and the pastor, in order to make known before all the world that he is a full, resolute, on his Confession

is a firm Lutheran, commits himself to all the symbolic books, but in the meantime sings to his dear congregation: "Let everyone remain what he is; let everyone only be a true Christian. Incidentally, it is obvious at first glance how appropriate this principle is if

one does not wish to disturb the peace that nourishes. - Now comes the heavenly conclusion of the great poem:

"Where all stand before God's throne, "There is the right union.

"Where all shout hallelujah,

"Does Zwingli also agree with Luther?"-.

The union with Zwingli and Luther is rejected here on earth by every righteous Lutheran, precisely because Zwingli does not agree with Luther. But if it is true that Zwingli

If Luther is right in heaven, it is a most noble and sublime work to represent this heavenly union on earth as well. As is well known, the Berlin Allians are out to accomplish this heavenly union on earth, perhaps Ohio wants to help and also dabble a little in heavenly things! - Serious, diligent study of the Symbolic Books and Luther's writings is preferable to the dangerous mounting of the winged Pegasus (poet's horse), even if he had a soft Union saddle with love tassels; and the sober instruction of the congregations in Lutheran journals would also be more useful in the end than to play for them, no matter how sweet, on the Union organ box. - —

X.

## **As it once happened to a preacher who left his congregation against their pleading to stay.**

However, there may be cases in which a preacher recognizes so clearly that God is calling him away that he must leave the congregation even against its will and accept another post. For a preacher can no more refuse God's clear calling now than Jonah could refuse the calling to go to Nineveh and preach repentance there. But then the calling must be without doubt divine and stronger than the first one. Otherwise it is highly questionable to leave a congregation against its will. An example of this is the pastor Dr. Aegidius Strauch in Danzig. He wanted to follow a call sent to him from Hamburg. In an old book, however, it is told after the Freimund:

"His fellow citizens of Danzig, however, had such an immense affection for him that when he was about to preach the sermon on July 21, 1675, and leave the sacristy, two members of the audience immediately came up to him and begged him to stop preaching, since the entire congregation would no more approve of this than of his leaving. But no pleading helped, and Strauchius went on to ascend the pulpit. As he was about to open the door, however, a citizen rushed up and held it firmly shut, whereupon two others immediately seized him and led him back into the sacristy with many tears and pleas, so that he could not preach the sermon. One of the people then began to sing the song with a weeping voice: Ah, God from heaven look in there 2c , to which the entire congregation followed and, with frequently shed tears and with the greatest fervor, sang even more songs to God in order to preserve their preacher. After this, the deacons had to administer Holy Communion at that time, without further preaching, and thus conclude the service". Also, in response to the very agile requests that the Kir

Dr. Strauch did not pay any attention to the fact that the mayor and the town council had spoken out in their name and in the name of the community. "He thought he had important reasons for his departure and did not allow himself to be kept, but left without the concession and valediction that had been granted," because even the mayor and council had not approved of his plans.- Nevertheless, Dr. Strauch did not become a pastor in Hamburg, as he had wanted, but returned to the congregation, which he had left completely against its wishes and will, after having endured much hardship beforehand. Because he was in the habit of attacking and refuting the teachings of the reformers in his sermons, which were contrary to Scripture, the Elector of Brandenburg, Frederick William, had him arrested in Stargard on his journey from Gdansk to Hamburg and brought to Küstrin, where he was imprisoned for three years and would have had to remain in prison even longer if the reformers themselves and the people of Gdansk had not begged so hard for his release. He gladly resumed his former office in Danzig and accepted no other appointment, but remained the shepherd of the herd entrusted to him until the archpastor called him to himself by a blessed death.

(From the Pilgrim from Saxony.)

### **Our Lord God calls in debts!**

With whom then? - With you, my dear reader, whoever you may be! Are you not His debtor? Do you not owe Him everything you have and everything you are? Would he not have a right to claim all your possessions? Would you be rid of your debt to Him? Now look! He does not demand all your possessions! He wants only a mite for the cause of His holy kingdom! And who shall collect His debt? That is to be done by the association listed below, which I hope is a dear old acquaintance of yours! And do you ask us According to our instructions from the Lord, on the basis of which we collect the debt in His name, we refer you to Matth. 28, 19 and 20. We seek to fulfill this last will of our highly praised Lord in America as best we know and can, in particular by supporting the preparatory school of our dear Pastor Brunn. And that this holy work has been freshly and cheerfully started and promises a healthy prosperity - this is shown to you by the enclosure of today's Pilgrim. We have already taken over the maintenance of three children in Steeden on our account, i.e. also with your love and your purse. In addition, two others have already registered with us, who have been warmly recommended by their pastor and who are requesting our help in transporting them to Pastor Brunn, maintaining them there and, when they are sufficiently prepared, arranging for them to be sent to America. Now get an idea of how much we need. In addition, we have a particularly large expense in the near future, because we are about to directly send out a church-associated priest.

The first of these is a man who is particularly suited to serve in the American church. But because this is a particularly great joy, we want to save this matter for a special knocking shortly. From this, dear reader, you can see two things. First, that we will soon come again with a request; - that will certainly make you happy from the bottom of your heart - won't it? Secondly, you can see that we have not given up our independence and previous effectiveness, therefore we ask you to remember our association in love and continuous support, as we provide for your Christian love.

And now, dear reader, once again: the Lord demands debts! You shall pay them to our association, as certainly as his work is the holy kingdom matter of the Lord. You may say: I have already given! - Are you tired of giving so soon? Read once what is written: Gal. 6, 9. - But I have not much! says another. Now then, let a pious man counsel thee: Tob. 4, 9. And if you have any more objections, silence them all with God's word Gal. 6, 10, and prove that it is also said in your case, as in St. Paul's, that the love of Christ urges us on. Amen.

The Association for the Support of the Lutheran Church in North America.

For the "Lutheran."

Pastor Schwankowsky!

They went to a lot of trouble to pillory the Past. W. Kolb and yours truly in the year 10, No. 3 and 4 of the Jnformatorium and to throw manure on us. And you have also succeeded masterfully in this, in that you have drained the reserves of bitterness from your heart to an overflowing degree.

have poured upon us. Therefore, allow me to draw your attention to a few things.

The accusation you make against us, that we have deviated from the teaching of our Synod in practice, does not alienate us and

every sober Christian too much. We know from God's word and the testimonies of our church that life always lags behind doctrine, and therefore we strive to judge the deviations from doctrine in the life of a poor fellow sinner modestly, mildly and graciously, remembering that we ourselves owe grace to our Lord Christ. But we want the doctrine to be pure in all things.

The attack you make on our synod, however, by inferring the whole synod from the behavior of individual members of it and condemning it, is, to put it mildly, unreasonable. For with what right can the Synod be held responsible for the errors of individuals? It can only be accused of heresy if it teaches falsely in its public writings, or if it defends the injustices of its members or remains silent about them.

But you are not able to prove the former (and we are still waiting in vain for a colloquium with Past. Grabau about the doctrine, or for a public refutation of our doctrine by the Buffalo Synod based on the Scriptures). You cannot blame the Synod for the other things, because you have not taken any step to sue us before the Synod.

You further fail to see in your zeal that you are a partheistic and therefore unjust judge of my and Past. Kolb's behavior in the Town Abbotter community. You have received reports from ear-blowers that are not true to the truth, and on the basis of these you have not shied away from covering the good name of your neighbors with shame. However, you yourself will feel that you are not the person before whom we should defend ourselves, and therefore you will not be surprised if we do not reply a word to all the accusations and personal attacks. We also do not need to defend ourselves before the readers of the Informatorium. It is often the case in America that righteous people are attacked by hooligans according to the local freedom of press laws, and the righteous people do not care about it. We want to follow the example of these people in this trade.

Finally, let it be said that your way of doing things is causing rot in the Town of Abbott congregation, which may also be in your plan, especially since the same congregation is currently preacherless and an increase of apostates to your congregation > could do no harm. Well, do what is in your power! You will gain essentially nothing by it. The people who do not care about the great difference in doctrine between us and you may at least emigrate if they cannot be kept otherwise. We do not begrudge you the rabble. But that they will not take away righteous Christians from us is guaranteed by the strong testimony of truth in the "Lutheran" - which is not based on ear-blowing, but always on "black on white" - and the prayer of Christians: "Lord God, help us against the Turk's and the Pope's murder.

Finally, I ask you to thoroughly prove us wrong doctrine from God's word and from the confessions of our church (because you do not want to consider the nonsensical concoction of Gottlieb H . . in No. 4, surely you do not want to consider it as your own theology, but least of all as a refutation of our doctrine?) - but if you cannot do this, I would rather remain silent; but to judge our life, or as you call it practice, more mildly, which we always endeavor to do against you, I commend myself and you to the grace of God.

Yours

Ed. Multanowsky.

Sheboygan Falls, July 10, 1861.

(Submitted.)

## Second Lutheran Mission Feast in Northern Wisconsin.

According to the invitation made by the congregation of the undersigned at our first mission festival to our neighboring congregations, the second mission festival was to be held near the city of Sheboygan in the fall of this year. However, circumstances and conditions caused a change in the plan. Since the pastors F. Lochner and F. Steinbach had promised their cooperation if the festival were to take place soon, and in view of the money shortage here in the north, which is becoming more and more pressing, the dear sister congregation in Town Herman wished, as an exception, to donate the proceeds of this year's mission festival collection to the synodal building fund for the rapid construction of teacher housing in Fort Wayne, so they asked us whether we would be willing to hold the festival here within a month, or whether we would withdraw our invitation and leave it to them. The result of the somewhat hasty negotiations was a missionary feast to be held in Town Herman, because there was no suitable place for it. The date of the festival was set for the fifth Sunday after Trinity, June 30.

As was to be expected, things went somewhat awkwardly in some areas. The above-mentioned brothers, together with Rev. Jor, were in the position of having to decline the invitation to the mission feast, which was now extended to them, for valid reasons. Similarly, the undersigned sought to postpone an official function in Town Wilson, which had been ordered late for the same Sunday morning, to another day in vain, and was therefore only able to arrive in Town Herman at noon among the guests of the festival. In addition, Sunday morning threatened a black cloudy sky with persistent rain. Nevertheless, the dear guests of the previous year, even the most distant ones from the north, had come together again in the majority, and except for a refreshing afternoon shower, after a long drought, the weather was also quite pleasant. The arrangements for the celebration and the hospitality of the guests were like the previous year.

Year.

Pastor Multanowsky had already held the opening speech of the feast in the morning, and after the simple meal, Pastor Beyer held a very inspiring mission sermon on John 4:35-37. Following his historical mission report at the first mission feast, the undersigned then held a short lecture on the founding of the Lutheran mission in the East Indies, and finally Pastor Keller of Maple Grove shared something about the blessed work of Pastor Harms in Hermannsburg.

This time, too, the blessing of such celebrations, joyful demonstration and cultivation of unity in the spirit, among fellow believers gathered from near and far, was unmistakable.

At the persistent urging of the Sheboygan Falls and Plymouth communities, on  
Concluding the feast an invitation to the congregation to next year's Mission Feast in Sheboygan Falls.

The collected amount was K35.00.

A D. Stecher. Sheboygan, Wisc, July 4, 1861.

## To the ecclesiastical chronicle.

**Public lay prayer.** From the "Missionary" of July 4 we see that a congregation called Lutheran in Lüneburg, Nova Scotia, has split over the fact that one of the preachers, Rev. J. Stine, wanted to see edification meetings established in which women should also be allowed to pray publicly, while the other, Rev. C. E. Cossmann, wanted to concede this business of God-ordained public preaching to male persons only. It is sad when disputes arise between preachers, neither of whom proceeds from the right principle. Of course, there is little prospect of understanding and unity. - —

The **Scandinavian Augustana Synod** has received from the King of Sweden the privilege that during two years a collection for its seminary may be levied in all churches of the country; also the King has given it between 4000 and 5000 volumes from his father's (King Oscar) library as a gift.

**Freedom from preaching.** There is a sect here in America called the Disciples or Campellites (from their founder). They claim in their magazine American Christian Review that the Bible says nothing about the fact that someone, in order to be able to preach (publicly), must first have a special permission or authorization.

vocation is needed. For this every Christian has the

Right. They also do not have to read the Bible much or carefully. Cf. Rom. 10, 15. 1 Cor. 12, 29. 14, 28. 29. Jac. 3, 1.

**Freemasonry.** We read the following in the "Luth. Kirchenboten" of July 5: "In Cambridge, Massachusetts, on the 12th, the

cornerstone of a new Methodist Church was laid by Freemasons; a Universalist Pre-...

The church messenger said on a similar occasion: "We do not need to say why we lay the cornerstones of churches in the Masonic way; for Freemasonry is older than the Christian church, indeed, Freemasonry is Christianity. The Church Messenger rightly adds, "What blasphemy!" -Another Wechselblatt reports: France now counts 350,000 Freemasons. All over the world there are supposed to be 100 million of them; they are especially numerous in India and America.

The editor of the "Evangelist", a reformed newspaper published in Cleveland, tells us **how sad the situation is in some congregations**. At the same time, however, the editor rightly explains that in many cases the preachers themselves are greatly to blame for this.

carry. He writes in the number of June 29: "In Fr.

At the request of the congregation here in Cleveland, we attended a meeting last Sunday afternoon to give the members of the congregation some information about church order. The meeting was very stormy. One party wanted that the preacher should not preside over the meetings of the church council. But their proposal was rejected by a majority of votes. The speeches made on this occasion and the passionate heat and disorder in such a sacred place as the church should be were terrible. Oh, how deluded people must be who think that God will let such blasphemous behavior go unpunished! And how foolish are preachers and congregations when they allow such ungodly people to be admitted to church fellowship and the holy sacraments in the formation and administration of their congregations! Thus God punishes the foolishness of those who organize congregations before there is a solid core of believing souls founded on the one rock. They often think that if people were only members of the church, they would soon become Christians! This is the great error! No, first Christians and then members of the church, that is the foundation on which a good church is formed. And so teaches the example in the Acts of the Apostles, where as many as believed were added to the church. This may be a slower and more laborious way, but it is the right one."

#### **Lutheran Mission.** May 22

the annual meeting of the Lutheran Missious Society was held in Leipzig. The pilgrim from Saxony reports "that the festival was in every respect extraordinarily blessed and joyful in the Lord, and that it was clearly visible how the discord, driven to its sharpest point by the appearance of the opponents, was not able to reduce the number of festival guests and their joy in the festival, and that perhaps these very discords, which were not publicly discussed or brought up, contributed to increasing the participation in the festival by a significant amount. In a meeting the next day, the Missionary College, by presenting all the available documents, gave the most comprehensive explanations of a long series of troublesome events.

The deputies of all Lutheran churches - 24 were present - were enlightened to such an extent that they were not left with the slightest doubt and one member met the general mood when he moved that the General Assembly should make the following declaration:

"Since the reverend Missionary College has presented to the General Assembly the attacks which have recently been directed not only against its effectiveness in regard to the caste question, but also personally against individual members of the same,

The General Assembly unanimously declares that, on the one hand, it still thoroughly approves of the principles concerning the caste question which have been established here from the beginning and have been adhered to until now, and on the other hand, that it recognizes all those other accusations as unfounded and sees in them a part of Christ's disgrace which, for His sake, is to be accepted with joy.

This motion was unanimously approved with signs of the loudest approval."

The Saxon. Kirchen- und Schulblatt also reports the following:

The sermon was preached by B. Sokolowski from Ronneburg in Tiefland on 1 Corinthians 4:1, 2. The simplicity, depth, and depth of feeling of this sermon, free of all empty ornamentation, will have made a lasting impression on all hearts receptive to it. The report of Mission Director Hardeland first gave a thankful review of the 25 years the Society has now lived through and a brief overview of the activities and experiences of the past year, summarizing them in the words: "My time in turmoil, my hope in God. While we refer to the expected mission report, we only mention the following: the annual income amounts to 40,598 Thlr. so far, that is 1000 Thlr. less than in the previous year, but there are still several thousand registered, which could not be sent in until now. At the top of the list of contributors this time is Russia with over 9000 Thlr, followed by Saxony with 8000 Thlr and so on. Several new associations have been formed in this year, among which the Finnish one has contributed close to 2000 Thlr. Next to Miss. Baierlein, Miss. Kremmer returned to Europe for some time for health reasons; both were present. With regard to Missionary Kelber, it is confirmed more and more that the ship with which he left has disappeared without a trace. After thinking of the discord caused by the unfortunate caste disputes, the author of the report could nevertheless add: "At present, things are as good with our mission in India as they have been since 1840, and the cordial unity that now prevails among our missionaries is especially gratifying. The two native preachers, Samuel and Nalatambi, whose ordination has caused so much movement, raise the best hopes. The current number of missionaries in India is: 4846 baptized Christians, 7 missionaries, 2 ordained native preachers, 52 native teachers and about 100 other church members who serve as catechists, readers 2c. - This was followed by the delegation of Candidat Andr. Maye from Regensburg by Dir Hardeland, who was assisted by B. Ahlfeld from Leipzig and Lehmus from Fürth, as well as university preacher v. Zezschwitz. This was undoubtedly the most moving part of the celebration.

### Church consecrations.

The dear readers of the "Lutheran" are hereby informed that the newly built church of the local German Lutheran congregation of St. Paul was consecrated on Sunday last, the 6th after Trinity. A part of the neighboring congregations from Plymouth, Sheboygan, Wilson, Town Herman and Town of Abbott participated in the celebration with their pastors N Beyer and A. D. Stecher and thereby the joy of the local congregation was increased not a little. In the morning Pastor N. B.yer preached on the gospel of the consecration of the church, in the afternoon Pastor Stecher preached on the epistle of the feast.

May the Arch Shepherd of His sheep, our Lord Jesus Christ, graciously look upon it, that also in this little church the light of the beatific truth may always shine, and that the congregation which assembles therein may always adorn the doctrine with works of godliness to the praise and glory of the glorious grace of God in Christ Jesus our Lord, Amen.

Ev. Multanowsky, Past. loci. Sheboygan Falls, July 10, 1861.

On the fourth Sunday after Trinity, the Lutheran Immanuelsgemeinde in Lancaster Township, Huntington Co. Ind , had the joy of dedicating their newly built friendly log church to the service of the Holy Trinity. Triune God. Pastor Bode of Fort Wayne preached the dedication sermon.

May the Lord Jesus help in His mercy that His pure Word may be preached in this little church and that many souls may be built up to eternal life.

E. J. Frederick. Huntington, Ind., July 4, 1861.

### Church News.

Having received Rev. G. Reichhardt, since pastor of the congregations in Arcadia, Hamilton Co. Ind., had received a regular call from St. John's Lutheran congregation in Whitley Co., Ind. hitherto a branch of Huntington, Ind., and had accepted it with the approval of his congregations, the same was installed in his new office on the third Sunday after Trinity (June 16) by the undersigned, by order of the Honorable Mr. Vice-President, Middle District.

Our dear Lord and Arch Shepherd, Jesus Christ, let this servant of his also create much fruit among the souls entrusted to him here for eternal life.

E. J. Friedrich.

The address of the dear brother is:

kev. O. Boielillarät, Oolumdis, Oit^, Inä.

After Mr. Past. J. F. Köstering, hitherto in Frankenthal, Spencer Co. Ind., was duly called by the congregations in Hamilton and Tipton Co. Ind., had been duly appointed, the same was installed in his new office on the 6th Sunday after Trinity, by order of the President of our Synod, Middle District, by the undersigned, assisted by the Revs. Kunz and Schäfer into his new office.

C. Fricke.

His address is: Bov. Z. KösrerinZ,

B. O. ^roackia, Hamilton Oo., Inä.

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Address:

Uev. H. Baumstark, Bstterbox 483, Huin"^, III".

### The unirte house friend

communicates a message about the Concordia-Collegium that has allegedly reached him from St. Louis. Either it is true that the friend of the house really received such a message, in which case he received it from an infamous liar; or that is not true, in which case the editor, the well-known pulpit comedian Hartmann in Chicago, may think for himself what he is to be taken for.

### Announcement.

In view of the present circumstances, I hope to act in the interest of most members of the Eastern District Synod when I hereby notify them that the holding of the meeting scheduled for August 21 and the following days is to be postponed until further notice.

Baltimore, July 8, 1861.

W. Keyl,-

d. Z- President of the Eastern District of the Synod of Missouri, Ohio, & a. St.

### Concordia - Collegium.

The students of the high school are hereby notified that, so far as circumstances now permit, it has been decided to resume classes at **Fort Wayne on Sept. 1** of this year. You are therefore all requested to report there between August 28 and September 1.

At the same time, I would like to announce that the conditions of the school no longer permit the admission of boys who are not yet confirmed or who are under the age of about 1ä years.

G. A. Saxer, Director.

### The Concordia Seminar.

This institution is also to be reopened in St. Louis on Sept. 1 of this year. This is for the information of all concerned. C. F. W. Walther.

### For the Lutheran have paid:

The 44th year:

Mr. E. Hellwig, 40 Cts.

The 4Z vintage:

Men: E. Hellwig (liO CtS.), Nev. prof L. Heyl, C. Löwnstein (T1,26).

The 46th year:

Men's: C. Löwenstein (K 1.26), Phil. Schreiber, C. Heinle, Nev. Prof. L. Heyl, J. Baumner (.6 Cxpl.), Nev. H. Eisfeller(2 Erpl.).

The 47th year:

The gentlemen: C. Löwen a (48 Cts.). I. Bollmer, Fr. K'opp, W. Webmeier, Rev. C. Andren, Nev. L. Daib (OErpl.), P. Walkenbvst, P. Schreiber, C. Heinle, I. Schröder, G- Schcinm, M. Seifferlein, G. Schott, G. Hemm, M. Hammel, Albert Knans, Fr. Seiffert, W. Rabe (50 CtS.), H. Thoms (50 CtS.), Rev. Prof. L. Heyl, W. Kappelmann, C. Röhrborn, G. Zimmennaim, Dr. G. Seyffarth, H. Meier, Kruse, Heßkamv, W- Bruns, H. Beckebrede, Steinmeyer, Mers, E. Holle, Waldcck, Rev. G. Minkenberg (24 Cxpl.), Phil. Jung, L- Sommer, C. Dovenmüble, H. Jürgens, H. Degener, Rev. G. M. Zucker, C. Trampe.

Furthermore, Mrs. Eppknger.

The 48th year:

Messrs: Chr. Grupe, C. Hunninger,

Martin C. Barthel.

fM\* Several receipts received will appear in next number.



## Volume 17, St. Louis, Monday, August 6, 1861, No. 26.

### Municipal Election Law.

(Continued and concluded.)

If our old orthodox theologians have proved the right of the congregations to elect preachers from the clear teachings of the Holy Scriptures, they usually prove it by way of an appendix, because equity and justice, as well as the welfare and benefit of the church, require that no preachers be forced upon the congregations, but that they choose them themselves. By this they mean to say that natural reason already teaches this. And certainly anyone who considers the matter only a little must agree with them. First of all, what can be more unfair, unjust, and tyrannical than when the one who is to serve all in a community and who is to be entrusted with the watch and care of the sea and the blessedness of all is not determined and appointed by all, but only by a part? Already the old Roman bishop Leo, called the Great, who died in 461, therefore established the often cited principle: "Whoever is to preside over all must be chosen by all. \*) And what else can be more detrimental, more harmful, more pernicious, than when Christians are forced into men in whom they have no confidence, and yet in whom they have the highest confidence of all men, whom they choose as their advisors in their most important matters,

in the matter of their conscience and their eternal salvation, in whose mouth they shall hear the counsel of God unto their blessedness, out of whose hands they shall receive the body and blood of their Savior, and under whose promise they shall one day die and pass into eternity?

Johann Gerhard therefore writes: "That the election of preachers is also due to the listeners, we prove, 4. for the benefit of the listeners: what concerns everyone must also be done with everyone's consent and vote. Therefore, this must also be done with the consent and vote of all. The apostle undoubtedly takes this into consideration when he demands that a bishop to be elected must also have a good testimony from those who are outside, 1 Tim. 3, 7. For if he must have a good testimony from those who are outside, how much more from the congregation to which he is to be appointed! To this we add 5: The law of righteousness does not suffer the right of the whole multitude to be given to one estate to the exclusion of the rest. Now the right to appoint the church servants belongs to the whole church, as is evident from the foregoing. Therefore the law of justice does not suffer it to be transferred to one estate to the exclusion of the others. And 6. finally, everything that brings about the highly necessary mutual harmony between the listeners and pastors, and averts the discord that is to be feared if this is neglected,

This is rightly observed in the most conscientious manner. If, however, the church servants are appointed with the consent and vote of the congregation over which they are to be placed, this nourishes the most necessary mutual harmony between the listeners and pastors, and also averts the discord which is to be feared if this order is neglected. Therefore, it is rightly observed in the most scrupulous manner that church ministers be appointed with the consent of the congregation." (Loc. de min. § 90.)

Similarly, the great theologian Abraham Calov, because. Professor and General Superintendent at Wittenberg (died 1686): "The Holy Spirit sets the bishops (Apost. 20, 28.), who is not a God of disorder, but of order and peace (1 Cor. 14, 33). But this belongs first of all to the order, that not one state should arrogate to itself what belongs to and is given to all; just as, however, the calling to the preaching office is a good of the whole church, not of a few in the church, unless by voluntary indulgence and its own dispensation. It is an accepted rule: what concerns all, must be concerned by all. But who will deny that the calling and preaching of the ministers of the Word concerns all, since all blessedness depends on the proper preaching of the Word and the lawful administration of the sacraments? Leo also adds a reason to the matter: for this reason, none should be given to those who do not want it and do not desire it, lest the people be deprived of it.

\*) *Qui praefaturus est omnibus, ab omnibus eligatur.*" *Epist.* 10. c. 3.

despise and hate the bishop, whom it did not want and desire." (System. loc. th. Tom. VIII. p. 334-337 )

The famous Danish theologian Caspar Erasmus Brochmand, because. Bishop of Zealand (died 1652): "Fourth, we appeal to natural equity. For it is much cheaper and safer that the ministers of the Word be elected by all, yet with respectability and order, than by a single bishop; both because it is fair that he be elected and confirmed by the whole church who serves the whole church and eats the bread of the whole church; as well as because a single bishop can be bribed more easily than a whole congregation; but also because the administration of the sacred office will proceed unhappily where men are imposed upon the congregations who are either detested or suspected or unknown." (Theol. Syst. Tom. II, fol. 349.) This testimony is certainly quite delicious. When one considers that the dear Brochmand was himself a bishop, one must be heartily pleased that he was so faithful in doctrine and so humble as to say bluntly that it is always safer when the elective franchise is given to the whole congregation than when it is given only to a single bishop. How times have changed! How differently people speak now! Now they speak no differently, as if the church would be safe only if the pastors, the superintendents, the learned theologians, or even the secular authorities, the kings, the princes, had everything in their hands concerning the government of the church; and as if, on the other hand, the church would be safe if the people had something to say about it in the parish elections, in the exercise of church discipline, in the discussion of doctrinal and constitutional questions. \*)

Just as Brochmand did not abandon the doctrine of the suffrage of the municipalities because it might seem a dangerous thing to place such an important matter in the hands of the people, neither did the other faithful-

\*) Of course, we readily admit that if, for example, the national churches in Germany are to remain together, it would be a dangerous thing to leave the exercise of all Christian rights to the congregations as they are now. It is only too obvious that then the most miserable seducers of the people would be placed in the pulpits to a large extent. But is it right to falsify the doctrine and to deny Christian rights because there are so many in the congregations who do not want to be faithful Christians and do not want to be guided by God's word and the church confession? Certainly not. The first thing to improve is the free preaching of the truth. While unbelieving listeners are told what fears Christians and Christian congregations have, they must be told at the same time that they are not such Christians and Christian congregations. There can be no doubt that if the congregations had had and exercised the right of suffrage in earlier times, they would hardly have burdened themselves with the wretched rationalist belly-popes who were forced upon them and under whose pastoral care, or rather neglect of soul, they have now sunk so low that the exercise of the general Christian rights cannot be left to them without great danger.

Lutheran theologians. To mention only Erneu, Andreas Quenstedt, because professor at Wittenberg, the nephew of Johann Gerhard (d. 1688.): "Mau objects that there are certain grievances in the election by the people, as: first, that the people are ignorant and unskilled to judge; second, that in

thirdly, that the election of the people is connected with the danger of unrest and rebellion. Answer: First, if the proof is to be led from the possible grievances, then the election can much less be left to a bishop alone or to the clergy alone." (Theol. did. - pol. P. IV. fol. 1509.)

How dangerous it is when the people are excluded from the election of their preachers is proven, among others, by the Strasbourg theologian Conrad Dannhauer, who has already been mentioned several times, in his writing on the serious cases of conscience, with an example. If the preachers want to have it for themselves alone, it is papocesarism (i.e. the preachers act like princes and lords in the church), both of which are intolerable. The same is to be judged when a state is deprived of its right by trickery or force. This happened in the city of Colmar around the year 1575; for a man named Johann Cellarius, a pious man who was completely devoted to the Augsburg Confession, was arrested. Confession, was the first apostle there, so to speak. But it happened that two others from the margraviate were appointed by the city council or by some persons of it, who were considered to be orthodox, Christian Serihus and Betulejus, but who were secret Philippists, as they were called at that time, because they had been educated and taught at the academy in Basel. Through them Calvinism secretly crept into Colmar. These first abolished that hymn: JEsus Christ, our Savior 2c. because of those words: Hidden in bread so small. This was soon followed by a city council that was close to the Calvinists, where the preachers had to swear to teach according to the Augsburg Confession and not to pronounce any condemnations against Calvin in the pulpit. But there was a preacher named Magnus, who, because he had preached about the omnipresence of Christ, was called Ubiquitarius \*) and deposed against the knowledge and will of the people, who (like the people of Basel only 20 years ago) were very ill pleased when Calvinists were appointed. From this it is clear what evil could be introduced into the church by unjust appointment." (Theol. cas. p. 232. 233.)

\*) When the Lutherans were called ubiquitarians but ubiquitists, they meant that they believed that Christ had such a large body that it was stretched out through the whole world.

This is enough, which teachings of the scriptures throw at the right to vote in congregations. We intend to deal with the apostolic and later ecclesiastical practice in a special article in the next volume of this journal.

## **News from the Proseminar in Germany.**

In a letter dated June 25 of this year, the dear Pastor Brunn in Steeden again writes us the following, among other things:

"You will have received my previous letter about six weeks ago, and I should certainly have written again long ago to inform you of the receipt of the last two bills of exchange (one of 350 guilders and the other of 133 Tblr 16 Sgr, for which sum I hereby acknowledge with heartfelt thanks to the Lord and the American brothers, who are so lively in their zeal for love). Yes, the Lord has led the work we have begun, our institution for America, mightily and gloriously to this day. If only I could be with you for an hour and tell you verbally all the experiences of His power and grace, of which my heart and mouth would overflow. Since my last set rub, No. 1 of my little publication has appeared and been distributed throughout Germany. I have already been able to reap the pleasing fruits of this from many sides; especially from Saxony I have received letters that the interest in America is reviving. Hanover, too, has come forward with contributions for the first time. Pastor Siedet of Tharand near Dresden intends to visit me shortly; he is a member of the board of the Dresden Association for North America and seems to be the main soul of the same, so I hope that his visit to me will lay the foundation for a lasting connection with Saxony for the purpose of joint activity for North America and that this activity of ours will be regulated more precisely. In the meantime, the number of applications for workers for North America has increased steadily. I have accepted two more Saxons into my institute, and I am still negotiating with several others. On the other hand, I want to send two of my pupils, together with another excellent young man from my local community, who wants to become a school teacher, to Fort Wayne in a few weeks, with your delegate from the Dresden Association, teacher Hamann, about whom I will write more details. Furthermore, my missionary journal has brought forth another fruit, which could become rich and delicious, if no worm eats into it \*)- My essay on the teachings of your Synod in the Synodalblatt has also brought forth excellent fruit; I have received approval from many sides in Prussia ... But the most gratifying thing was reported to me yesterday by Br. Hein, namely at the Rhenish

We do not yet publish what follows in the letter, as we do not know whether the persons concerned will allow us to do so. The editor

At the pastoral conference the previous morning, my essay won the victory and even my toughest opponent stretched out his rifle and began to capitulate. Praise be to God, who bears such shaky witness to His truth. - You have probably heard to what fissures the church has already come in Prussia. The Revs. Diedrich and Wolf have broken away with their congregations; meanwhile, they seem to be firmly entrenched in their one-sided doctrine of the ministry of preaching. The Ober- Kirchen Collegium (which even took over the editorship of the church bulletin from our dear old Ehlers) is just as one-sided in its opposition to them. A great storm against this procedure of the Ober-Kirchen Collegium seems to want to break loose at first. Where this will finally lead, however, does not seem at all foreseeable to me. How terribly the consequences of disunity and dishonesty in doctrine come to light, and how many times during this time I have learned to praise the unspeakable gift of grace of complete eternity and purity in doctrine bestowed upon your synod. - With what heartfelt sympathy we now accompany the American war reports and recently also read of bloody performances in St. Louis. We remember you and our dear brothers in America daily before the Lord, that He may keep you all under His protection. Well, He will not let our hope in this be put to shame. All of you are at the mercy of the Lord.

Yours sincerely and with brotherly love, Mr. Brunn.

Steeden on the day of St. John 1861.

N. S. With Past. Ruperti in Bremerhafen I have also now come into contact. Thus, a network of faithful friends, who hold together with you in the eternity of doctrine, is spinning all over Germany. My wife sends you her warmest greetings; she is again quite well and lively and is bravely running our large household. The Lord is visibly strengthening her.

(Submitted.)

## **Abgedrungene geschichtliche Ergänzungen zur Geschichte der chiliastischen Streitigkeiten in Altenburg.**

The lamblike "church paper" of the Iowa Synod has now unfortunately also gone down the hopeless wrong path, which it never wanted to enter, and has taken up a contentious position. That is to be deplored very much! But the paper in question is all the more to be pitied because it immediately took up the first lance for a lazy, untenable sack and began a work like the one that wants to wash the Moors white. This unfortunate position was brought about by none other than "a chiliastic congregation recruited from the old Lutheran congregation of Altenburg, which asked for a counter-church to be built". The pastor of this congregation has welcomed the Iowa Synod, of which the "Kirchenblatt" is the organ, with open arms and now provides a new example of the fact that evil societies corrupt good morals. The dear editors would perhaps bake, as so far almost to all their really peacefully held works, also to this outpouring be silent, what they could then at will as victory over the opponents consider; alone what is too bad, is too bad; this time such an opportunity shall not be given to them. They and all Christian people should at least hear it and, if they like, clearly recognize how certain people nowadays try to console themselves about committed sins and to bandage their festering conscience with sticking plaster. For this reason alone, the whole thing should not be passed over in silence, because it contributes to the knowledge of the further historical course of the chiliastic schism. But to the point,

In the "Lutheraner", No. 19 of the first year, a reporter had given a short overview of the subjects discussed at the last synod held in Altenburg, and at the end, in words that express the pain over the separation that exists there, he also thought of the new Chiliast congregation. Someone from the congregation in question got so feverishly heated about this (and probably caught a cold) that he too had to take up the pen, and the product of his feverish heat is now available, expressly recognized as appropriate by the Board of Directors, approved by the entire congregation and authenticated by the pastor of the Chiliast congregation, in 7 columns and a few surplus lines of the Iowa "Kirchen-Blattes" to anyone who has the desire to test his senses on it. Namely, the whole shooting need is used to silence the following battery of the "Lutheran": "The Immanuelsgemeinde zu Altenburg is a chiliastic congregation recruited from the old Lutheran congregation of Altenburg. The people themselves see, of course, that this is really the fatal gun emplacement from which a breach in their conscience is to be shot again and again; for they admit: "If this accusation were founded, then we would have to admit ourselves guilty of a great injustice," but mean: "We are able, however, to prove the opposite. Now this proof is given, but just as the chiliastic preachers prove that they are Lutherans. These gentlemen then tell us that they preach nothing at all of the last things, or as much and in such words as they find compatible with thron "plans of the kingdom"; and

this proof, with which we have to do here, gives the history of the chiliastic controversy in such a way, and as much of it, as belongs to just such a proof. First of all, it is to be proven that the chiliastic congregation was not recruited from the old Lutheran congregation. The "Lutheran", however, did not name any recruiter, but only stated the action, the success of which is a new congregation. What does the "defense" do now? It tries to prove that Past, Schieferdecker had founded the new congregation.

I have not recruited a new member of the community. Well, let us first take this little point on the chin. The historical account, which gives the "defense", begins with the fact that the Synod of Missouri W. D. in its meeting in Altenburg in 1856 issued a condemnation against chiliasm. After that it almost seems as if the Synod started the thing, perhaps out of love for the Stänkeret Allem, esteemed defense, which you are otherwise so talkative, why don't you tell us how the Synod came to it? Did the Synod perhaps, for the sake of pastime, make available verdicts of condemnation, like the Becker the Prezelin, or had it commissioned one or the more arid of its members, as is usually the case, to make submissions on this doctrine, so that thorough action was taken on sse to catch any chiliastes? O if this had been done, what triumph of "defense" did I want to hear? But none of this is the case, but the congregation of Altenburg itself, at that time still united externally, addressed the questions to the synod when it was already in session: What doctrine does the synod have about the conversion of the Jews and chiliasm? (In the relevant synodal reports the reader may look up the questions verbatim). But how did the congregation come to this, in which, as the defense says, there were many who did not even know what chiliasm was? why did they ask this question? Yes, these are such stories, which mau not tell, if one wants to prove that the chiliastic congregation was not recruited; only they are born to the whole history of this dispute and must now "necessarily" be brought to general knowledge. It was Pastor Schieferdecker himself who, long before the synod, said to one of his parishioners that he wanted to bring this matter before the synod for discussion. The same brought the teacher of the congregation an issue of the "Erlanger Zeitschrift" and recommended to him especially a chiliastic treatise with the words: "This is my complete conviction". A few days later he sent a member of the congregation to the teacher, who had also received the recommendation of that chiliastic treatise from him. Yes, even over the table, in the house of a member of the congregation, chiliasticism came up and was represented by the pastor, so that the father of the house took out the Bible and showed that the pastor's speeches were wrong with it. All these things became loud in the congregation, and therefore, in the last congregational meeting before the synod, a member of the congregation requested that the synod be questioned about its teaching on this subject. The pastor's first speech in response to this motion was. "Well, I haven't preached it yet!" Soon, however, he too agreed that the matter should be brought before the Synod in general, and he himself thus summarized the questions as they still stand in the Synodal reports. From all this it is evident that the beginning of the whole business was a few awkward

Now the decision of the synod took place, which condemned any interpretation of prophetic passages that contradicted the Word and the similarity of faith. In the congregational meeting that followed, in which further action was taken on this matter, the question was now raised: "Does the congregation agree with the teaching of the synod, which it has presented in response to our questions?" to which the majority answered "yes". Then those who disagreed with this teaching were asked to stand, which was done by 7 members of the congregation. (See: congregational minutes of July 20, 1856.) Fifteen months later the same question was asked again, this time 24 answered "no" and 7 were uncertain. (Siebe: Gemeindeprotokoll vom 31. Okt. 1857.) The "defense" will surely allow the question: Where from in this short tent this increase of their party? Just think of the matter as it should have been in a Lutheran congregation. Imagine that the pastor had been an opponent of the chiliastic enthusiasms, i.e. a Lutheran. If, on some occasion, he had made the sad discovery that seven of his parishioners were infected by the "infernal poison" of heresy, he could have recommended Bengel's chiliastic writings, which he did, and could have discussed and defended the doctrine of chiliasticism in parish and leadership meetings, as whole passages in the minutes indicate?—Ah, what am I saying about this matter! The truth-loving "defense" may claim as often as it likes that it has not been advertised, but only those who have their interest in it will believe it. It is palpable, especially for people who have not yet become clear through the "higher light" of our enthusiastic time, that in a small country town where such a question is burning, not a day goes by in which there is not talk against and for the subject, "writings" are made, passages are shared or even just a few words are said in the ear, which often have more effect than a thundering sermon from the pulpit. It is not at all a matter of will whether I want to impose my view on the other or not; for the word, as soon as it is in the mouth, a chiliastic book, as soon as it comes into another's hands, is in my power and is an independent advertiser for the cause. For this very reason error is such a terribly fertile mother, because it soon gets many through one canvasser; and for this very reason it is also boundless folly to expect a congregation to wait until its pastor preaches error from the pulpit before it is allowed to open its mouth against it.—Now that the "defense" has told its story, it concludes: "From all that has been reported here, it is clear to every sincere person that the word of God is not a truth,

It is clear to unbiased Christians that we are not a newly recruited congregation, but a part of the old Altenberg congregation, and that we did not separate ourselves from the congregation voluntarily, but were transferred from our previous congregation for the sake of our conscience, with the loss of all our church property. Reader, is this clear to you? Look at it again, maybe it will. So: The Immanuel congregation is a part of the old congregation, pushed out of the congregational union. The word "pushed out" was underlined by the defense, so it is especially important to it. But what about this? Has perhaps one of the defenders been banished by the Lutheran community? By all means, no, but as is the way of every true congregation, it wanted to take the weak and sick under its control. The "defense" knows differently. It says: "The delegates of the synod made the following statement: "Those who do not agree with the decisions of the synod, especially with their proceedings against Pastor Schieferdecker, are divorced from the synod, and therefore also from the congregation, and are deprived of all shares in the church property, and those of them who later want to follow the synodal decision must be brought under church discipline. This is what she calls a resolution. We have known for a long time where the shoe pinches the defenders, but that they would resort to such a means to spread it, we would not have expected. Readers, remember this; this entire resolution does not exist and is therefore a forgery. The passages in the minute book, the only ones that refer to the procedure with those who did not agree with the congregation, read: "It was noted that those who said 'no' have thus renounced the synod, and those who said 'yes' no longer consider Pastor Schieferdecker to be their pastor." (Often. 31, 1857.) "It was declared that those who do not recognize the doctrine in question as dangerous to the soul and do not consider the Herr Rev. Schieferdecker as pastor have thereby renounced the local Lutheran congregation," (Nov. 2, '57.) And only then did the church property question come up, with the trustees answering on questioning: "We feel obligated to represent the church property for that part which holds God's word and confession and has dismissed Past. Schieferdecker dismissed." (Nov. 2) The question was asked once, what should be done with those who had said "no", and the answer was: they must be disciplined and instructed; but of course this was not decided, and therefore did not appear in the minutes.

That is the real issue. Why

But does the defense resort to this evil means of inventing resolutions that were never made? Therefore, in order to silence the mouth that cries within them: "You are self-willed people, lacking in humility. Before you would have been carried and taken into ecclesiastical discipline, you would rather have run away, and now you cry out that I have forced you out. Before you would have resisted the trouble in the doctrine which you once held, you would rather have added to the trouble the separation." But this voice is not easily lulled, least of all by such means. Nor will it wallow, of that the defenders can be assured, until they either recognize the separation, i.e., their running away, as a that born of the flesh, or else whitewash it until the conscience gets a hard crust. For reasons of the heart, we wish the first for all, but the last for none; after all, there are many who have come into this ungodly relationship without knowing what they were doing. But in such matters God's secret judgments go on, which no mortal eye can see to the bottom.

The "defense" does not want to suffer the name "chiliastic congregation" and brings for this purpose catechism, hymnal, two or even three volumes of Past. Schieferdecker's Sermons 2c. as if it mattered here. But when it comes to the point that really matters, it admits quite naively: "As far as so-called chiliasm and our position on it are concerned, it is still the former. But that is what it is all about. The question is not whether you have the catechism and the hymnal, nor whether you need these books, but what you no longer have and teach us. First abolish all interpretations of the known passages that conflict with God's word itself, especially the one that a millennial kingdom is still in the future, then print the seal on it and say: We reject and condemn such interpretations (you can leave the passages themselves in all dignities and honors). Then you have a right to complain about the name Chiliast. But as long as you have "porridge in your mouth" and say "mum mum", as Luther says of the gushers, you are chiliastes, all of you.

But the defense has planted a cannon here. Of course, it has often been fired from it, but because no one has yet taken the trouble to plug its mouth, it is always raised again. So let's take a look at the scare machine. "Spener, Bengel, Rieger, Hiller" (should further be: Jacob Bobine, Seidenbecher, Petersen 2c.), "church fathers (?) and faithful servants of God in the Lutheran church also taught chiliasm, therefore it is Lutheran; and it is presumption to reject it, because thereby one rejects them at the same time." This is held up to us again and again as an insurmountable bulwark. We would only like to know the inventor of this means of defense; it must be an out-

flush be the most clever man. But we stick to those who need this invention in good faith. So listen, dear defense. You make a conclusion that lacks nothing that belongs to such a feat but correctness. Your conclusion is true to the art: What church fathers and faithful servants of Christ teach in the Lutheran church is Lutheran; Spener 2r. were faithful servants of Christ in the Lutheran church and taught chiliasm; therefore chiliasm is Lutheran. We admit the misconception with some consideration; the first one alone is fundamentally wrong; so the whole story is thoroughly wrong. A few examples may make this clear: Luther was a church father. Luther, however, once taught that for the worthy reception of the sacrament it is necessary that man confess all sins that are public mortal sins; thus this would be Lutheran doctrine. Melancthon was a faithful servant of the Lutheran Church; however, he once taught that good works are necessary for salvation; therefore, this is Lutheran doctrine. Neumeister was a faithful servant of the Lutheran Church; in the fight with the Pietists, however, he claimed that it was right to give to public dances; therefore, according to the final art of the "defense," this too is Lutheran doctrine. Now don't you see for yourself, valuable defense, what becomes of the Lutheran doctrine with your clever principle? It would become a beggar's jacket, made of rags from all over the world. Can you not discern that straw and stubble are not gold? 1 Cor. 3:12. Therefore take your cannon home again, it is nailed up. It is not what he or she has taught in the Lutheran Church that is Lutheran, but what is written in clear words in the symbolic books of this church or what is deduced from them with correct conclusions. What is above this is of the evil one, for "new and false are one and the same in these things. But we have no confession that says: Christ will visibly come again twice more, or that Christ will establish a new kingdom in time, or that it is uncertain whether Christ will "raise me and all the dead" at the last day, or that even such new exuberant wisdom could be inferred; but the opposite is the case. Therefore, all such interpretations of the pure Word of God that want to establish such things are chiliarism, and a congregation that does not drive its pastor to purify himself from it or purify himself from it is chiliarist.

Finally, thirdly, the "defense" must defend itself against the fact that the new congregation has built a counter-church. What should one actually do now? Should one laugh or get angry? There stands the old church, and there stands the new one, as large and wide as it is. The churchgoers almost run into each other; those who go east, those who go west, have to pass the same church path - and the "defense" holds its hands in front of its eyes and boldly asserts, and the editor, who has already preached in this counter-church and inspected the old one, lets it pass without Weilers

print: "There is no counter-church there." Good "defense," you pious maid, "blind zeal only harms!" Has the church come to where it is with or against the will of the old congregation, of which you want to be a part? Certainly against their wish, against their will; therefore it is a counter-church. Do you go to the old church just as gladly as to the new one, and does no one forbid his relatives to go there? Experience answers; therefore it is a counter-church. You are waiting for us to recognize our injustice in having punished your chiliarism; we are waiting for you to put aside your false teaching and reconcile with the Lutheran Church in general and with us in particular; therefore it is a counter-church. We accept members who separate from you for the sake of doctrine; you have accepted people who separated from us for some reason; therefore it is a counter-church. "With us," says the "Defense," "this mysterious thing (chiliasm) is kept silent." With us it is preached about; therefore it is a counter-church, as long as we, God grant, once come so far that we teach, confess and reject with one accord. - If you are perhaps annoyed by this crude letter, it would be regrettable, since it is the serious intention of the undersigned to make you and our conditions here not worse, but better. However, it is my firm conviction that leg fractures are not healed by applying plasters, bandages, pricking a little with a needle, and then claiming that there is no leg fracture. Rather, one first nicely admits: the leg is broken; then one pulls both parts out of each other again, as if the marrow should also come in, until the broken part comes into its correct position; only then is a bandage useful and only then can rest take place. So whoever wanted to conclude from my letter that I do not like peace in Altenburg is mistaken; only I do not like a false peace, and above all not one like the one proclaimed by the new American display of the German Union, whose organ is the "Ambassador" and now also the "Iowaer Kirchen-Blatt".

Joh. P. Beyer.

### Evangelical Lutheran Mission among the

German emigrants of North - America.

Ongoing news about the

Luther. Church of North America and our mission for the same among the German emigrants of



Fr Brunn,  
**Luther. Pastor in Steeden near Runkel in Nassau. \*)**

A mission without missionary news and communications can easily understandably not thrive; so the beginning of our missionary work for North America brings as from

\*) From the first number of this journal we share the following first essay. D. R.  
The publication of these missionary newsletters is also part of this. I do not think I need to apologize for adding to the large number of our church and Christian publications with the latter. I only point out the wide field that is given to the missionary work of our church among the German emigrants of North America, I refer to the urgent and indispensable need of a Lutheran church missionary work that exists there, and thus simply address Christian love, for which no work for the building of the Kingdom of God, no request for help for it, may be too much.-We want, however, to burden as few people as possible with our missionary news and messages, nor to strive for high things in general. Therefore, we will publish them freely, in continuous numbers, appearing from time to time, large or small, often or seldom, as time and circumstances, necessity and need of our mission will bring. Let it be left to the Lord that He may let our missionary work grow and spread, whereby the interest in our missionary news would increase by itself and perhaps make it possible for them to find their own way in time. For now, we rejoice and feel very much at ease in the faithful love of our brothers in Saxony and other countries, who have received our missionary work as a barely born child with such heartfelt sympathy and also offer us their hand for the publication of our missionary news. The Lord reward them and help us not to be found unworthy of their love. But as for everything else - well, you dear readers already know of your own accord that we give our missionary news only for the benefit of Christ's kingdom and especially of our mission for North America, therefore we want to "let it be laid upon your hearts and consciences" quite freely and confidently that the Lord Christ and His church with their mission will not come to shame and harm in the process.

The purpose of our missionary news is above all to make the great existing ecclesiastical need among the German emigrants of North America more generally known.

and also of what is being done on the part of our Lutheran Church to help in this emergency, (whereby we will then in particular also give the necessary news of the progress of our now beginning missionary work for the emigrated Germans of North America). The interest of our mission, however, requires that we impart a greater knowledge of the state of the Lutheran Church in North America in general than can be assumed by the majority of our readers, a knowledge, however, that is so necessary in order to embrace the Lutheran Church in North America and the work for it with true love and sympathy. It will be of great interest to hear how also in

In the midst of the hustle and bustle of this world, whose waves and swells go on and on, in the midst of the tangle and overwhelming power of the many sects, which have their playground there as nowhere else in the world, the Lord has awakened His orthodox Lutheran Church, even if at first in very few confessors, and has preserved and continued to increase it up to this point; what a difficult struggle and competition the Lutheran Church of North America in particular is engaged in with the sects surrounding and fighting it everywhere, where it is necessary to strengthen the hand of the faithful confessors, to increase their number and strength so that the powerful opponents do not completely overcome them; to hear what a rich and fertile field is offered to our Lutheran Church for its expansion and missionary activity among the emigrants of North America, a missionary field with whose fertility no other in the whole world can even remotely compare. Of course, it will also be necessary to mention the struggles and doctrinal questions that have arisen among the confessors of the Lutheran Church in North America itself, struggles that truly should not diminish our love and sympathy for the Lutheran Church in North America, but which, as far as the matter itself, the pure doctrine, is concerned, we must regard as a sign of faithful, righteous Lutheranism, which nowhere, not even among its closest friends, can get along with the slightest stick of false doctrine. We must not turn away our eyes timidly from the fight, but where the fight for the truth, for the confession of pure Lutheran doctrine really applies, truthfulness must not leave us any peace until we have recognized it correctly, have given it honor, and have also testified to and confessed it in our part, so that the Lord Jesus may also confess us before His heavenly Father one day.

### **To the ecclesiastical chronicle.**

**Women's public prayer.** The "Evangelist" reports: At a synod of the Herrnhuters held at Litiz, Pa. on May 22, the question of women praying aloud in assemblies was decided to the effect that such praying was generally to be respected as improper, but that it was designed for women to pray aloud in private houses.

**Pastor Siedel** in Tharand in Saxony warned his congregation in his sermon on Rogate Sunday, among other things, against the rationalistic book of devotion, "Stunden der Andacht" (Hours of Devotion), which is widely distributed in Germany. Because the case had repeatedly occurred that those who had their eyes opened to this book either kept it sold or wanted to sell it in order to make some profit from it, the faithful pastor gave his listeners the certainly very best advice in his sermon: "The best thing is to burn it (the Hours of Devotion), so that it can harm no one further." But that was too much for the tender Ears of the present unbelievers. They immediately reported what had happened like a heretic burning in the nineteenth century in the Saxon "Constitutionelle Zeitung," from which the gruesome story quickly found its way into all light-friendly newspapers at home and abroad. Even in the second chamber of the Saxon parliament the unheard-of event was discussed in enlightened Saxony and condemned as a bad "excess" of a fanatical priest. In a number of the Tharander Anzeiger it was printed soon after in bold letters: "The recently contested hours of devotion are sought to be bought by the landowner Schönberg in Groß-Oplitz," a farmer who had recently moved to the village parish of Tharand.

**Farmer.** The Evangelist reports: "The Western Methodist Mission Board has issued an appeal to the country people (farmers), asking them to make double efforts for the mission cause, because the general standstill of business prevents the townspeople from doing for the mission what they have done so far. So the Lutheran farmers should not be surprised if we Lutherans, too, in this time of need, especially for the townspeople, pour out for help especially from them, the dear farmers.

**Rare Marriage.** The marriage of a Negro with a young Berlin woman recently took place in the Dome in Berlin. Another Negro was the best man. So we read in the Lutheran Church Messenger.

"A **Christian regiment**," as the newspapers call it, is to be formed in New York from the members of the various churches. Thus writes the Lutheran church messenger. Are all the other regiments unchristian?

**Political Newspapers.** In several newspapers we read the news: "In New York they are again working on the foundation of a German newspaper, which should completely abstain from hostilities against the Christian religion. - We can only recognize it as a severe judgment of God that all attempts to found and maintain a political daily newspaper supervised by Christians have failed up to now. The daily reading of those journals which are written by atheists or obvious enemies of true Christianity, unceasingly fills thousands of souls, who had recognized the blessed truth, with the most ungodly principles, without them noticing it, and tears one reader after the other away from Christ and makes him a friend and ally of God's enemies, without him himself suspecting the

change that has taken place with him. If only the Christians would wake up and realize how terrible devastation this must cause in their souls, that they daily swallow the poison of unbelieving newspapers to the full! If only those who have a firmer heart and, in spite of the daily ungodly lecture, will abstain from

If they will at least think of the many weak hearts, which as a rule, if they have read godless newspapers even for only one month daily, then already have suffered shipwreck of their faith! It is true that especially now many so-called religious papers contain quite complete reports on political events, but, God be lamented, even in them there is usually quite the same spirit with which the atheist papers are filled, since the material in question is usually taken from the same. How much this works against the purpose, which these papers pretend to achieve, cannot be said. God look into it!

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## **Church News.**

After Mr. Köhler had received and accepted a regular appointment as assistant preacher at the seminary in Fort Wayne from the first German Lutheran congregation in Pittsburg and had passed the prescribed examination, he was ordained by the undersigned on behalf of the Honorable President of the Eastern District of the Missouri Synod 2c. on the 7th Sunday after Trinity Sunday and was installed in his office. The merciful God crown the new worker with many blessings.

Pittsburg, July 15, 1861.

E A. Brewer.

The members of our synod will still remember that Rev. J. P. Rupprecht was appointed by the last general synodal assembly in St. Louis to be the traveling preacher for Minnewta (see Synodal Report 10. p. 70. 71.) However, before I could inform him of the synod's decision, he had already accepted an appointment from a certain individual congregation. I reported this to Prof. Crämer, and at the same time asked him to send a man here as soon as possible who could act as a traveling preacher. This was already done in the spring, when the candidate for the sacred preaching ministry, Mr. A. E. Winter, who was educated at Fort Wayne Seminary and passed the prescribed examination, arrived here in February of this year. Now that he has received and accepted a legitimate calling corresponding to his mission, he was ordained on the 7th Sunday after Trinity by our Honorable Vice-President, Mr. Past. Lochner, was ordained by the undersigned.

May the Lord, our faithful God, give our dear brother much joy and courage in his arduous ministry, and may he bear much fruit among the scattered brethren in Minnesota!

Address: Rov. L.

UlnrwkipoliL, Minneapolis, July 16, 1861.

I. Horst.

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(Submitted )

## **Death notice.**

Because certainly many of my dear brothers in office and other friends among the Lutheran readers, who knew my heavy house cross [six years of insanity of my dear wife\*)], have carried it to me by their dear Furbttte.

\*) Created in childbed.

I consider it my duty to inform you that the merciful God has now delivered my dear poor wife from all her sufferings by what I hope will be a blessed death. She died in the insane asylum at Indianapolis, where she had been for nearly four years, on Saturday, June 29, of emaciation.

The day before I was still with her, but could not talk much with her because of still existing insanity and physical weakness, but she said to only on the question whether she did not want to go home with me, beside many and indistinct murmurs clearly these words: "Tomorrow I go away". Later, "Earth is earth." When I took her hand at parting, she said, "Let my flesh go, my flesh is evil forever." When I told her about her dear Savior, who had redeemed her from all her sins on the cross and would soon take her to Himself, she spoke almost incomprehensibly. But because she had been a sincere and righteous lover of Jesus Christ in the days of full consciousness, I do not doubt her blessedness for a moment, even if I could not perceive this faith at her deathbed. Since I had decided to spend several days in Indianapolis, I received the news from the doctor of the institution while I was still going to church that my wife had died the day before, June 29 (as she said). On Monday, June 1, she was buried, since a member of the congregation granted me a burial place on Pastor Fricke's family burial plot, and the aforementioned preached the funeral sermon.

The gracious and merciful God, who has so graciously stood by me and my five children during these six years of misery, will and will continue to do so.

The following hereby commends itself to the further intercession of its dear friends

G R Cobbler.

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## Obituary.

After suffering for several months from a highly embarrassing sore throat in great Christian patience and surrender, Mr. August B. Tschirpe, apothecary in St. Louis, finally passed away in firm faith and in joyful confession of his Savior. Tschirpe, apothecary at St. Louis, on July 29 of this year. This is to inform the members of our Synod, to whom the deceased faithfully served as a member of their local supervisory authority for a long time and whose memory, as a righteous Christian without wrongdoing, will certainly remain a blessing.

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## Announcement.

Since no member of the venerable teaching staff of our institutions, nor any congregation of our synod, has protested against the election of the Rev. G. A. Th. Selle as the second professor at the schoolteachers' seminary in Fort Wayne, but the same has been confirmed from all sides, then

the undersigned, on behalf of the Electoral College, hereby makes public the confirmation that has taken place.

May the faithful God comfort the congregation of Rock Island over the departure of their beloved pastor and fulfill His promise to them Isa. 41, 27. I give preachers to Jerusalem, may He also guide the dear brother in his new professorial office with wisdom from above and may his new ministry be richly blessed Dan. 2, 21.

Frankenlust, July 23, 1861.

Ferdinand Sievers, Secretary of the Electoral College p. t.

## Reminder in

Concerning admission to the high school at Fort Wayne.

With reference to the already announced reopening of our high school here in Fort Wayne, we are reminded at the same time of the purpose of the same, namely, to serve primarily the church and to equip suitable students for the seminary by teaching and cultivating the divine word and by learning the old languages and acquiring other necessary knowledge. For the purpose of this preparation, however, it is necessary that the candidates for admission have already acquired a certain foundation of righteous fear of God and obedience to God's Word by virtue of divine grace through the wholesome earnestness of home Christian discipline and teaching in connection with orthodox and capable parochial schools. Boys who, according to the customary bad habits and carelessness of the country, have not experienced any seriousness of Christian discipline in home and school, but rather, as is often the case, especially in larger cities, have become neglected and have outgrown their parents' heads, cannot easily be accepted, for they would only exert a corrupting influence on the weaker among the better-minded, without there being any guarantee for their

own improvement. Institutions for neglected boys, however, must understandably be set up differently from ours. We, of our place here in Fort Wayne, have unfortunately been inspired by sad experiences and do not want to make them again with damage and inhibition of the common benefit.

On the other hand, it is also necessary that the boys to be sent here have sufficient gifts and have already completed the course of a well-established parochial school. The parents can easily ascertain both of these things by consulting their pastors and school teachers.

Dr. W. Sihler, Pres. Fort Wayne, July 31, 1861.

## Concordia - Collegium.

After having just received notification from Dr. Sihler that necessary facilities cannot be established before Sept. 9, I am compelled to send the students of the grammar school to be at Fort Wayne only between Sept. 9 and 12.

At the same time, I take the liberty of recommending the reminder of the President, Dr. Sihler, which is in these words, most sincerely. I would like to ask you to address your registrations and all correspondence for me to Fort Wayne from now on.

G. Aler. Sarcr, Director.

Note for the pupils traveling from or through St. Louis. In order to give the opportunity to collect for a joint trip, Messrs. Leonhardt and Schuricht have kindly offered to accept messages for this purpose and to procure the tickets, which will hopefully be obtained in this way at half price.

G. Aler. Sarcr, Director

## Cousemiz All Display.

The Wisconsin - Pastoral Conference will hold the Tuesday, Wednesday and Thursday following the 14th of the month. i.e. the 3rd, 4th and 5th of September, at Kirchhayn, Wisc. to hold its meeting. The brethren in question intend to assemble at the parsonage here the day before.

Kirchhayn, July 1861.

I. H. Ior, pastor Ior.

## Receipt and thanks.

Cold for the California Mission: By P. C. I. Frederick at the church consecration of the ImmanuelS- Gemeinke near Huntington, Ind. 42.50; in addition by N. N. HO Cts.dnrch Herr Meier at Fort Wayne 50 Cts. received from \$>rn. H. Richter, Thornton Station "III 41.00 Cts. F. W. Walther.

For the proseminar in Germany e-birt by Mr. Meier in Fort Wayne 47.38 -ditto -1. received from the congregation of the Past. E. I. Friedrich in Huntington, Ind. 41.00, -from Mr. C. Bieth in Detroit, Mich.

- hlj riner baptism in Mr. SteindorffS family in Lafayette, Ind, 41.25.

C. F-W Walther.

for pupils of the Concordia Collegium and Seminary:

s. General provident fund: carryover from No. 19 4146.63

By Past. Pollack, collected from the high time of Mr. Talje and D. Meier - - 12,40

From the Gem. Past. Stubnatzi, Thoruton Station, Ill. 15.50

By Past. Hattstädt 37.64

4211,82

Dom 1. FrankU-Berein the parish Past. Miracle a large paquet shirts; from N. N 4 towels.

Remark: The 43,58 receipted in No. 19 were signed at the wedding of Mr. Schade in Frohna by Rev. Löber collected.

b. For individual sophomores:

For E. Bürger and Drescher: by the Gem. Past. Bürger S in Washington City 41,W; collected on Hr. Stenzirg s infant baptism 44,17; by I. H. Bergmann 48,55 414,40

"I. Nützet vom 2. Frauen-Berein der Gem. Past.

Miracle - 8,00

"N Sörgel, collected at the baptism of Hr.

G. Laitsch in Chicago 1,45

"dense ben, from the Klivg'^eutel of the Gem. Past.

Küchle. Matteson, Ill. 44.30; from theJl.ngfrauenBerein of the Gem. Past. Müller, Clicago 40.90 5.20 " Gcbr. Mießter by



## Received

for Mr. Pastor Röbbelen: By Mr. Pastor Hritmüller from Mr. L- L- Schnell \$2.1X); Jacob Keller \$1.00; Mrs. Havel Pi,25; Mrs. Haserot 75Cts; Thäiurr bO CtS; C. Dole. 25 Cts; I. Otterbacher 25 Cts. \$6.00 By Mr. Pastor König in Cincinnati from Mr. Hackstcdde \$1.00; Mrs. S. \$1.00; Mr. Past.

K. \$1,00 \$3,00

3. H. Bergmann.

From Mr. Anton Hritmüller in Washington:

for collrbuilding in Fort Wayne	\$25.00	" St Louis teachers' haitc	5,110
„ President Wyneken		5,00	
" the California Mission	-- -	-2.50	
" the proseminar in Germany		2,50	

Don of Trinity Parish in Washington for

St. Louis college entertainment cassc - -. 6.56

Don teacher Pürner from the school children for

Heathen mission 2,00

3. H. Bergmann.

## Get r

in the Preacher's and Teacher's Wittwen and Walfencasse.

By Hcrrn Past. Hüg.i by ven gentlemen pastors and teachers: Straßen, Rauschert, Wnstemann, 3or, Steinbach, Lemke, Böhling, Trautmann, Rufs, Auch, Dicke, Sievers, Stecher, Hattstädt, Hügli, Lücke, Günther, Rirvel, Brater, Bodemer, Kundinger.

From the western district by the pastors and teachers: Große, Brohm, 3ungk. Z. F. Bünger.

For the Redemption of Church Protection" in Iowa City.

From the congregation of the Rev. Claus in Neu-Bre- men \$3.00; from the St. Louis congregation \$66.65; from the congregation of the Rev. Fick in CollinSville \$14.00; from the congregation of the Rev. Wagier in Plcasanr Nidge \$10.20; from the congregation of the Rev. HoilS in Columbia \$3.25 and Ceurreville \$2.20; by the congregation of Mr. Past. Lirkmann III.3""; from the congregation of Mr. Past. Schaller in Red Bud \$5.35.

P ast. F. Döscher.

For educational institutions:

From the St. Jacob's parish of the Lord

Past. Daib10 ,20

Don of the Unity - Church of the Lord

Past. Daib 13,03

Don of the Trinity - Church of the Hcrrn

Past. Daib itself 2 ,00

From I. Women from Trinity Parish

of Mr. Pastor Daib, collected by

Ms. Spannagel 7.8033 .03

From the congregation of Mr. Pastor Lindemann,

Cleveland, Ohio 23.17

Bon of the congregation in Eucliv by Mr. Past. Ernst- 4,00 From a Christian family inEuclid - 50,00

By C. F. G. Meyerin FortWayne 5.00

Don of the parish ofMr. Past. Rinkert 15.81

- . -- jack bcrg - - - 16,00

-----Rinkerfor

Memorials 1,00

Synodal reports --- 0 .47

From the congregation of Mr. Past. Merz 5,25

Through the same for memoranda 1.61

Don of the parish of Mr. Past. Neisinger 4,50

Synodal - Casse.

Don the Martini parish of the Mr. Pastor

Stephan in Fort W avne 1.00

Collected at the church service of a wife lind at a wedding 4,765 .76

From Mr. Teacher Wolf 3,10

From the congregation of Mr. Pastor Jäbker 21 >,00 From the congregation of Mr. Pastor Schumann in

Decalb Co. - 3,38

Bon of the congregation of Mr. Pastor Schumann in

Noble Co. 1.15

Don of the congregation of the Lord Pastor Stephen 5.80

. ---- Werfelmann-- 10,00

For memorials from Mr. Pastor Detzer 3.20 From the congregation of Mr. Pastrr Schwan 33.11 From the poor

fund of the Gcm. of Mr. Past. Sihler 36,00 From the St. Paul parish of Mr. Past. Hns-  
 >ma""--.. 5,00  
 Bon of the congregation of Mr. Past. Fricke from the bell bag 21,00  
 3on Fr. Oencrmeyer, from the congregation of Mr. Pastor Fricke 5,00  
 By W. Brnggemann, from the congregation of Mr. Pastor Fricke 1 .00  
 By Chr. Oefterineyer, from the Gemcinde of Hcrrn  
 Pastor Fricke 1 ,00  
 Bon Mr. Conrad Freier atFort Wayne 10.00  
 From the congregation of Hcrrn Pastor Sihler for  
 Memorials 6,95  
 From 3vh. H. Jülling, resident of the congregation of the Lord  
 Pastor Fritze----. -' 5,00  
 From Wm. Meyer 5,00  
 From Mr. Pastor v>. Sihler himself 5,00  
 From Heinrich Meyer as a thank offering - 1,00  
 From the St. Pauls-Gcmcinde deS Dr. Sihler, collected on Communion Sunday 53.48  
 From the congregation of the Hcrrn Pastor WamSganS - - - 20,00 From the branch congregation of the Hcrrn Pastor  
 Husmann  
 for memoranda 0.85  
 for synodal reports 0.00  
 From the same.il for the synodal treasury 3.00  
 From the Gemen.de of Mr. Paster Lindemann, Cleveland, Ohio 85.00  
 From the Gemcinve of Mr. Pastor Klinkenbcrg - - 9.00 -- Shepherd-\$6.33  
 From Mr. Pastor Schäfer 3,6710 ,00  
 From the comm. of Mr. Past. Fricke in Indianapolis 42.00  
 From the congregation of Mr. Past. Kunz 5,14  
 -- ... Acid 22,0o  
 -- ... Sanpcrt 27,00  
 ----Swan 53,00  
 --Detzer , as Col-  
 lecte at the Svntdrickxe at the Trinity Feast- 7.67  
 From the congregation of Mr. Pastor Heidmüller in Livrrpole as Collecte 3.39  
 From Mr. Schnell through Mr. Past. Heidmüller - - - 2.00  
 From Mr. Cotterbacher by Hru. Past. Heidmüller- 0,25  
 By Mr. Daniel Haag in Eric 2.25  
 From Mr. Schmidknnz 0,26  
 From the O'eiucinte of Hrn. Past. Scucl, Collecte dcr  
 Sk. Iohannes-Genlkinde 10,00  
 From Mr. Past. Seuel- 2,00  
 From Mr. Past. Lehnert 1,00  
 From the congregation dcS Hrn. Past. Sauer- - - - 16,20 --- --King 59,44  
 -- ... Ernst 17,00  
 By Mr. Conrad Bonnett himself 5,00  
 From the Gemcinde of Hcrrn Pastor SievcrS 14,00  
 -- ... Schoneberg---10 ,50  
 ----Pieces 13,85  
 ----. grieterich----5.00  
 -- ... Schumann---4 ,65  
 ----Wichmann---8 .37  
 ----Merz 10.54  
 -- ... Stephen 4,10  
 From Mr. Friedcrich through Past. King 1,00  
 For general pres:  
 From the congregation of Mr. Pastor WamSganS - - 8,00 From the cent of Mr. Pastor Sihler 16,00 From the congregation  
 of Hcrrn Pastor Lmdemann---- 23,00 From the congregation of Mr. Pastor Ruprecht- 5,45 From the St. PaulS  
 congregation of Mr. Pastor  
 Husband 10,00  
 From the congregation of Mr. Pastor Knnz 5,15 From the congregation of Mr. Past Husmann 10,00 ---  
 . Werfelmann---- 6,00  
 For Inner Mission:  
 From the congregation of the Lord Pastor Bodc 3,38 Zagel 9,25  
 Collected by Mr. Past. Daib collected at the wedding of Hr. Chr. Becry- 4,79  
 Collected by Mr. Pastor Daib at the wedding of Mr. John Nuff- - - - 3.56  
 By Mr. Past. Sauer by Mr. Marshcr 1,00 --- Dohrmöblcn-- 1,00  
 °---Schegeniann--1,00  
 - "---Pickmann----1.00  
 ----H. Schcpmann1 .00  
 ----H. Buechner---1 ,00



From the congregation of Mr. Past. Farmer 10,00  
 From the comm. of Mr. Past. Bergt, Henry Co. - - - 0.70 -----FultonCo .--- 3,46  
 -----Defianre Co. - -2.00

From Fr. Leinegr, Collecte on a child baptism 1,5-  
 From H. Wiesemann 1.0  
 For Indians - Mission:

Of the Trinity congregation of the Rev. Daib 10,13 Of the Iacobus congregation of the Rev. Daib - - - 4,25

For Hcrrn Pastor Röbbelen:

From the congregation deS Herr Pastor Schumann, Decalb C",.Ind. K4M  
 From Mr. Past. Schumann- 1,00

From Mr. Jacob Schmidt in Cleveland, Ohio- IM 6.60 For the Proseminar in Nassau:

From Mr. Johann Leeg in Brikgematcr, Mich. - - - IM By Mr. Past. Saupert from Hnl Fr. Schepmann 1.00 By Mr. Past. Wamsgans from a woman in childbed

as a thank offering 2,00  
 By Mr. Past. Wamsgans on the child baptism of the  
 Mr. C Zwick collectirt 3,38

Through Mr. Past. Saupert by Mr. Wm. Tuwe-- 1,00

For the seminar on Fort Wayne, Ind.

By Mr. Past. Saupertby Mrs. Schcpmann - -- -1 00  
 ----H . Schepmann ---1 .00  
 ----G . Mönning  
 0.50

To the Synodal - Mlssions' Casse:

Through Mr. Past. Klinkenberg from an unnamed IM

---- G. Van der Fang IM

By Mr. Past. Saupert by G. Mönning 0,50 From the congregation of Mr. Past. Klinkenberg 13,>0 From the  
 congregation of Mr. Past. Brakhagcn 8,00 From the congregation of Mr. Past. Schöncberg 4M

For Kansas - Musion:

From the congregation of Mr. Past. Stürken 5,3s For California - Missiou:

By Mr. Past. Sauer from Michael 0,50

For widows - cash register:

From Mr. Teacher Wolf IM

Correction. - In one of the previous numbers of the "Lutheran" it was acknowledged: "From the Gemeu.de of Mr. Paster Kühn in Zauesville \$9,25," but should be Hosea: "From the Nähverem of Mr. Pastor Kühn for teachers' salaries \$10,00."

Wm. Meyer, Treasurer of the MitUrren District.

### Where is Friedrich Sommer?

The same immigrated in 1845, and settled m Allen county, w the hub of Fort Wayne. Cm anyone who can give information about the same, wrdd asked to tbun it at the following address:

Barbara Kleinknecht, "Solo," Johnson County, Iowa.

### For the Lutheran have paid:

The 15th year:

Mr. G. Trvller §1.25.

The 16 vintage:

Messrs: P. Sander, E. Müller, Chr. Gorß, C. Senkind, Past. I. Hcngist 50 c., G. Tiöller §1,25.

The 17 vintage:

The gentlemen: Chr. Ostermeyer, Past. I. A. Ottesen, Chr. Görß, C. I. Godel, Past. I. Hengist 50c., C. Klepper, Past. Th. Wichmann, O). Tröller 81.25, L. Vcit, F. Veit 50c., G. Arnold, I. Moritz I. Schäfer 81.25, E. Wetzet, G. Kohlstock, H. Burgdorf, Fr. Zentner, D. E. Radecke, I. Lemmcrrmann, H. fasten, N. Nnppcl, G. Bauer, L. Hofmann, M. Fritze, Fr. Louis, I. Imwaide, I. Weck- esser, I. Stober, I. Albrecht, A. Wilvemuth, C. Winker, G. Nomoser, Fr. Kowallick, W. Klingclhvcr, H. G. Trcide, Fr. Blaich, C- Winter, H W >i!jcii, 2nd Nuppel, W- Bet- inaie, F. Schultze, C. Schnitze, Valentin Hern, H. Träger, P. Wecker, I. Thiem yer, L. Lavp, A. F. Siek, W. Tor- mvllen, Fr. Rateüe, Fr. Betmale, A. Muth, I. Spiel- mann. R. Schumacher, H. Happel, I H. Vortcrwösten, Th. Weddegen, G. Schultze, L- Waldschmidt, Fr. Vvrnkvh!, G. Wiedemann, P. Scharrer, I. Dobler, I. Weiß, E. Bergen, Match. N.itzcl, C. Bnifcr.

Furthermore: Mrs. Schäfer, H. Kamplunann, Drege, Liese.

The 18th year:

Pastors: H. A. Srub, F. C. Clausjcn, L. L. Ctansfen, I A. Ottesen 50c.

Martin C. Barthel.

The receipt zettcl deö Hcrrn Roschke, as well as several^^ Others will appear in the next number. v